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[home](#)
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Dorje Shugden: Deity or Demon? September 16, 2008

Posted by [tricycleblog](#) in : [General](#) , [trackback](#)

In case you haven't noticed, there's been a lot of activity on this blog and elsewhere around the Buddhist web relating to the [Dorje Shugden controversy](#). While we take no position on this rather arcane sectarian dispute, we have covered it in the past. In order to shed some light on the controversy, we reproduce here the opening two pages of a special section from the [Spring 1998 issue](#) with links to the section's contents, including interviews with Geshe Kelsang Gyatso, leader of the New Kadampa Tradition, and Thubten Jigme Norbu, the recently deceased brother of the Dalai Lama. Click on the images below to see larger versions of the opening spread, and the links below that to read the articles themselves.

– *The Editors*

[Dorje Shugden page 1](#)

[Dorje Shugden page 2](#)

- [Letting Daylight into Magic](#) by Stephen Batchelor
- [Two Sides of the Same God](#) by Donald S. Lopez, Jr.
- [An Interview with Geshe Kelsang Gyatso](#)
- [An Interview with Thubten Jigme Norbu](#)

[UPDATE: Thanks to [Danny Fisher](#) for pointing out the Wikipedia link on the controversy above.]

search

June 2010						
S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			
« May						

Categories

- Art
- Books
- Buddha
- Buddhism
- Buddhist Teachings
- Environment
- Events
- Film
- food
- General
- Health
- Humor
- Interview
- Meditation
- Mindfulness
- Movies
- Music
- News
- Politics
- Pure Land
- Random Notes
- Review
- Science
- Shin
- Sports
- Theravada
- Tibetan Buddhism
- Travel
- Tricycle
- Tricycle Community
- Tricycle Retreats
- Vipassana

Comments»

1. dougal – September 16, 2008

The anti-Shugden/WSS/NKT propaganda onslaught from Tenzin Peljor and friends will begin in 5, 4, 3, 2...

To immunise yourself against this, may we advise dropping attachment to the view that the Dalai Lama is GOD ALMIGHTY and whatever he says is therefore inherently true, and actually Thinking for Yourself, as a certain Indian monk advised, 2500 years ago.

2. Tenzin – September 17, 2008

It may be tempting to dismiss it as an "arcane sectarian dispute" and I

agree that the polemics are hard to grasp at first glance, but the reason this issue has hotted up again is due to the political actions surrounding this arcane dispute. The Dalai Lama has used his political power to ban the practice of Dorje Shugden. Whatever reasons he uses — and Shugden practitioners do not agree with any of them — they are not justification for his theocratic actions in this modern world and they are causing needless suffering. For that reason alone, this dispute is worth not dismissing but investigating again. A lot has happened since Tricycle wrote their article in the 1990s, not least the fact that with the growth of the Internet it is easier for Shugden practitioners to have their voices heard (not possible in the 1990s, when it was more like David v. Goliath in the media).

Check out a recent TV documentary by France 24 that does its best at presenting both sides of the dispute:

<http://www.france24.com/en/20080808-dalai-lama-demons-india-buddhism-dorje-shugden>

Also, I don't know if you happened to see the four New Statesman blogs about it, which generated a great deal of interest:

<http://www.newstatesman.com/blogs/the-faith-column/2008/08/dalai-lama-china-tibet>

3. Tenzin – September 17, 2008

This last paragraph of Stephen Batchelor is very interesting and seems to point to the heart of the problem:

“Yet history also teaches us that Buddhism possesses a remarkable capacity to reimagine itself in response to the challenges posed by new historical and cultural situations. ... If it is to survive, it will have to find a way of preserving the heartfelt, single-minded commitment at its core within multicultural societies that reject the totalizing and potentially repressive demands of any single claim to truth.”

What has happened since the time he wrote this is that the single claim to truth that Dorje Shugden is a spirit and not a Buddha has become the ascendant view among Tibetans in exile, following the words of the Dalai Lama. This has led to repressive demands that the practice of Dorje Shugden be banned and its followers removed from Tibetan society. However, as SB also points out, there are saintly people on both sides of the divide. Wherever one stands on the issue i.e. whether you believe Dorje Shugden is a spirit or a Buddha, it is still wrong to impose that view on others through political actions. Dorje Shugden practitioners have been saying again and again that we need to learn to live and let live. Right now, that is not happening, and in this instance it is not the fault of the Dorje Shugden practitioners but of the Dalai Lama, as he is the one who instigated this conflict in this century and the one who has caused great disruption and disharmony because of it. The Gelugpas and Nyingmapas were getting on harmoniously before... as SB says, Dilgo Khyentse and Trijang Rinpoche admired and respected each other. All that mutual admiration and respect has shrivelled up and turned into intolerance and ostracism due to the repressive political actions of the Dalai Lama.

4. Wisdom Buddha – September 17, 2008

Here are some helpful websites on this issue:

- Zen

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- Digital Dharma
- Dreaming of Danzan Ravjaa
- Emergent Dharma
- Firehorse
- Flatbed Sutra
- Go Beyond Words
- Go Drink Tea!
- Going for Refuge
- Hardcore Zen
- Hokai Sobol's blog

<http://www.wisdombuddhadorjeshugden.org/>
<http://www.wisdombuddhadorjeshugden.blogspot.com/>
<http://www.westernshugdensociety.org/>

5. [goldenmala](#) – September 17, 2008

Is this an act of cowardice on the part of the editors of Tricycle? This is a subject that Buddhist around the world wish for clarification on. Yet, Tricycle just posts an article that is 10 years old.

Come on Tricycle, you're starting to seem like the mainstream Western media that won't actually investigate corruption in Washington. As a result, the corruption just keeps getting worse.

6. [goldenmala](#) – September 17, 2008

Here's a link to the part of the France 24 documentary that gives of voice to Shugden practitioners who have been outcast in India.

<http://shugdensociety.wordpress.com/2008/09/07/dorje-shugden-practitioners-outcasts-in-india-video/>

7. [Go_H_Di](#) – September 17, 2008

You may want to read this article which is related to your blog:

<http://citybeat.com/gyrobase/Content?oid=oid%3A146102>

I pray that the Dalai Lama will recover soon from his sickness and that all Dorje Shugden practitioners in India can get help from their hospitals like the Dalai Lama does.

Regards
Go_H_Di

8. [geoff](#) – September 18, 2008

I take Goldenmala's point about taking the time to investigate further, when it is such an important issue on many levels. I don't think Tricycle can be blamed for an act of cowardice in bringing up the old article — hopefully they are trying to evoke more interest in the subject again after remaining quiet on it for a decade. So, I am grateful to the Tricycle editors for bringing this subject up. It is not easy to bring up controversial articles about the Dalai Lama, even if you are self-proclaimed neutral in this dispute. Hinting at any criticism of His Holiness, even if that is reporting other people's criticisms, brings the wrath of his loyal followers upon your head.

9. [goldenmala](#) – September 18, 2008

Dear Geoff,

It's obvious they know about the discrimination. They published a post titled "Strange Happenings at Sera Monastery"

<http://tricycleblog.wordpress.com/2008/03/04/strange-happenings-at-sera-monastery/>

Why don't they want to look into it again? I think they are afraid of the Dalai Lama's followers. They have good reason to be, but having a publication called "The Buddhist Review" entails some responsibility toward the general Buddhist community. Not just the Dalai Lama's followers.

- Home Brew Dharma
- Illusory Flowers in an Empty Sky
- Indranet
- inklings
- Integral Options Cafe
- Irreverent Buddhist
- jack/zen
- Japan: Life and Religion
- jeromes niece
- Joan Halifax Roshi's Blog
- Lama Surya Das
- living and dying with eyes wide open
- lotusinthemud
- Mindful Living Guide
- Monkey Mind
- Musings
- Notes in Samsara
- One City
- Ox Herding
- Precious Metal
- Progressive Buddhism
- Rigpa's Ramblings
- Robert Aitken
- Run with Mu
- Shambhala Sun Space
- Slipping Glimpser
- Slow Zen Again
- sour wine & tomatoes
- Students for a Free Tibet
- Sweep the dust, Push the dirt
- The Buddha is my DJ
- The New Heretics
- The Worst Horse
- thinkBuddha
- Tricycle: The Buddhist Review
- Wandering Dharma
- whiskey river
- Wild Fox Zen
- Wildmind's Meditation Blogs
- Zen Filter
- Zen Mirror
- Zen Peacemakers Blog
- Zen Women
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FEEDS  FULL  COMMENTS

They've probably published hundreds of positive articles about the Dalai Lama. All the Buddhist mags are happy to publish anything positive about the Dalai Lama. That's part of the problem.

It's great that they have the courage to post these little mentions of the Dorje Shugden Controversy. I just wish they had the courage to do a real thorough and honest investigation for the benefit of all Buddhists.

10. Ron Cook – September 20, 2008

Tricycle has no qualms about reporting the repression of monks in Myanmar. This year hundreds of monks in India were thrown out of their monasteries at the behest of the Dalai Lama. For the last twelve years a program of systematic persecution has been implemented against lay and ordained Shugden practitioners. It has culminated in the issuance of identity cards that are need to procure all manner of services. For a Tibetan exile to obtain the card they must sign an oath stating that they will neither practice Dorje Shugden nor associate in any way with those that do.

So Tricycle Magazine does not find these events to be worthy of investigation? You say "we take no position on this rather arcane sectarian dispute." Perhaps you should consult Buddhist teachings on compassion to motivate some interest in your heart. If you remain silent on this issue, refusing to take a stance, this indicates you possess political motivations and not spiritual ones.

11. Khedrup – September 26, 2008

For the other side of the story:

scholarly:

Shuk-Den Affair Origins of a Controversy:

http://www.newkadampa.com/index2.php?option=com_content&do_pdf=1&id=68

personal anecdote:

http://info-buddhism.com/dorje_shugden_Choegyal_Namkhai_Norbu.html

opinion:

<http://www.westernshugdensociety.wordpress.com>

12. Tenzin Peljor – September 26, 2008

A complete updated list of Academic Researches on the Dorje Shugden Controversy:

<http://westernshugdensociety.wordpress.com/2008/07/24/academic-researches-regarding-shugden-controversy-nkt/>

13. Giles – September 26, 2008

Don't NKT shugdenites sound like spoilt little school children, stamping their feet and wailing for their own way, "You must do this!" or "If you don't say something it means this!". Now they threaten the editors of Tricycle to 'make their stand' or be counted as enemies.

Who's next? George Bush? Putin? Will everyone in any position of

responsibility have to declare their position on the propitiation of a Tibetan entity or risk the horror of being classed as its enemy?

Little temper tantrums aside, how this tiny minority has such a loud voice mystifies me. Considering that for the overwhelming majority* of Tibetans and Vajrayana practitioners, past and present, the propitiation of Dolgyal was (and is) an irrelevance with no bearing on their life and practice, why do we have to listen to the nonsense bandied about on message boards everywhere?

Seeing as the neo-Shugdenites aren't even Tibetan Buddhists and have broken away from the Gelugpa tradition they quixotically claim to maintain, why is this an issue? Why not just get on with whatever it is they do without making such a song and dance? Good luck to you!

Why can't they cut through the ideology and propaganda that perverts their understanding of the truth and realise that in reality there is only the issue here: that there are individuals, purporting to be Buddhist practitioners, who seem to exist solely to create a headache for the larger Buddhist community, who have to suffer the brainwashed, delusional rantings of adult human beings who should know how to behave in public places.

*of course, NKT 'statistics' claim that millions of Tibetans have been affected; how this figure has been arrived at remains a mystery.

14. Buddhist Friend – September 26, 2008

There is enormous bias in the Buddhist community towards the Dalai Lama such that it becomes an obstacle to objectively investigating his actions in India. I agree that these blogs are filled with positive (and political) stories about the Dalai Lama but no one wants to investigate the shadow side of the Dalai Lama's leadership. I can understand this. No small child wants to find out that Santa Claus doesn't exist – it's a massive disappointment, a blow to the magical world they believed existed in their imagination

But it's time to grow up now. It's time to objectively examine the Dalai Lama's actions of ostracism and oppression in his own community and report the truth for the good of Buddhism, even if it's disappointing to discover that the champion of tolerance and religious freedom is a political and religious dictator who is harming the lineage of his own Root Guru.

The France 24 investigation revealed this clearly but it's not enough – someone in the Buddhist community needs to blow the whistle on these activities that are destroying Buddhism. Tricycle needs to be honest here and investigate. You might think that this is an 'arcane sectarian' dispute but you aren't seeing dependent relationship and what this is going to lead to in the future. It's no good burying your head in the sand until Tsongkhapa's tradition has been destroyed. Simply have the courage to report what you see.

15. Buddhist – September 26, 2008

There is also an enormous biasness in you believing that Geshe Kelsang Gyatso is correct too! :p

To immunise yourself against this, may we advise dropping attachment to the view that the Geshe Kelsang Gyatso is GOD ALMIGHTY and whatever he says is therefore inherently true, and actually Thinking for

Yourself, as a certain Indian monk advised, 2500 years ago.

Well there are a lot to say about these people, first propagating something that is not widely accepted throughout the four major traditions of buddhism, next forcing His Holiness to do something that he doesn't wish to do, and claims that they are fighting for their "human rights", when they are not giving His Holiness human rights at all ... :p Dictatorship???

16. Ron Cook – September 26, 2008

It is quite appalling the level of ignorance and hypocrisy displayed by the supporters of the Dalai Lama. They level accusation after accusation that are utterly illogical and baseless.

They accuse others of being dictatorial but just look at what happens to anyone who dares not accept an edict from the Dalai Lama. The Dalai Lama employs a whole governmental bureaucracy and legions of sycophants to attack the transgressor. Who is dictatorial? Who is unable to tolerate the slightest disobedience?

Where is the independent thinking recognizing the the mutual exclusivity of religion and politics from the side of the supporters of the Dalai Lama? The Dalai Lama is the embodiment of mixing these two opposites. His activities show the unequivocal example of the corruption of religion. Politics seeks to enhance samsara, with the hope that it will become pure. Religion seeks to escape samsara understanding that samsara can never be pure – understanding that purity of body, speech, and mind arise only through destroying our own samsara.

Do the followers of the Dalai Lama regard politics as part of the spiritual domain? If so they shall never escape samsara.

If you say Shugden practitioners are also political this is incorrect, because fighting to prevent the extinction of ones' spiritual practices and beliefs is a religious action with a religious motivation. It is not an action to improve samsara.

Arguing that the popularity of one practice over other practice is a valid criteria that determines authenticity is simply stupid. Jesus was neither popular with the Romans nor the majority of Jews. By this standard it would mean that he, his teachings, and his practices should be considered invalid.

It is the followers of the Dalai Lama who have shown themselves to be both intolerant and biased. They cannot accept that their emperor has no clothes. They abide in a state of denial because they would have to admit they made a big mistake in judgment. They would have to admit the Dalai Lama is wrong to implement the most childish of solutions in initiating a ban on Dorje Shugden.

If defending ones' spiritual beliefs is considered to be the act of 'spoilt little school children,' this speaks volumes about the depth and understanding of the mind of faith that such critics hold. Pointing out that Tricycle's decision in all likelihood comes from a political motivation does not make them the enemy of Shugden practitioners. It simply shows the climate of fear that exists and the consequences one may face if they challenge the Dalai Lama.

17. Tenzin Peljor – September 26, 2008

@Ron Cook:

Your arguments apply as well to yourself and GKG's followers:

"It is quite appalling the level of ignorance and hypocrisy displayed by the supporters of Geshe Kelsang Gyatso. They level accusation after accusation that are utterly illogical and baseless."

Also I feel, the intimidating and blackmailing tactics of WSS and you are not very helpful in this process.

It's fine that Tricycle offered two of the four articles now for the public. The complete stuff is quite complex. Actual criticism is mainly coming by NKT's former members and this has nothing to do with the Dalai Lama but the New Kadampa Tradition and Geshe Kelsang Gyatso.

A number of 750 members of the New Kadampa Survivors Forum says a lot about this. See also their statement to this debate:

<http://buddhismnewkadampa.wordpress.com/>

Best Wishes.

18. Buddhist Friend – September 26, 2008

Dear Tenzin,

It has everything to do with the Dalai Lama – If, in 1996, the Dalai Lama had not taken steps to demonize Dorje Shugden by emotively linking the practice to the failure of Tibetan independence and adversely affecting his health there would be no ban on Dorje Shugden, there would be peace and harmony in the Buddhist community, no WSS and no protests.

This present ugly situation in the Buddhist community is of his making. He is solely responsible for all of this. He thought he could sweep Dorje Shugden away and no one would oppose him. He's used to getting his own way but this time he made a big mistake. That miscalculation is resulting in the gradual destruction of his reputation; it's already under way and only he can stop it.

Regarding Kadampa Survivors – there are 750 members because people like gossip and that's where they're going to get it from. As you know, there are very few active members on that forum.

Best Wishes.

19. Ron Cook – September 26, 2008

My accusations and the accusations of others come from the words and actions of the Dalai Lama, his government, and his followers. They are not baseless nor illogical. The activities of these three are riddled with intentions contrary to Buddhadharma. They are mixed with political agenda, tactics, and aspiration. The Dalai Lama is quite accomplished at destroying his own reputation. I and others merely expose the contradiction, lies, and hidden motivations.

No doubt your retort will be that you are doing the same.

Since Mr. Thurman has not provided any proof of his accusations, and having 12 years to assemble the proof, what is the obvious conclusion?

Similarly, the Dalai Lama has not provided any proof of his accusations. He has had 30 years to accomplish this. As for yourself, your proof of the allegations you assert ultimately boil down to two things. Your personal experience and the experience of others.

If Shugden traditions actually existed in the way that you and others have portrayed them no one would ever attend their centers or become involved with them. The fact that they keep growing and are beginning to flourish worldwide indicates that what you and others say is false.

If you Tenzin Peljor, the Dalai Lama, or Robert Thurman feel that it is blackmail to provide actual proof of your accusations, this shows that you do not know the meaning of the word. It indicates that you have no real proof, that you are lying, and wish to continue your nefarious intention of slander and harm completely unopposed. If any of you had actual proof of you would provide it forthwith as a means to enhance your reputation and status as defenders of the truth.

What I believe Tenzin really means when he says it is 'not very helpful' to try and force critics to provide their proof, is that it makes it difficult for him and others to perpetuate their endless lies and deception.

20. Khedrup – September 26, 2008

Friend,

Are you honestly asserting that every single person who has had a bad experience in the NKT is simply badmouthing and gossiping, rather than expressing real concerns? There was an account recently posted on NKT world a monastic (Ven. Jampa Tashi) who was evicted from an NKT centre for not abiding by the one life, one teacher policy – because he went to visit his preceptor. I am not saying who was responsible (I don't know as I'm not an NKT survivor), or that this happens at all of your centres, but clearly unfair actions happen to a degree in the NKT as well.

Clearly, these problems exist to one degree or another in many large organizations, but the polemic of your post indicates your organization is not willing to examine its own problems, and that all the problems of Shugden have to do with the Dalai Lama.

This is also not the case, the Shugden problems have many historical factors, both religious and political behind them. Part of the problems stem from some of the liturgies and commentaries connected with the Shugden practice, for example, someone posted this by Trijang Rinpoche at another discussion:

“This protector is also particularly significant with respect to the fact that many from our own side, monks or lay people, high or low, are not content with Tsongkhapa's tradition, which is like pure gold, and have mixed and corrupted this tradition with the mistaken views and practices from other schools which are tenet systems that are reputed to be incredibly profound and amazingly fast but are in reality mistakes among mistakes, faulty, dangerous and misleading paths. In regard to this situation, this protector of the doctrine, this witness, manifests his own form of a variety of unbearable manifestations of terrifying and frightening wrathful and fierce appearances. Due to that, a variety of events, some of them having happened or happening, some of which have been heard or seen, seem to have taken place: some people become unhinged and mad, some have a heart attack and suddenly die, some see through a variety of inauspicious signs their wealth, accumulated possessions and descendants disappear without leaving a trace, like a pond whose feeding river has ceased, whereas some find it

difficult to achieve anything in successive lifetimes.”

For any honest discussion these historical documents, widely available in Tibetan and now being translated into English, must be considered if any agreement regarding the current situation is to be reached.

I think that Tricycle is wise to stay out of this dispute, as its complete nature and implications cannot be understood properly except by those with a vast knowledge of Tibetan history and able to read the Tibetan texts from a wide variety of sectarian sources.

21. Regina – September 27, 2008

I think using the term “arcane sectarian dispute” reveals Tricycles lack of understanding of current events happening within the Buddhist communities in India. Its a shame since it affects so many faithful Buddhists in the Tibetan exiled community and elsewhere. I’ve studied Buddhism for many years and it now breaks my heart to discover the horrible injustices lead by the Dalai Lama merely for political control. I could have never imagined this would happen in my lifetime. His recent denunciation of Trijang Rinpoche, his spiritual guide, has convinced me that he has lost his mind. Hundreds of thousands of Tibetan Buddhists consider Trijang Rinpoche their spiritual father. He lived his life transmitting pure Buddhism and showing a perfect example. I can’t accept what the Dalai Lama says anymore. He should be ashamed of himself.

22. JM Lee – September 27, 2008

What everyone seems to forget is that orginally, the Dalai Lama requested all those who intend to take teachings from him to not do this practice. It is within a vajra master’s rights to choose their disciples and furthermore, practitioners of mantra will know that to break samaya is to harm the lama’s life. This is standard advice. So when Shugden practitioners, even after the Dalai Lama made his request, continued to attend initations conferred by him, things became more difficult to deal with.

23. Tenzin Peljor – September 27, 2008

@Buddhist friend. Who claims a single person is the cause for difficulties one may be faced with has not understand even the basics of Buddhism and is following wrong views. Wrong views neglect cause and effect and dependent arising, the interrelatedness of phenomenons.

@Ron Cook. I save my time by avoiding senseless discussion with you. Even such a claim like “Who is unable to tolerate the slightest disobedience?” is baseless. HHDL encourages Tibetans to oppose him. He may not encourage regarding Shugden to oppose him, but he is also in this issue far more tolerant than you and NKT portray him. I leave it with this. The reader will decide and my main aim is just to balance the misleading spins of NKT/WSS for the sake of Buddhist newcomers who may be misled by them.

If you wish to have a more balanced view on Tibetan society and HHDL I suggest to read “The Open Road – the journey of the 14th Dalai Lama” by Pico Iyer. This excellent journalist avoids black-and-white thinking and exaggerations, and Iyer is devoted to draw a portray which respects the complexities of it’s subject matter.

Bye.

24. Buddhist Friend – September 27, 2008

@ Tenzin – *my main aim is just to balance the misleading spins of NKT/WSS for the sake of Buddhist newcomers who may be misled by them.*

That's funny, that's my main intention too – to stop Buddhist newcomers being influenced by your wrong views and anti-NKT spin. Furthermore, I think you are denying cause and effect if you think that the Dalai Lama banning Dorje Shugden isn't conventionally the cause of all these problems. Whereas he paints himself as a purveyor of unity and harmony, he's actually the purveyor of division and disharmony. I'm not denying that this is coming from my karma – obviously he's not the sole cause of these problems, but that doesn't mean I have to roll over and accept it either. I can and should take actions to change things, especially when it affects countless people both now and in future generations. If someone takes an action that causes Buddha's teachings in this world to degenerate, that affects everyone from now until Buddha Maitreya. The teachings are dying off in this world as it is without someone as influential as the Dalai Lama helping them along.

@JM Lee – I don't have a problem with the Dalai Lama saying that he doesn't want his students to do this practice, that implies a 'live and let live' kind of attitude, but that's far from the reality of the situation. In truth he's trying to destroy the practice of Dorje Shugden and his government, a secular government, is formulating policy and passing resolutions to ban the practice in society. This is illegal in India. He is also responsible for Shugden monks being ejected from their monasteries and ostracizing and demonizing Shugden practitioners in Buddhist society. He's not really giving anyone a choice. I've got a big problem with that.

@ Khedrup – *There was an account recently posted on NKT world a monastic (Ven. Jampa Tashi) who was evicted from an NKT centre for not abiding by the one life, one teacher policy – because he went to visit his preceptor.*

This is a very deceptive account. Firstly, Jampa Tashi is not a monk because he doesn't hold any Pratimoksha vows, not even the five precepts. I think his ordination is of the Rabjung type. Secondly, he was not evicted from the centre in question. He had chosen to 'ordain' with another Teacher and was not attending any classes. As he says himself he was 'non-NKT' so what was the point of him being in an NKT Center? He had chosen another spiritual direction and for that reason it was suggested that he leave and he did.

I do believe that some of the NKT Survivors do have genuine concerns, may have been mistreated and have some valid points about how to improve NKT but not 750 of them as Tenzin tried to imply. The number of posters on that forum is actually quite small and so I was trying to provide an explanation for why there are so many members – probably a desire for gossip. There may be people who joined there just to get a flavor of what is going on but they aren't active members. As someone pointed out, if NKT is so bad, flawed and evil, why is it growing? Why are there more and more centers? Because Kadam Dharma as presented by Geshe Kelsang works.

Best wishes to all.

25. Khedrup – September 27, 2008

I won't say NKT is evil but I don't think that growth is necessarily the sign of a pure organization. If that were the case, then the Unification Church, Boston Church of Christ et al we could argue are pure because they have grown quickly and have thousands of branches. I also think the growth can be explained by the way NKT teachers are trained – very quickly and also put out in the field very quickly. This is a different approach from most other Buddhist organizations, and may explain the growth of the centres as well. For me, the health of an organization isn't determined by the number of centres, but by the turnover of members. But that is just an opinion.

Also, the Rabjung ordination IS a Praktimoksha ordination, so you are incorrect here. Rabjung means one has completed the “leaving home” preliminary ordination, or “tonsure” as they refer to it in the Chinese tradition. This is an accepted vinaya tradition and is used for many of the young monks in Tibetan monasteries before novice ordination you can read about it

here:<http://www.thubtenchodron.org/Publications/PreparingForOrdination/>

In the Jampa's account it is clear from his POV it was not “suggested” he leave, but he was met at the door with an eviction notice. Anyways, unless either of us actually witnessed the event speculation is useless. Finally, the live and let live attitude was practiced by HH Dalai Lama and the abbots of Den Sa Sum (Sera, Drepung, Ganden). In 1996 the Dalai Lama asked Shugden devotees not to take tantric initiations, but they still came. Even this was tolerated, but then Shugden monks began more aggressively propagating the practice, ordering statues of the deity, and also printing prayers that were handed out to monks. While a monk at Sera Mey, I can tell you that many monks at Pomra Khangtsen (the regional house with strong alliance to Shugden), there were many monks who didn't want to participate in Shugden pujas. They were fined 50 rupees a pop, which could add up to several hundred rupees in a month, essentially for following the wishes of their vajra master and in some cases ordination preceptor. So clearly, there were some escalations.

I am all for an agreement being hammered out, and as I've said elsewhere maybe it would be good for the monasteries to sign over the dorm houses and kitchens and shrines of the Shugden houses (Pomra at Sermey, Dokhang at Ganden) and also draft resolutions ensuring that monks can purchase necessities. However, WSS's campaign was completely unnecessary because both sides in the dispute will meet in Delhi, or even before if there is an agreement. I think WSS tactics have offended more than anything, and I find the use of terms like “saffron-robed muslim” in their literature very inappropriate, even if it is just repeating the words of someone else.

26. Buddhist – September 27, 2008

Well I just find it amusing that Buddhism actually teaches violence or show that they do not approve of some policy. As I have explained earlier to some, Venerable Lobsang Gyatso, Director of Institute of Buddhist Dialectics, was killed by the people from Dorje Shugden Charitable and Religious Society, and there has been a letter sent to prove that they were the ones who do it. Why? Because he spoke against the propitiation of Dhogyal. So who is being dictatorial here, dear Ron? Who is suppressing who?

“If you say Shugden practitioners are also political this is incorrect, because fighting to prevent the extinction of ones’ spiritual practices and beliefs is a religious action with a religious motivation.”

Well, Ron, you haven’t read a lot of stuff, but just believed what your lama tells you. You know what Geshe Kelsang said when he was interviewed regarding this incident?

“If Dalai Lama right, then up to now, this practice we have done for 20 years, everything wasted: time lost, money lost, everything lost. That is the big issue.”

Furthermore, collaboration with the Chinese government to bring down His Holiness, can anyone please enlighten me in what way is this act not political? :p

Since Mr. Thurman has not provided any proof of his accusations, and having 12 years to assemble the proof, what is the obvious conclusion? Similarly, the Dalai Lama has not provided any proof of his accusations. He has had 30 years to accomplish this. As for yourself, your proof of the allegations you assert ultimately boil down to two things. Your personal experience and the experience of others.

Well, it is not that there is no proof, but like what our friend Dougal has suggested,

To immunise yourself against this, may we advise dropping attachment to the view that the Geshe Kelsang Gyatso is GOD ALMIGHTY and whatever he says is therefore inherently true, and actually Thinking for Yourself, as a certain Indian monk advised, 2500 years ago.

And I am quite saddened that he didn’t even know who actually gave this advice, either that or he is too ashamed to write it out, because he is finally enlightened and feel that he himself is too violent to be fit to be called a Buddhist. :p

Furthermore, since you said,

If you Tenzin Peljor, the Dalai Lama, or Robert Thurman feel that it is blackmail to provide actual proof of your accusations, this shows that you do not know the meaning of the word. It indicates that you have no real proof, that you are lying, and wish to continue your nefarious intention of slander and harm completely unopposed. If any of you had actual proof of you would provide it forthwith as a means to enhance your reputation and status as defenders of the truth.

It just goes to show you wont believe anyone who speaks against the practice of Dhogyal. So why bother putting your comments? It would be better of if you just disappear and let someone who is more calm minded to discuss this incident. :p

“You guys are really great. With evidence right in front of you, you deny it. Without evidence, you immediately believed it. Have you ever went to ask teachers like Ganden Trisur or Tri rinpoche, the head of the Gelugpa tradition? Or you have just been thinking that Geshe Kelsang is the head of the Gelug tradition, and no one can take over his position? For your information, the Ganden throne holder is the RIGHTFUL successor to Je Tsongkhapa. Nobody else, including His Holiness Dalai Lama, can overwrite the spiritual authority of Tri Rinpoche. Now the 100th and 101th Ganden Tripas have already pledged their allegiance to His Holiness Dalai Lama. Who is Geshe Kelsang to disobey the orders of his gurus? So do you think he broke his vows?

Or you still think that he is following his guru’s instructions? So if your guru makes an error, do you follow blindly with that error? Trijang Rinpoche is a bodhisattva, he commits a mistake so that we can be

careful with such as mistake. His Holiness Dalai Lama also said, if his instructions are of use, then take it to heart. If his instructions are not of use, then forget it. So have you examined what your teacher says very carefully? Or you are just relying on him with pure blind faith? Furthermore, this is stated in a Sutra that Devadatta is actually the emanation of the Buddha's teacher to show sentient beings the wrong deeds so as to prevent them from doing the same thing again! So are you going to follow Devadatta, and try to start killing the Buddha as well?"

Well, this was what I have said to one of my dear friends, Dougal. Anyway, as I was saying, my friends were very close to the late 100th Ganden Trisur Rinpoche, and I am quite close to Drepung Loseling's Khensur. We have asked of their views towards this incident, and they have shown their support to His Holiness action. So what is your big idea of kicking such a big fuss? :p

27. dougal – September 27, 2008

Buddhist –

i would never normally insult someone on a messageboard directly, but you – you are an idiot.

either you are incredibly ignorant, or you're deliberately and maliciously trying to mislead people.

your statement that it was members of the Dorje Shugden Charitable and Religious Society who committed the despicable murders of Ven. Lobsang Gyatso and his associates is completely untrue, libellous and almost as disgusting as the murders themselves.

you are liar, or a fool. shame on you.

28. dougal – September 27, 2008

regarding those murders, before "Buddhist" posts any more lies and misinformation, please see the Dorje Shugden Devotees Charitable and Religious Society's own statement regarding the incident at:
<http://www.shugdensociety.info/historyEvents1997EN.html>

29. dougal – September 27, 2008

and lastly, Buddhist –

i think it's clear, from the many astonishing misunderstandings of my and others' posts that you've demonstrated in your own, that English isn't your first language. on the one hand, i regret reacting so strongly to some of these earlier on this board, and i apologise for it; i would have no chance of understanding anything in your first language, whatever that may be. on the other hand, you've posted some outrageous mistakes, and therefore, if you've any sense of shame at all, i suggest strongly that you check your understanding of these posts with an English speaker before writing your responses. i'm not being sarcastic – this is serious advice. at least, it would save you from coming across as a complete fool.

having said that, my remark about your unforgivable slander regarding the murders in 1997 stands – there is simply no excuse for this.

30. Gyalpo – September 28, 2008

dougal: Regarding the Shugden cult murders, a crime which I remind you has no statute of limitations, Interpol has an open file. If you fundamentalist fanatics have no culpability, you have nothing to fear except of course the consequences of your speech and actions in life.

31. Gyalpo – September 28, 2008

As in law or medicine, standards are upheld in Buddhism. The Australian Buddhist Society has deemed NKT Shugden ‘monks’ and ‘nuns’ as no longer Buddhist. They are free to do whatever they like, but just as Scientology is not considered within the western tradition proper, NKT is no longer Buddhist but a breakaway sect that many, including organs of the British Government are investigating as a fraudulent cult. Their cause has been adopted with a lot of squawking by the Chinese ‘Communist’ Party ruling clique and their sons (mostly) studying abroad (for baldly political reasons and not out of any great interest in either Buddhism or human rights) but no matter how much money the NKT Shugden cultists spend on their slick PR ‘victimization’ campaign, people will not be swayed when they learn the truth about this demon cult.

32. Buddhist Friend – September 28, 2008

Dear Gyalpo,

Firstly, it’s clear that these horrible murders were not the work of Dorje Shugden practitioners. There is no evidence and as Helmut Gassner said, Lobsang Gyatso had many enemies, including the Tibetan guerillas, so why was the finger pointed at Shugden practitioners for this heinous crime? Only because it suited the Tibetan Government in Exile’s purpose of demonizing these pure spiritual practitioners. It was a shameful political action by the TGIE and you believed it.

Who put the Australian Sangha Association in charge (or you for that matter) to decide what is and what is not Buddhist? Neither you nor anyone else has any authority to pronounce on another person’s beliefs. Their action was purely politically motivated. The Dalai Lama also has no authority to ban the practice of Dorje Shugden and has broken the law in doing so, something that will become very clear in time with the court case in Delhi. It’s so sad how pure Dharma is being destroyed by being mixed with politics.

If you are saying that NKT is not Buddhist then neither is the Dalai Lama since both come from the same root, Kyabje Trijang Dorjechang. In criticising his own root Guru, the Dalai Lama has invalidated his own Buddhist credentials because (according to his view) he was taught by a non-Buddhist spirit worshipper. What nonsense!

33. Gyalpo – September 28, 2008

Dougal: Chushi Gangdruk members are mostly Khampas, so was the late Geshe Lobsang Gyatso. Chushi Gangdruk are Buddhists and many sacrificed their lives for their faith, their culture and their country. Many of them were and are Gelugpas, unlike NKT neophytes. If you wish to antagonize, accuse them as well, good luck to you.

Geshe Lobsang Gyatso was a school principal for many years, beloved and respected for his dedication and honesty, you and one micron thin

veener pseudo-gelong Gassner obviously did not know him personally. To cast aspersions is therefore highly inappropriate. He was also an actual Geshe unlike you, Gassner-ji and above all your MahaRudra “English” squire of the manner who, as they say in India, sat but not passed. He himself has broken damtsig with the Dalai Lama from whom he received many initiations and teachings so ought to be a wee bit more prudent when sending his costumed harpies out to America to shout ‘liar’ and ‘hypocrite’. I shouldn’t have to tell you what happens to major samaya breakers, I assume you know that much about Buddhism. But then, maybe not.

Finally, who appointed you as spokesperson for the late Khyabje Trijang Rinpoche who died in the early 80’s? The new incarnation has refused to study, preferring to drive his BMW around Europe at high speeds. NKT is analogous to Jenny Craig franchises, except the pre-packaged food-like substances you are peddling you is tainted with melamine. The NKT sales pyramid is going down for good this time—good riddance.

34. Buddhist – September 28, 2008

Buddhist friend –

Do you want to see the letter? I could scan it up for you you know.

But you would be too ashamed to put anything on this board again. Very simply because you misled people with your false and limited information.

I admit that my English sucks, but at least I know how to read books written by His Holiness and teachers from other tradition, like Drikung Kyabgon or Mindrolling Tirchen Gyurme Dorje, unlike someone who has such powerful command of language but only cramp himself in the world of Geshe Kelsang Gyatso, because “whatever he says must be correct”. Shame on you for wasting your literacy on something bad. You should give up your knowledge to people who can put it into good use.

35. Khedrup – September 28, 2008

Buddhist Friend,

The murderers were not the heads of the Shugden society, but the prime suspects are Shugden devotees (contrary to what friendly Buddhist claims). This can be confirmed by a quick visit to the Interpol site and check out Lobsang Chodak and Tenzin Chozin. They have red notices issued for them as the suspects in the murders and asked that they be remanded for questioning. Both are now in Chinese occupied Tibet and have strong links to the Shugden dispute.

<http://secrettibet.rsfblog.org/archive/2007/06/27/interpol-warrants-2-chinese.html>

http://www.accessmylibrary.com/coms2/summary_0286-31346417_ITM

<http://www.hindu.com/thehindu/holnus/001200706171859.htm>

If the Hindu Newspaper isn’t a neutral enough confirmation for this, I don’t know what is. The only reasonable suspects in the murders are the two with the Interpol Red Notices against them.

It is far from “clear the murderers were not Shugden practitioners”. Is Mr. Gassner now more qualified to comment on murder suspects than

Interpol and the Indian police?

Innocent till proven guilty but, please, let's be honest about the two prime suspects with the most motive. They ARE connected to Shugden worship.

36. Buddhist Friend – September 28, 2008

Gyalpo, I think you're too angry and too disrespectful to discuss with. I also don't think it would make any difference because you have such strong negative views – no value. Thank you and bye.

37. Gyalpo – September 28, 2008

Buddhist friend: I'm not actually terribly angry but here is a short description of 'someone' who apparently is to help readers decide the question at Dorje Shugden, Deity or Demon?

"From his shoulders hangs a garland of fifty, freshly severed, blood dripping heads. A human skin serves as his carpet...Inside the palace, corpses of men and carcasses of horses are spread out, and the blood of men and horses streams together forming a lake. Human skins and hides if tigers are stretched into curtains. The smoke of the 'great burnt offering', (i.e. human flesh) spreads into the ten quarters of the world.. ..on all sides are hung up as tapestries fresh skins of elephants..." and so forth

–excerpted from 'Oracles and Demons of Tibet: The Cult and Iconography of the Tibetan Protective Deities' by Rene De Nebesky-Wojkowitz.)

38. Buddhist Friend – September 28, 2008

Buddhist,

I don't think that your English sucks. I always admire people who can speak more than one language, unlike myself. Good on you.

I'm happy to see any evidence you would like to provide, but if what you have says that Ling Rinpoche regarded the practice of Dorje Shugden as wrong I would have to disagree with him in the same way that I disagree with the Dalai Lama because my experience tells me otherwise. I don't care who says it's a wrong practice because I've got EXPERIENCE that tells me otherwise. Do you have experience of Shugden to tell you that it's wrong? Did you actually read the words of the practice? Did you try the practice to see how it changes your life? No one can tell me that the sky is green because I have valid experience to the contrary and there are no valid reasons to prove that it is green. It's the same with Dorje Shugden – I have valid experience of the practice and there are no valid reasons to prove otherwise – end of story.

I don't know why followers of the Dalai Lama think it's a wonderful thing to know and mix the teachings of other traditions! That's fine for you if you want to be a Professor of Buddhism. I can know every scrap of knowledge in this suffering world and it doesn't bring me one iota closer to enlightenment. Better the practice the teachings of one tradition than to know the teachings of many traditions in my opinion, it was good enough for Buddha Shakyamuni's direct disciples!

Please rest assured that I'm using my literacy for the benefit of all sentient beings. I'm not cramped in the world of Geshe Kelsang Gyatso – it has the infinite spaciousness of the Dharmakaya and the vast

richness of Je Tsongkhapa's tradition which are all I need to attain enlightenment, but thank you for your concern.

Sincerely, all good wishes.

39. dougal – September 28, 2008

Buddhist friend –

i think "Buddhist" was actually directing a fair bit of his last post at me, mistaking us for the same person. unlike you, i have allowed myself to become emotional, out of attachment, under this provocation. therefore, i apologise to you, and also to Gyalpo and to Buddhist: there's no excuse for anger.

that is not to say that anything i have posted is incorrect, it's just a little roughly-presented. i stand by all the points that i've made.

Buddhist – i'm serious: if you want to debate in a oreign language then, like Buddhist friend, i applaud you for it. but you need to be very careful that you've understood our points correctly or you will continue to make serious mistakes and appear foolish. also, i'm not Buddhist friend, as i've already told you. he/she is a lot more patient than i. i'm the one who insulted you, and frankly i think you deserved it.

Gyalpo – i cast no aspersions and accuse no-one. all i meant by saying that Lobsang Gyatso had also criticised the Khampa guerillas is that it was completely baseless and inappropriate for elements within the TGIE to abuse the horrible event of the murders – on the very tenuous grounds that he had publicly criticised Shugdenpas. by the same token, he had also criticised the Tibetan guerillas, but they were never suspected. the whole affair is very sordid and reeks of underhand politics. no evidence was ever found and the police and Interpol still have open files on the matter. even the less obsessive elements in the TGIE threw out a debate on the issue owing to the lack of hard evidence, saying that it was inappropriate to discuss rumour.

to bring up these baseless rumours again in a blatant attempt to smear Shugden practitioners is, frankly, about as low as it is possible to get.

40. Gyalpo – September 28, 2008

dougal: Let's let Interpol decide who was responsible and not speculate who the brutal murderers were, although it seems unlikely China will co-operate by extraditing the suspects. Furthermore I am sure your Indian law firm is very happy to represent you in court in what may well be an extremely protracted and very, very costly dead end litigation. I suppose it would help if Amnesty International or a legitimate NGO supported your case but they found no evidence.

Lastly, I propose that since NKT long ago broke away from the Tibetan Buddhist tradition, their clergy wear green, or some other colour of their choice (perhaps paisley) and discard the monastic costume of a foreign culture they have aggressive and even proactive disdain and contempt for (and yet have appropriated selected vestiges of for their own 'pure' usage.) That way people will not mistake you for genuine Buddhist lineage holders and practitioners or by your exotic imported costumes and names.

41. Khedrup – September 28, 2008

No matter what anyone says, Interpol has red notices out for the two murders, and they are linked to Shugden worship. They are not, however, the heads of the Shugden society. We can see that Interpol and the Indian police have as their prime suspects Shugden devotees, this is simply a fact and can be verified by visiting the Interpol website. Since links are difficult to post here I recommend people simply google the names of the two suspects Lobsang Chodak, 36, and Tenzin Chozin, 40. If Interpol and the Indian police are not neutral enough sources I have no idea to say.

While these men are innocent until proven guilty, it is ridiculous to say this "Firstly, it's clear that these horrible murders were not the work of Dorje Shugden practitioners."

It is not clear these murders were not the work of those affiliated with Shugden. They remain the prime suspects. No Red Notices have been issued for the Tibetan Guerrillas. Are you saying we should trust Mr. Gassner's opinion over that on the Indian police and Interpol? Surely they are a more neutral source than Mr. Gassner.

42. Khedrup – September 28, 2008

Sorry for the double post, I had problems posting links before so thought it didn't go through. I welcome the mods to delete the above post, sorry for the inconvenience.

43. Buddhist Friend – September 28, 2008

Khedrup,

I did indeed check on the Interpol website and their names are included under the red notices. I stand by my initial statement that these horrible crimes are not the work of Shugden practitioners because, if these men did do this and they claim to be Shugden practitioners they are not even Buddhists because they have taken life and broken their refuge commitments. The murders were a horrible act and I deplore them.

However, I am extremely suspicious. On the France 24 programme Samdhong Rinpoche openly lied and this is a link to a Helmut Gassner article where he wonders if Tashi Wangdu lied in a television report on the murders by misrepresenting the evidence:

<http://www.dorjeshugden.com/articles/HelmutGassner02.pdf>

Tashi Wangdu lied at Colgate University when he said "there is no ban". It seems that the TGIE have no problem with being 'economical with the truth'. This makes me doubt their truthfulness in other areas too.

My question would therefore be, what evidence is there that these two men who are now presumably in the Tibet Autonomous Region are responsible for these murders? If it's the same kind of evidence as debunked by Helmut Gassner, these truly are false accusations against the innocent.

It's also convenient that these men are now in Tibet where they can't be questioned. For as long as a question mark remains over their innocence or guilt the TGIE and it's followers can continue to defame Dorje Shugden practitioners by calling them murderers. That suits their purpose too.

It all stinks more than a month old fish in the sun

44. Gyalpo – September 28, 2008

Buddhist Friend: Yes, ritual murders not brought justice stinks, so don't blame the victims or defame their reputation or try to deflect it on to someone else. NKT's public relations budget would be better spent helping to clear this matter up which is still sticking to your shoes rather than going on the offensive. Helmut Glassner your 'expert' is or was ostensibly a monk, his publishing vicious gossip is quite unseemly.

There were several other death threats made, and at least two physical assaults on senior and learned lamas, one of which was an attempted strangulation on other occasions. The Himachal Pradesh police did not apprehend anyone, but their investigation established a strong link in the triple murder case with the Shugden Society office in New Delhi.

45. Buddhist Friend – September 28, 2008

Gyalpo, Helmut was reporting truth, not gossip. He was pointing out a big fat lie by the TGIE

And that's how it's going to be from now on....

46. dougal – September 28, 2008

Khedrup –

i went to the Interpol website a few weeks ago and checked as best i could but found no reference whatsoever to Shugden in relation to their Wanted list. please – post a link to this information *on their site*. it's not that hard to post links here! just type it out.

i'm not saying that it's impossible that supposed "Shugden practitioners" are suspects, or even guilty (although i would have to say that those who *are* guilty are not actual Shugden practitioners, because real Shugden practitioners are Buddhists who do not harm others) – what i'm saying is that the initial suspicion on the part of the police arose as a direct result of a cynical attempt by the TGIE to use this terrible event to further their worldly goals by smearing Shugdenpas. the fact is that they did this – passing names to the Indian police – with absolutely no valid evidence at all. they attempted to pass off a letter from tthe DSDCRS to Ven. Lobsang as evidence, saying that it contained a threat, but when this letter was translated from the Tibetan it was found to contain no such thing. their accusation was entirely baseless – and this, to my mind, is disgustingly cynical behaviour on the part of the TGIE.

were "Shugdenpas" to blame? who knows. the fact is that in the absence of any evidence there's no valid reason at all to suspect them any more than any other group, and certainly no validity in accusing them.

please do post the link to the current Interpol info., if it will further our understanding one way or the other. otherwise, please – for shame – stop repeating baseless accusations. i think you, from your posts, are at least a decent person.

as i have just prayed in my daily puja to my Protector: Now is the time to dispel false accusations against the innocent.

47. dougal – September 28, 2008

Gyalpo –

what kind of name is that for a Buddhist?

you are not worth talking to, so i'll stop.

48. dougal – September 28, 2008

looks like Buddhist friend found the info. – still, i'd appreciate a link so that i can see it myself.

however, i do agree with Buddhist friend's questioning of Samdhong and Tashi Wangdu – i've seen both men directly stating things as facts that they know to be untrue, as i have the Dalai Lama. so please excuse me if i don't trust them as far as i could throw the lot of them.

i'd be interested to know why those guys are on Interpol's list. does Interpol have evidence, or are they simply listing these guys as a best guess – suspected on hearsay from the TGIE?

finally – being a suspect does not make one guilty, but whoever did it, as Buddhist friend says, was no Buddhist.

49. Buddhist Friend – September 28, 2008

Dougal,

Here are the links:

http://www.interpol.int/public/Data/Wanted/Notices/Data/2005/48/2005_

http://www.interpol.int/public/Data/Wanted/Notices/Data/2005/42/2005_

This is just from the names that Khedrup posted, it doesn't say anything about why they are wanted or what evidence there is. If the Indian Police could be duped by Tashi Wangdi into stating on television that a threatening note was sent to Lobsang Gyatso when its content was non-threatening, it's within the bounds of possibility that the information given to the Indian Police/Interpol is trumped up by TGIE as well. There's no way to know.

50. Gyalpo – September 28, 2008

dougal or is it dolgyal: I'm not conversing with you for your benefit but for the general reader, your invective is quite revealing if one was able to step outside one's own ego... one wouldn't call the Pope a liar to a group of Poles for example, and expect a warm reception so why not just keep your negativity towards Tibetans to yourself or regard it in the true Kadampa way.

51. dougal – September 29, 2008

Gyalpo –

i apologise – my last post was just rude, and not constructive.

i've nothing against Tibetans – my Guru and lineage Gurus are Tibetan, and i've many Tibetan Sangha friends.

and i may not be much of a Kadampa, but i disagree that “the true Kadampa way” involves rolling over and accepting the destruction of a valid path to liberation; that's not a Bodhisattva's action, and i do aspire

to become a Bodhisattva one day.

anyway – looks like we’re both posting for the general reader. you and i aren’t going to see eye to eye because you regard the DL’s word as law, and i regard him as a liar. you regard the Kadampa Buddhism practised by NKT as non-Buddhist: i regard it as quintessentially Buddhist.

i know full well the effect this is having on our reputation (which isn’t helped by my getting irritated with you lot...) but for as long as the DL’s followers continue to repeat his lies and slander, we cannot, and we will not, stop.

he’ll never get away with it unopposed again. the Emperor has no clothes, and people are starting to see it.

52. Buddhist – September 29, 2008

Dougal, you want to know something?

You ARE NOT a buddhist.

Not because you practice Dhogyal, but simply because you focus too much on the practice of this “protector”.

First of all, let us just establish this fact first. Whether you believe it or not, or whether you like it or not, the fact is, His Holiness The Dalai Lama, 102th Ganden Tripa (Kyabje Rizong Rinpoche), His Holiness Gyalwa Karmapa, His Holiness Sakya Trizin, His Holiness Penor Rinpoche, His Holiness Mindrolling Khenchen, His Holiness Kathok Khenchen Lhoga Rinpoche, His Holiness 12th Drukchen Rinpoche, His Holiness Drikung Kyabgon, and many many many other eminences have all agreed on this point: Dhogyal is a mundane protector, and it is not to be propitiated. This is NOT the opinion of His Holiness ONLY: it is the opinion of the whole Buddhist community. Unless you say that Geshe Kelsang Gyatso is the only valid Buddhist community in the whole wide world, which I will then deem you as a sectarian, and this leads me to further believe that you “only cramp himself in the world of Geshe Kelsang Gyatso, because “whatever he says must be correct”.”. Then, in the case, you don’t even deserve to speak in this BUDDHIST forum, because you do not even know the basic principles of Buddha’s teaching.

Next, EVEN IF Dhogyal is a supermundane protector, you are STILL NOT a buddhist. Why? Very simple, you have too many attachment to the deity you practiced. In actual fact, according to you favourite “Kadampa” stand, one is NOT allowed to practice any protector practice unless one has gain certain realisations within the generation stage. This is said also by His Emience Dagyab Kyabgon: in fact, he refuses to give the mantras of Setrap after the initiation. He requested his disciples to practice on generation stage; until their generation stage is stable, then can they rely upon a protector’s practice. Your mind is filled with anger, you do not even have a Bodhicitta, and here you are, trying to learn like Trijang Rinpoche, practicing Dhogyal?! I admit I do not have Bodhicitta at all, but at least I do not rely on a protector until I gain some realisations, because very simply I am not stable in generation stage, and what’s more I do not even have the basic renunciation! How can I compare myself to the great and mighty Trijang Rinpoche?

Furthermore, if you have not read this line, I state again by Geshe Kelsang Gyatso:

“If Dalai Lama right, then up to now, this practice we have done for 20 years, everything wasted: time lost, money lost, everything lost. That is the big issue.”

Can you please tell me, does he have a loving concern for all sentient beings, or does he have more loving concern for his own practice?! Is he utterly pacified and serene, as well as not being discouraged easily when he chases people out of his community just because they took teachings from other rinpoches? Have you read Lam Rim Chen Mo written by JE TSONGKHAPA? Or you just read Lam Rim Chen Mo written by GESHE KELSANG GYATSO?

Honestly speaking, I am not afraid of telling you, my dear friend: I am not a pure Gelug. I am not a pure Sakya, neither am I a pure Kagyu or Nyingma. But what I do is to follow teachers that are respectable, who possess the TEN qualities that a teacher is supposed to have. In fact, I read Pabongka’s works; I read Geshe Kelsang Gyatso’s works, and I see a HUGE difference in them: Pabongka’s works came from his realisation; but Geshe Kelsang Gyatso works came from copying Pabongka’s realisation, but not his at all. This is my feel: perhaps you can say I am biased, but to tell you truthfully, I am biased. I am biased against those who are in the wrong and who don’t admit their wrongdoings, and still argue for the sake of arguing. Worse, they argue until they become so hot-headed that they start cursing their opponent, just like one of the stories written in the sutras of the Buddha. And this I meant purely YOU, Dougal.

53. Buddhist – September 29, 2008

To Buddhist Friend,

I just like to say something.

The great and almighty Losang Drakpa Je Tsongkhapa, the first Ganden Throne Holder, has basically mixed three traditions together: Kagyu, Sakya and Nyingma. He basically took Chakrasamvara from from Sakya (perhaps from Rendawa Shonu Lodro, his good friend and teacher), his Ghuyasamaja lineage and his Bhikshu vows from the Kagyus (Bhikshu vows he took it from The Fourth Gyalwa Karmapa Rolpai Dorje), and he also took Nyingma teachings. What he did was to synthesize these teachings into one sitting, and that consists of two major works: Lam Rim and Ngag Rim. He started and founded the Ganden Monastery, and handed his throne to the next in line Khedrup Je.

I know we are just ordinary beings; we cannot emmerate the deeds of the Buddhas like Tsongkhapa, but what I want to say that the teachings you are now studying DOES NOT come from Geshe Kelsang Gyatso. It comes from Je Tsongkhapa (you know it) and thus it comes from other tradition. So what is your big idea of saying things like “I don’t know why followers of the Dalai Lama think it’s a wonderful thing to know and mix the teachings of other traditions! “?!

Of course, “Better the practice the teachings of one tradition”, but it is good to know all the other traditions as well, because all are Buddhists and you know it is wrong to criticise or discriminate Buddhist teachings. However, practising the essence — one lineage will be more than good enough. Buddhist friend, being a calm-minded and patient person, I suppose you would be able to understand this and come out of petty sectarianism. And the first step in doing is to forgo the practice of Dhogyal.

And to Dougal, pls read the post before this. thank you.

54. dougal – September 29, 2008

Buddhist –

hey – just cos i'm a bad example of a Buddhist doesn't make the lineage i try to practise bad or non-Buddhist, does it?

my delusions did not arise from my practice – quite the opposite: you should have met me before i started practising! if my lineage was the root of my delusions, then Buddhist friend, who also practises this lineage (much more sincerely than i), would also be a bad example, and he's not.

as we've tried to tell you over and over again: you're welcome to mix traditions and practise as you and your Teachers see fit – good luck to you. but who appointed you, or the DL or any other of those Lamas you list for that matter, the judge of what others should be allowed to practise? or of what's Buddhist and what's non-Buddhist?

Buddhism is the practice of Buddhadharma, is it not? practising sincerely the meaning of the Four Noble Truths, at it's most basic. we choose to practise this according to the lineage of Kadampa Buddhism, and we choose to rely on the Wisdom Buddha, Duldzin Dorje Shugden to help and protect our practice (goodness knows some of us need this help!). we have never criticised any other tradition, so why should ours be criticised? who do you lot think you are to judge others in this way?

and who is the Dalai Lama, to force others to abandon their heartfelt Buddhist practice for his own political gain? who give him this right? not me.

55. Khedrup – September 29, 2008

Dear Dougal,

Thanks. I do think I am a decent person, struggling against the defilements of course but I have no malicious intent when posting in these discussions. As you want to defend Shugden, I also want to present the views of HHDL (one of my teachers) and also protect the reputations other teachers of mine, like Khensur Rinpoche of Sera and Karmapa Urgyen Trinley Dorje (roped in on a WSS supporter's site because HHDL recognized him), who, purposely or not purposely, have been maligned by WSS and "unofficial" WSS websites, in the name of furthering your cause. As I said above, my opinion on NKT isn't particularly strong or the main point, my beef is with it's current campaign and its position as the main insitutional supporter of the WSS, whose tactics I find crass and objectionable.

Let's be honest. Many practitioners regard HH Dalai Lama's word as law, and you and other NKT students regard Geshe Kelsang's word as law. This is simply how it is, the NKT has no right to accuse HHDL's students of over-reliance when in the NKT system Geshe Kelsang's word is final – I don't think anyone in NKT would argue this point, either. Whether or not Guru reliance is over-emphasized in EITHER situation would probably be best decided by those who are not Vajrayana practitioners, as we all know that proper Secret Mantra practice and even a complete Lam Rim practice require a certain level of faith and devotion. I myself am a real liberal when it comes to guru

reliance, though I think it's important, I practice more along the lines of how Tsongkhapa and Berzin outline rather than Phabongkhapa and Geshe Kelsang Gyatso.

As for Interpol, Dougal, you know as well as I do that they don't post the spiritual inclinations of the people in red notices. However, the Indian police and the Hindu newspaper both linked the men to Shugden worship. If the Hindu and the Indian police are not "non-Tibetan" enough to be sufficiently reliable to at least outline the sympathies of the main suspects, that shows that you are attached to your view. As I said, my beef is not that people should be regarded as innocent until proven guilty – I'm not a vigilante justice crackpot, but I was replying in particular to this statement that you made, that because of what Mr. Gassner says it is "clear the murderers have no links to Shugden". They are the prime suspects, innocent until apprehended and proved guilty in a court of law.

That being said, I don't think an extensive discussion of Gen Lobsang Gyatso really goes to the heart of the matter, so perhaps we should focus our discussion back on the Shugden controversy and WSS campaign. My main problem, as I've said before, with Shugden, is that from the writings of many lineage masters, including Phabongkhapa and Trijang Rinpoche, there is an indication that part of Shugden's duties include inflicting a sort of "purificatory" harm on Gelug students who propitiate him and study and practice teachings from other traditions. This widely circulated quote would be useful for the discussion:

This protector is also particularly significant with respect to the fact that many from our own side, monks or lay people, high or low, are not content with Tsongkhapa's tradition, which is like pure gold, and have mixed and corrupted this tradition with the mistaken views and practices from other schools which are tenet systems that are reputed to be incredibly profound and amazingly fast but are in reality mistakes among mistakes, faulty, dangerous and misleading paths. In regard to this situation, this protector of the doctrine, this witness, manifests his own form of a variety of unbearable manifestations of terrifying and frightening wrathful and fierce appearances. Due to that, a variety of events, some of them having happened or happening, some of which have been heard or seen, seem to have taken place: some people become unhinged and mad, some have a heart attack and suddenly die, some see through a variety of inauspicious signs their wealth, accumulated possessions and descendants disappear without leaving a trace, like a pond whose feeding river has ceased, whereas some find it difficult to achieve anything in successive lifetimes."

Now, some Shugden devotees have stated that these are simply "stories" to encourage people to practice purely. But I have met monks in India at Sera Monastery who believe that these stories are true. In fact, when HH Karmapa came to Sera to give a talk, one monk cited these stories as his reason for not deciding to go.

The answers presented by Shugdenpas so far to these statements to me present a quandary. If the words of Phabongkhapa and Trijang Dorjechang are wishfulfilling gems, and they are completely reliable, how can they say that people are foolish for taking these claims at face value?

In addition, how can they criticize the many Nyingma, Sakya and Kagyu teachers who critique Shugden practice as harming their traditions, when the writings above indicate that Shugden punishes those Gelugs

who dare to explore their systems?

As someone who incorporates elements of the Gelug, Kagyu and Vipassana traditions in my practice, I'm interested in this issue. (It also might help steer the discussion in a more useful direction, rather than back and forth over Gen Lobsang Gyatso).

It is not at all "convenient" that these men are in China. Having been in Dharamsala and returning there this coming month, I can tell you that everyone in the town wants the perpetrators apprehended. Gen Lobsang Gyatso was an extremely popular and well loved monk, a gifted teacher as well as an unafraid critic of all aspects of Tibetan culture he found suspect. So please, don't twist the matter to make it seem

56. Khedrup – September 29, 2008

Sorry, last paragraph was meant to be deleted. I am on the market for a new keyboard.

57. Tenzin Peljor – September 29, 2008

Purity and Mixing

The great masters, Atisha and Je Tsongkhapa, on who the fanatics among Shugden followers are so proud of were all "mixing" traditions and had many masters from different tenets or schools as their teachers.

What e.g. Geshe Kelsang Gyatso – who made himself the sole spiritual authority in the New Kadampa Tradition – advises to his followers they should rely "upon one Teacher, practising only his teachings, and following his Dharma Protector. If we mix traditions many obstacles arise and it takes a long time for us to attain realizations." is completely contradicting the example Atisha and Tsongkhapa had given with their more than 100 masters from different traditions.

Atisha and Je Tsongkhpa searched and received teachings from all the great masters of their time regardless of what Buddhist lineage. (As far as I know Atisha recieved also Hindu teachings.)

Atisha "mixed" the lineage of the wide and profound path together with the lineage of Shantideva. He made three lineages into one.

Je Tsongkhapa was even more creative, he "mixed" the Kadampa lineage with that of Machig Laptrön, Kalachakra Tantra, Kagyue and Sakya teachings, was sceptical on any Tibetan author and relied mainly on the texts of the great Indian panditas. He offered an unification of three Highest Yoga Tantras and "mixed" the Tantra into the Sutra and changed thereby Atisha's presentation on the stages of the path fundamentally and the order of explanation by emphasizing (in the context of experienced monastic tantric practitioners) the importance of the Guru.

I think, those master would not suit and fulfil the criteria the purists and fundamentalists among Shugden followers, and of course both of them never taught this Shugden 'practice' which is famous for being able to kill those who "mix the pure teachings".

Imagine Je Tsongkhapa would enter NKT, what a fun. He can not even study his own works but only the books of Geshe Kelsang yatso and

must always state: “Geshe-la says...”, “Geshe-las says...” like a spiritual robot. I guess sooner or later NKT would expel him because his mind doesn't fit into the NKT perspectives.

In the context of Dharma, I think, it is a completely misconception to establish the idea of “pure Dharma” as it has been done by some of the purists especially Geshe Kelsang Gyatso who stated:

“The ugly, unfortunate result of not understanding pure Dharma and of following misleading teachings that pretend to be pure Dharma is sectarianism. This is one of the greatest hindrances to the flourishing of Dharma, especially in the West. Anything that gives rise to such an evil, destructive mind should be eliminated as quickly and as thoroughly as possible.”

Such claims and concepts have no support in the authentic Buddhist scriptures. Maitreya/Asanga taught in the Uttara Tantra Shastra:

“The Dharma is without defilement... it fully defeats attachment, aversion, and dull indifference with regard to the objects of perception. [...] it is free from attachment and frees from attachment.”

Also Je Tsongkhapa makes no distinction in “pure” and “impure” Dharma. He – who was criticized to be an eclectic – stated:

“if you do not have the mental force to distinguish between correct paths of good explanation and counterfeit paths of false explanation, you are not fit to listen to the teachings. Therefore, you must have the intelligence that understands both of these. By this account you will give up what is unproductive, and then adopt what is productive.”

If one explores the statements and the approach of HHDL and these masters there is a high congruence while some of those who claim to uphold their “pure lineage” are far away from these master's open mindedness, wisdom, compassion and clarity.

Roberts Lifton pointed out that the root of fundamentalism is often based on beliefs and an emphasize on “purity”. I think such things should be considered in that context too.

I think the Tricycle point of view “this [is a] rather arcane sectarian dispute” is correct. Thanks for keeping neutrality.

58. Gyalpo – September 29, 2008

Dear Buddhist: I agree with your assessment of Lobsang Drakpa. I would add that if you simply look at the lineage of many practices like nara chodruk and including most tantras in the Gelug syllabus, you see they come directly through Marpa Lotsa. Also most of the Kagyu gompas that were commandeered with the help of the Mongol forces kept quite a bit of their traditions. The so-called pure Gelug practice is already ‘mixed’ and eclectic whether you know it or not and always has been from the beginning.

I also think people also need to be a little more flexible when regarding the spiritual lineage of teachers, for example the Panchen Lama is said to stem from Sapan and back to Shambhala Rigden Manjusrikirti and before that the Arhat Subhuti in Lord Buddha's time. The Dalai Lama is supposed to descend from Chogyal Srongbtsan Gampo and so on. Sonam Dragpa' ghost is supposed to descend from Indian Drubchen Biwawa. These hagiographies are largely apocryphal, I'm not saying its entirely made up but you don't have to take them too literally. So when

people revise the Lama Chopa and Gelugpa lineage tree to include Dolgyal painted in the bottom as a worldly protector its really just petty. It reminds me of the Gelugpa hegemonist and revisionist Sherab Gyatso who attempted in the early 20th century to edit out the old parts of the Kangyur for which he was ultimately exiled and became infamous as one of the great traitors of Tibet and Chinese collaaborator, a distinction now challenged by KG.

59. Khedrup – September 29, 2008

It is also worthy to note that the modern Gelug monasteries today also incorporate the study of a wide variety of texts and authors. This is different than the NKT system where using the texts of more than one author in the study programmes would be seen as “Mixing”. The fact is that as part of the Geshe studies curriculum students use a variety of Indian texts by several different authors:

Abhisamayalamkara by Maitreya for Pefection of Wisdom Studies
Supplement to the Middle Way by Chandrakirti for Madhyamika study
A Commentary to Validly Cognizing Minds by Dharmakirti for valid cognition

A Treasure House of Special Topics of Knowledge by Vasubhandu for Abhidharma study

The Vinaya Sutra by Gunaprabha for the Study of Vinaya

These are supplemented by yig-cha or the monastic manuals, but all monks are required to memorize and study vast passages of the above works, which they then use in debate. It is clear that this provides as broad foundation.

In addition to the study of the above commentaries emphasized by Lama Tsongkhapa, monks receive regular training in the Lam Rim and Lojong paths from their teachers, and usually at Sera at least once a year a Venerable lama will give a month long extensive teaching on a Lam Rim text. In addition, many monks attend the teachings of His Holiness the Dalai Lama when he comes to south India, where they study a broad corpus of literature including the Sutra Alamkara on the bodhisattva bhumis for example.

In terms of tantra, the three systems emphasized by Tsongkhapa: Yamantaka, Chakrasamvara and Guhyasamaja are studies in the tantric colleges, with a special emphasis on Guhyasamaja. But many Gelug monks practice systems outside the general corpus of Gelug tantra, and derive great benefit from it. For example, the Sera Jey monks receive initiations and learn the systems of Hayagriva (Tamdrim) a Nyingma system introduced to Sera Jey by an abbot with Nyingma training. Sera Mey takes as it protector Thaog, one of the deities tamed by Padmasambhava, and recites a Padmasambhava prayer before his propitiation. None of this has ever caused confusion, but has led to generally more open-minded and better educated monks.

This broad but systematic approach ensures that monks are familiar with a variety of tenet systems and practices. While individual practice may be very focused, monastic training ensures a broad outlook. This is the very system that has produced the well educated Geshes that are able to teach and tame fickle Westerners, this eclectic education that “mixes” a variety of sources.

The Tibetan laypeople generally take teachings from different lamas that they feel connections to, and it is very unusual for a Tibetan

layperson to not go and see a Lama because they are of a different lineage. In fact, whenever an eminent lama is in town, no matter what traditions, people will go and listen to teachings. This is a wonderful development and from what I've seen with the Tibetan laypeople, has not hindered their practice at all.

So, in my opinion, these dire warning about "the dangers of mixing" and the yellow book's promises of retribution for those who do, are completely baseless and a great hindrance to spiritual progress.

60. Buddhist Friend – September 29, 2008

All I see on this board is a lot of judgement

Just because you study a range of texts, you think this approach is superior to just following one Teacher and one tradition. That's fine for you, I think differently but you're not respecting this. This is sectarianism at its worst. So much for the Dalai Lama's 'non-sectarian' approach! Everyone is forced to be Rigme or they are condemned as sectarian.

We each have the right to follow what is best for our own spiritual development. If you try to impose your eclectic multi-traditional approach on me, that's not what I want. True non-sectarianism is respecting the rights of everyone to be able to practise in the way that they choose and giving them that right instead of trying to be superior and take it away.

I rejoice if you think you are superior. You can eat your food and we will eat our food.

61. Gyalpo – September 29, 2008

Buddhist Friend: It's rime not rigme. You don't seem to understand that all the lineages and notably including the Bon tradition will survive this way. Think of it as biodiversity. If you are not under TGIE administration your unsolicited judgement from afar is irrelevant and unless you reside in China, you are quite free to pursue whichever path you wish.

However, if a person practices their daily protector recitation and then dashes off a few emails accusing senior teachers of lying as we saw here yesterday, what's wrong with this picture? Not much bodhicitta and certainly not very Kadampa would be one answer.

62. Khedrup – September 29, 2008

The latest activity on the WSS website confirms what myself and many others have suspected. That the WSS's expressed mandate to protect Shugden worship in fact does not reveal its true intentions. The latest libelous article indicates that its real intent, all along, has been the overthrow of HH the 14th Dalai Lama by false allegation which at the top of the article are listed as "The following information has been compiled from various sources"

So, no sources. No eyewitnesses. No documents. No evidence. Just another bald faced lie that reveals your true intentions.

I don't think there is anyone in their right mind who can now try to portray WSS as non-political. I, and I am sure huge numbers of others Buddhists, am completely disgusted.

63. Tenzin Peljor – September 29, 2008

The Western Shugden Society / New Kadampa Tradition proof more and more how wicked they are. After Ron Cook “proofed” already that HH the Dalai Lama is no Buddhist, WSS published some days ago an even more distorted essay about the 5th, 13th and 14th Dalai Lama which aims just to spin the history that it suits the own imagination of it. Actual WSS/NKT top this by claiming the present Dalai Lama is the wrong one: <http://www.westernshugdensociety.org/en/reports/false-dalai-lama>

All this fits to the claims he would “be the saffron-robed Muslim” “who has stolen the teachings from Trijang Rinpoche” and so on.

To put this into context it is good to read Kay’s research on NKT’s history where he explores how NKT has an own way of interpreting history. Some of the points he states I collected here:

<http://westernshugdensociety.wordpress.com/2008/07/30/new-kadampa-tradition-multiple-histories/>

WSS is just in line with this yet still do not recognize who is lying and deceiving people or who are the hypocrites...

Rewriting history until it proofs the own views that the Dalai Lama is “evil and cruel”, the “enemy of the Buddhadharma” and of course the NKT the last pure tradition on earth “in these degenerated times”.

What a mess.

64. dougal – September 29, 2008

everybody –

a question: do you believe that WSS would be taking this step, attacking as the best form of defence, if our tradition wasn’t threatened?

do you really think we’d be criticising the Dalai Lama if he’d just allowed Shugden practitioners to get on with their practice unmolested, instead of gunning for us so openly?

what would we have to gain by sowing dissent and undermining the DL if our tradition wasn’t threatened? in fact, we’re losing much, obviously. we didn’t pick this fight, but we’ve no choice but to defend ourselves. in my view, the DL’s a fool. if he’d just left Shugdenpas alone, then very few people would ever have found out about what lies behind his mask. as it is, he leaves us no choice but to expose him.

i agree with Buddhist friend – you’re welcome to your food: we don’t care if you want to practise rig-med, however you spell it. we’d happily live side by side with you. we are not the ones being sectarian here – the sectarian is the DL. he started this: either he ends it, or we take him down, in the eyes of the world. it’s his choice.

65. Khedrup – September 29, 2008

It is clear that the WSS’s campaign is not only about Shugden. The latest article barely mentions Shugden. The purpose now is to overthrow HH Dalai Lama. Why else would they publish such an article, that has nothing to do with Shugden?

<http://westernshugdensociety.wordpress.com/2008/09/29/western->

[shugden-society-sowing-dissent-through-baseless-allegations/
http://www.nktworld.org/crazy.html](http://www.nktworld.org/crazy.html)

66. Khedrup – September 29, 2008

I don't even think that WSS really cares about the monks in India. If anything, this article will make the general Tibetan public more suspicious of them. This article shows a tremendous lack of foresight and I think does tremendous harm to your cause.

67. Khedrup – September 29, 2008

"either he ends it, or we take him down, in the eyes of the world. it's his choice."

Almost parallel words to the Chinese premier Zhou Rongji. How very telling.

68. Khedrup – September 30, 2008

"then very few people would ever have found out about what lies behind his mask"

This implies the baseless allegations, quoted from one source by an unknown writer, and posted anonymously carry more weight than the words of the late and current Ling Rinpoche, the late Trijang Rinpoche, HH Sakya Trizin, HH Karmapa and many others as outlined in the above essay.

In fact, if these allegations were true, it would mean your lineage guru, Trijang Dorjechang is a liar who allowed a phony to occupy the throne of the Dalai Lama, and Trijang Rinpoche hid this from the people. In fact, through this latest tactic you in effect say that your lineage guru knowingly misled the world.

How very, very sad.

69. Gyalpo – September 30, 2008

I've noticed our friend Dougal is not mentally stable, alternately pugnaciously aggressive then apologetic. I wonder if he is on suitable medication, that can be effective for some people. I hope he can sort himself out so he is not a danger to others and himself.

70. dougal – September 30, 2008

i do fancy some med.s occasionally, as it goes, Gyalpo, but i'm kinda not allowed them anymore 😊

as i said above – i was rude to you earlier, out of frustration. i see no shame in speaking frankly, and attacking when appropriate – but i am ashamed of becoming frustrated and acting out of frustration, and that's what i apologised for.

re. Trijang Rinpoche: i'd think it quite possible that he felt that, firstly, he didn't have sufficient political backing to expose the mistake and secondly, he didn't think it a good time to create such an internal crisis, in Tibet in the 50's with the Chinese on the doorstep. that's pure speculation on my part, of course, but just because he didn't expose the phony at the time, but tried instead to inculcate some basic Buddhist principals into the boy, doesn't necessarily make him an

invalid object of refuge, now, does it?

71. Khedrup – September 30, 2008

WSS is digging itself a pretty big hole, especially considering this “article” has no stated author and quotes from only one dubious source. The conclusion we can all reach now is that the WSS, far from being a spiritual organization, is a political movement seeking to overthrow HH Dalai Lama and marginalize all the lamas who support him (which is the majority of Lamas outside of Tibet, BTW).

This political stance takes away from your credibility, from Trijang Rinpocheys credibility and from the NKT’s credibility. If WSS or the NKT were truly non-political they would not have resorted to such tactics, which resemble the smear campaign of whispers started by conservative Southern republicans ‘Hey, Obama’s a Muslim, don’t vote for him”. Most people will see through these tactics, and even the most hardened WSS protestors will begin to question these politics.

And the newspapers and other media that read this story will conclude what most of us already have, that your organization is more about overthrowing a well respected religious leader with an important part to play in an agreement between Tibet and China, rather than marginalized monks in South India. In my opinion, WSS has sold out the credibility right out from under them. Clearly, their welfare is trumped by political expediency and rumour mongering.

Congratulations on completion of your course in Hard Copy journalism.

72. dougal – September 30, 2008

Khedrup –

why? what do we gain? do you think we’d continue if he lifted the ban and spoke out against the ostracising of Shugdenpas? any of us? why, man? think... we’d have *nothing* to gain.

our aim has always been, and remains, to protect our own and others’ religious freedom, nothing more. there is no political goal that would benefit us, and we have no political agenda. why would we? what would we gain?

73. Buddhist – September 30, 2008

Why don’t u speak up for Islamic extremist as well? they also want religious freedom. 😊

Go support Osama Bin Laden! Support his actions of the 911 incident then! :p

74. Buddhist – September 30, 2008

Buddhist friend, I thought you were calm enough to talk to. I was wrong. Terribly wrong.

You have no right view, no realisation of emptiness, no stable realisation in generation stage, and you even DARE to propitiate Dhogyal?

“Next, EVEN IF Dhogyal is a supermundane protector, you are STILL NOT a buddhist. Why? Very simple, you have too many attachment to the deity you practiced. In actual fact, according to you favourite “Kadampa”

stand, one is NOT allowed to practice any protector practice unless one has gain certain realisations within the generation stage. This is said also by His Emience Dargyab Kyabgon: in fact, he refuses to give the mantras of Setrap after the initiation. He requested his disciples to practice on generation stage; until their generation stage is stable, then can they rely upon a protector's practice. Your mind is filled with anger, you do not even have a Bodhicitta, and here you are, trying to learn like Trijang Rinpoche, practicing Dhogyal?! I admit I do not have Bodhicitta at all, but at least I do not rely on a protector until I gain some realisations, because very simply I am not stable in generation stage, and what's more I do not even have the basic renunciation! How can I compare myself to the great and mighty Trijang Rinpoche?"

You did not even read my post before writing your replies. You are the one with a lot of judgements, not us!

"Just because you study a range of texts, you think this approach is superior to just following one Teacher and one tradition. That's fine for you, I think differently but you're not respecting this. This is sectarianism at its worst. So much for the Dalai Lama's 'non-sectarian' approach! Everyone is forced to be Rigme or they are condemned as sectarian."

Well, I am sorry, but Je Tsongkhapa is also a Rime practitioner, and His Holiness the late 100th Ganden Trisur is a Rime practitioner. If you hate Rime so much(which says a lot about your Buddhist practice), then dont even practice Tsongkhapa's teachings, cause it is mixed with other traditions. According to your definition, it is so polluted!!! It is even mixed with Kagyu and Sakya!!! Why you practice it??? :p

True non-sectarianism is respecting the rights of everyone to be able to practise in the way that they choose and giving them that right instead of trying to be superior and take it away.

Ya, so are you respecting His Holiness rights in not giving initiations to Dhogyalpas??? You yourself blabber so much about rights and freedoms and you don't even give the freedom to others. Karma, my friend. It will turn around and bite you.

Dougal -

If you said I never read your post, then you also never read my post as well! So who is the black sheep here? A pot calling a kettle black. You don't even answer my questions!! You are just evading them, because deep in your heart you know that we are presenting the right view here, and you are the one distorting the facts. Read my earlier posts carefully.

"and who is the Dalai Lama, to force others to abandon their heartfelt Buddhist practice for his own political gain? who give him this right? not me."

Firstly, His Holiness does not have any political gain in splitting the Buddhist community up. What gain does he have? more trouble??? But look at the quote from GESHE KELSANG GYATSO:

"If Dalai Lama right, then up to now, this practice we have done for 20 years, everything wasted: time lost, money lost, everything lost. That is the big issue." He has more loving concern for his practice than the welfare of all beings! Who is more likely to have a political motive, His Holiness or Geshe Kelsang Gyatso?! Pls do not treat this as a blind word, admit if he says it. Do not avoid the discussion again and again
Dougal.

Next, this so-called heartfelt practice is only heartfelt into two monasteries: Ganden Shartse and Sera Jey. Now not even Sera Jey and Ganden Shartse practice them. The previous abbot of Ganden Shartse, Khensur Lati Rinpoche, has related to us how he tried to advise his students not to propitiate Dhogyal, but they are ignorant to his words. As an abbot of the monastery he does not even support the practice, so what can we say about general Gelug now? Don't tell me Gelugpas are Geshe Kelsang Gyatso followers: that is plain TRASH.

Lastly, who gave him the power? Blame in on your ancestors who gave His Holiness the Fifth Dalai Lama the full authority over the whole of Tibet and since then he has been the spiritual and temporal leader of Tibet. Maybe you can do something unorthodox: get Geshe Kelsang to recognise you as the new Ganden Tripa and try to overthrow His Holiness. Perhaps you can rewrite the history. :p
(By blame I don't really mean blame: I just wrote it on the point of view of Dougal.)

And lastly, show me evidence the Kadampa tradition is linked to the practice of Dhogyal, and requires Dhogyal to protect. (Don't tell me what Geshe Kelsang Gyatso says, like I would never tell you what His Holiness says.)

Lastly, DON'T evade the topics again. Understand before answering the questions. If you need help in translation I can help you get an English tutor. :p

75. Buddhist Friend – September 30, 2008

Dear friends,

I think we can see from your reactions that you have a great deal of attachment to the Dalai Lama. Maybe you are more attached to the Dalai Lama than the truth?

I'm as surprised by the article on the WSS website as you are. It's quite a thing to claim that Lhamo Dhondup is not the true heir to the throne of the Dalai Lama. If it's true, a great and terrible mistake has been made.

My question is: why do you automatically assume it is lies and where is your evidence that it is not true? Does it not seem strange to you that the 13th Dalai Lama would choose to be born into a muslim family?

Buddhism, as you are aware, takes evidence and comes to careful conclusions based on it. With respect, all I see here in these last few posts is a lot of name calling and a massive emotional overreaction. I would appeal for calm. I suppose the truth will be revealed sooner or later

76. dougal – September 30, 2008

Buddhist –

ok, so let's make one last attempt to discuss reasonably:

i do try to read every post carefully, including yours, but i honestly can't understand some of your points, or the views that they seem to arise from.

what questions or topics exactly do you think i've not replied to earlier?

please state them simply, to help me understand. if they're new points, or points i've not replied to yet, as opposed to just rehashing old debates, then i'll try to reply to them as best i can.

then, in the interests of fairness, would you please give your answers to my questions, which you've not replied to so far:

what does WSS have to gain, politically or otherwise, from destroying the DL's reputation, other than protecting our lineage?

you referred in the "Dalai Lama in Indian Hospital..." comments to "repeated attempts to assassinate His Holiness". i asked: who has made repeated attempts to assassinate the DL? when did these attempts take place?

i also asked:

you seem to think it's un-Buddhist to speak out against injustice and oppression? why?

you seem to think that Geshe Kelsang has disobeyed his Gurus' advice. why?

you seem to think that the Dalai Lama is the spiritual leader of Tibet. why?

you seem to think that demonstrating for religious freedom is "violent". why?

you seem to think that there's no persecution going on, that no-one's been expelled from monasteries, etc. why?

and i'll add:

you seem to think that we're somehow infringing on the rights of the DL by deciding not to follow his advice and questioning its validity. why?

thank you.

77. Khedrup – September 30, 2008

This latest tactic has nothing to do with the Shugden issue and you know it. I think WSS ran out of exaggerated material to post about India on its website and, terrified the campaign was losing steam, decided to play nasty.

And do you really expect anyone to take an article that doesn't cite sources, have an author, or provide any evidence apart from one dubious opinion at face value? If you included such an article even in a Grade 6 assignment you'd receive a failing grade.

Why do we think it isn't true?

Because it would mean one of two things about all the Tibetan Lamas in the world who support His Holiness the Dalai Lama:

- 1) They have no realizations and have been duped by a false Dalai Lama
 - 2) They knew he was a fake and allowed Tibetans and the entire world to be misled, which would make them liars and charlatans.
- Sorry, we won't believe this about our teachers.

It would mean the following great lamas are liars and charlatans, and

only Kelsang Gyatso and Kundeling Losang Yeshe are pure teachers (while, ironically not long ago NKT sued students of Losang Yeshe):

Lamas who Support Tenzin Gyatso as HH DALai Lama:

HH Karmapa

the late Trijang Rinpoche

the current Trijang Rinpoche (see photo on website)

the late ling Rinpoche

the current Ling Rinpoche

HH Karmapa

HH Sakya Trizin

the late Minling Trichin Rinpoche

HH Penor Rinpoche

HH Phakchog Rinpoche

Kyabje Choden Rinpoche

Kyabje Lati Rinpoche

Kyabje Zopa Rinpoche

the late Kirti Tzeshap Rinpoche

the late and current Zong Rinpoche

the late and current Serkong Rinpoche

Khen Rinpoche (abbots) of the main Gelug monasteries:

Sera Mey and Jey

Ganden Shartse and Jangtse

Drepung Gomang and Loseling

Tashi Lhunpo

Dzongkhar Choede

Namgyal Dratsang

Dialectics Institute

So, all these people are liars and only Kelsang Gyatso and Nga-Lama Kundeling Yeshe are reliable? KG who changes the Vinaya single-handedly without consulting monastics, and Losang Yeshe who defends the Cultural revolution in Tibet and whose students your own organization sued?

Of course, this would also mean that Trijang Rinpoche is a fake and a liar, allowing a pretender to the throne to be trained and placed with great responsibility.

You've done him a disservice. And BTW, if this article were really true, why doesn't it cite any sources? And why isn't the author proud to put his name to it?

You have revealed WSS for what it is, a front group trying to destroy mainstream Tibetan Buddhism in order to portray Shugden to naive Western followers as the only "pure tradition". This article barely mentions Shugden, and shows that the WSS mandate isn't about Shugden worship, but the destruction of Tibetan Buddhism.

Now that your mandate is clear, perhaps what you see as anger is just people's decision not to be polite with an extremist group. I put your tactics in the same category as the "Fair Game" tactics of the Church of Scientology. "Oppose us and we'll spread lies without sources or evidence".

This latest tactic reveals you as desperate, extremist fundamentalists. While I have compassion for those who have been duped by your organization, I can no longer be polite about this campaign whose goal has become glaringly obvious.

78. Tenzin Peljor – September 30, 2008

Hi dougal! Different times you and other Shugden followers asked: 'Why?' 'We can not understand the Dalai Lama!' 'Why he is doing this?' "Why Dalai Lama, why?"

Personally I try to follow this approach: If I do not understand another person it is my own inability and a reflection of my own ignorance.

So if I do not understand others, what can be done in such a case? I think, to improve my understanding and to try to understand the other person.

I received this teaching from a 13 year old girl. She was terrible from my perspective. Quite frustrated I asked her: Is there any adult you can deal with? She replied: Yes. I asked who is this? She: My teacher in physical education. I asked what makes this person different from the other adults? She replied: He accepts me as I am, and understands me.

Nice teaching. I learnt from it, it is my own fault if I do not understand others not the fault of the other person. I have to blame my own inability not the person who I do not understand.

79. Buddhist Friend – September 30, 2008

Khedrup,

I can see your list of Lamas, but maybe they are like Trijang Rinpoche. They just want to get on with their spiritual lives. They realize how much devotion your average Tibetan has for the Dalai Lama and they want a quiet life. It's like the abbots of the Gelugpa monasteries in Southern India – they never acted to expel Dorje Shugden practitioners and only acted when the Dalai Lama forced them to act, so how much faith did they have the Dalai Lama's view? It was the Dalai Lama who purged the monasteries – whatever was done was done in his name.

People have been killed for opposing the Dalai Lama such as Gungthang Tsultrim of the thirteen settlements. It's not a good idea if you want a long life.

From the Swiss TV documentary:

An advertisement that appeared in the "Times of Tibet" and in the magazine "Knowledge":

"Anyone who is against the Dalai Lama must be opposed without hesitation with men, money and possessions. That is to say with by any means, including violence."

Therefore, just because they support the Dalai Lama doesn't mean that these Lamas don't have realizations or that they are liars, maybe they are just being skilful by not rocking the boat. They are doing the best for their traditions and their students and trying to minimise interference by the Dalai Lama. Maybe they genuinely have no choice. So therefore just because these Lamas 'support' the Dalai Lama, that doesn't mean that he isn't a fake, so your reasons don't hold.

I'd like to see more evidence on both sides.

80. Gyalpo – September 30, 2008

dougal: If Shugdenpas indeed have no political agenda, you can stand

down, close your obnoxious rumour-mongering websites and establish a positive peaceful dialogue. Why would individuals like you, allow yourselves to be pawns in k. gyatso's personal vendetta- he obviously is extremely bitter about being turfed out of his monastery and lies in ambush for his imaginary enemies. His methods are unskillful-the antithesis of a Kadampa practice. As well Kelsang Gyatso is the greatest living traitor in Tibetan society. Many of the younger generation of Tibetans do not follow the paradigm of non-violence, some live in virtual or real ghettos, a few get involved in substance abuse and like any population, some suffer mental illness. If NKT continues to goad and provoke them, I fear one day you'll see what damage a single matchstick can do, gilt plastic dorjes and all.

81. Khedrup – September 30, 2008

"I can see your list of Lamas, but maybe they are like Trijang Rinpoche. They just want to get on with their spiritual lives. They realize how much devotion your average Tibetan has for the Dalai Lama and they want a quiet life."

This goes against your own assertion that Trijang and Shugden are Buddhas, because surely with clairvoyance they would have seen HHDL would speak against the Shugden worship that they see as "essential for preserving the lineage". So they would have had to speak out. The only logical conclusions are that A)Trijang and Shugden aren't Buddhas. or B)They believe Tenzin Gyatso is the true Dalai lama C)Neither Shugden nor Trijang are Buddhas, which makes your lineage invalid. D) Shugden isn't as important as you make him out to be and he is dispensable.

My reasons hold because these lamas have written books, long life prayers and praises to HHDL. How HHDL was chosen is outlined in countless works, many available in English, for example the works of Mullin and Laird. It is not my burden of proof. Check the books and read them yourself. WSS is making the accusations so the burden of proof is on them. It is your reasons that don't hold. All you have to prove your case in an unverifiable "document" with no evidence, no research and no works to support this claim which is aimed at destabilizing Tibetan society in exile, and which goes to harm their chance at reaching a deal with China. How very selfish.

As for quoting people advocating violence, I find this funny since the Yellow Book talks about Shugden's violent actions against those dangerous "mixers who threaten purity". But of course, NKT says that the Yellow Book is a fake, even though it was advocated by Trijang Rinpoche. Whether crazies say crazy things or not on either side isn't the point. As I've said before, no faction will win an award for right speech.

As for what you say about the abbots, it simply isn't true. How do I know? I speak Tibetan and have spoken to abbots at both Drepung and Sera. The former and current abbots at Sera Mey are my teachers, with whom I have regular contact.

These abbots were happy to let the Shugdengs stay, but the Shugdengs agitated increasingly, growing more militant and causing disharmony. I have outlined this in many other posts that were conveniently ignored by NKT members, presumably because none of you have been to India or speak Tibetan.

Due to the disharmony caused, the abbots wanted to separate the

Shugdengs into their own community, because the growing militancy was threatening the stability of the monastery. They were not content with a simple life propitiating shugden in peace. They agitated to increase Shugden worship and propagate it amongst younger monks. Members of houses from regions where Shugden was popular, were fined 50 Rupees a pop for not going to Shugden pujas, despite the fact we were observing our samaya with HHDL and our abbot and root teacher was against the practice. So please, don't presume to tell me what happened at Sera and why the abbots made their decision. I was there and have talked to them about it. You have only the reports of Kelsangs Gyatso and Pema, who visited India after the dispute had already reached boiling point, so they didn't observe the agitations. Also, they went with the express mission of "proving allegations" rather than finding out the truth.

Today I got a call from Ganden monastery because a monk there, a friend of mine, needs me to send money to buy meds for his mom. When I told him about the latest WSS fiasco, he laughed and said so much documentation was available about the selection of HHDL in Tibetan, you could only get away with such flimsy research with Injees. When I told them there was no author listed and only one source, without a publication date, he laughed even harder and said that WSS should follow the example of Tsongkhapa and produce many sources.

When I told them that the website has no known author or supporters he said "Konchok Sum, Ha Ley Phey Khen Tsapo Duk" (In the name of the three jewels, beyond strange! In fact, he thinks WSS's latest stunt will help the TGIE prove in Delhi court that the mandate of the Shugden society has been to wrestle control of the monasteries from the TGIE, HHDL < the majority of monks and the abbots, and establish a Shugden hegemony despite the fact 90% of the monks want nothing to do with Shugden.

82. Khedrup – September 30, 2008

From this passage in the Yellow Book we can see even the most virulent and sectarian of Shugdenpas think the current Dalai Lama is the correct selection. (Posted elsewhere by a kind a resourceful Buddhist. Translation C.TYC 1996)

The Yellow Book talks about Reting in glowing terms and acknowledges his recognition of the correct Dalai Lama. It says that things only went wrong when Reting took Nyingma and Dzogchen teachings. The episode reads as follows:

THE RETING RINPOCHE

Regent Reting Rinpoche had to suffer punishment with the king's order. The misfortune was caused by the miraculous power of the Dharma protector great Dorjee Shugden. Let me explain. The fourth Reting Rinpoche, Ngawang Yeshe Tenpai Gyaltzen, offered the entire possession of Reting Ladang to the Tibetan Government and requested His Holiness the 13th Dalai Lama, Thubten Gyatso, not to search for the future Reting reincarnation. But His Holiness Thubten Gyatso returned everything back to the Ladang and asked them to search for the reincarnation. Accordingly the search party found the reincarnation in a simple family in Dakpo. This Rinpoche had made his foot prints on rocks. I saw one in the Reting monastery. One day while his mother was away the soup started boiling and overflowed from the earthen pot. So he closed the pot with his shoe lace. He displayed such miraculous

powers while he was only a child. On the advice of His Holiness Thubten Gyatso, he was recognized as the 5th Reting Rinpoche and named Thubten Jampel Yeshe Gyaltsen. He was admitted to Sera Je College where he completed his religious education. When H.H. Thubten Gyatso visited the Reting monastery in the water– monkey year, it seemed that he left some instructions to Reting Rinpoche concerning the governance of the nation.

His Holiness the Thirteenth Dalai Lama passed away in the water–bird year. For about two months the Prime Minister and the Kashag held the responsibility of the Government. After that the General Assembly nominated the Reting Rinpoche, Gaden throne Holder Yeshe Palden and Yongzin Phurchok Jamgon Rinpoche for the regency. The Reting Rinpoche's name was confirmed with traditional tests were done in front of Lord Avaloketeshvara in the Potala Palace. Accordingly he was enthroned as the Regent on the 10th day of the first month of the wood–dog year. Thus he held the responsibility to head the Gaden Phodrang, the Tibetan Government. He took particular interest in the construction of the tomb of the thirteenth Dalai Lama and the search for the next reincarnation. He personally went to the precious lake and saw the visions which gave clear signals of the reincarnation. He then recognized and enthroned the right reincarnation of His Holiness the Dalai Lama. Those were indeed some of his wonderful deeds.

On the fourth day of the tenth month of the earth–hare year, the Reting Rinpoche did the hair cutting ceremony of His Holiness the 14th Dalai Lama. In the last month of that year, he resigned from the post of regency after seven years of service. He had the traditional responsibility to uphold pure Kadampa tradition. His own monastery was the seat of Dromton Gyalpai Jungne. Moreover since the first Reting Rinpoche, Trichen Ngawang Chokden, tutor of His Holiness Kelsang Gyatso, the subsequent reincarnations preserved and propagated pure Gelug tradition. Many illustrious Gelug masters including Je Phaphongka exhorted and persuaded him to maintain and promote the stainless tradition of the great Lama Tsongkhapa. But the Reting Rinpoche did not pay any heed and he sought a number of hidden–treasure teachings of the Nyingma order from Tsenyi Tulku of Chamdo. He also received full transmission on Dzongchen from Sangye Dorjee. Thus the Reting Rinpoche departed from the tradition of his masters.

The final misfortune began to show up when the Reting Rinpoche had disagreement with the then Regent, Tadak. The government found evidence that the Reting Rinpoche had plotted against the life of the Regent Tadak. So, Kalon Surkhang Wangchen Gelek and Kalon Lhalu Gyurme Tsewang Dorjee went to the Reting monastery along with their force and arrested the Reting Rinpoche. Headed by Tsenyi Tulku, many monks from the Sera Je college revolted against the Tibetan government with arms. As the tension grew between the Sera Je College and the government, the latter increased its force and an intense fighting continued for days. Under the command of Kalsang Tsultrim, the government army fired at the Reting monastery and cause much destruction.

When the Reting Rinpoche and his friend Khardo Tulku was interrogated by the General Assembly, the latter confessed that they were guilty. The Reting Rinpoche also acknowledged his mistakes and pleaded for a chance to confess to the Regent himself. The appeal was sent through the Kashag with the endorsement of the General Assembly. But the appeal was rejected. The Reting Rinpoche was kept in Sharchen Chog

under tight security with the officials, Lhungshar Orgyen Namdol and Rupon Kalsang Damdul in command. While he was in confinement, he suddenly passed away in the night on the 17th of the third month. No outsider had any knowledge of the cause of his death.

So, NKT is bucking even Shugdenpas recognition of the 14th Dalai Lama and taking this sectarianism and campaign to sow dissent to greater heights than ever seen in Tibetan society.

83. Gyalpo – September 30, 2008

Here is an example of the Shugdenpa's scholarly allies in today's Globe and Mail. Don't ask me what he's on about.

Mr. Darcy from Canada writes: Yishey Choden: You make me laugh whenever you spew out your hatred against China and resort to name calling games. You always twist fact don't you just like the Tibetan riot back in this March. What took you so long to realize that "Water" is a fictional story?????? It took you to days to google it? As a Canadian of Indian background as you disguise yourself to be, you don't even know about Deepa Mehta who is a Canadian and her movies made all reflecting the problems existing in India. You are in your severe denial mode. Relax, it's only a cyberworld here. TOO MUCH HATRED NOT GOOD FOR YOUR KARMA. THANKS AGAIN FOR REVEALING YOUR HATRED AGAINST CHINA. YOUR DISCRIMINATED MENTALITY DUE TO YOUR CULTURE, NOT OF AN INDIAN BUT A TIBETAN TELLS US HOW MUCH YOU DIFFERENTIATE PEOPLE OF YOUR OWN RACE. BE IT WHEN YOU PRETEND TO BE AN INDIAN, YOU MAKE CONDESCENDING COMMENTS ON SIKHS. BE IT WHEN YOU ARE TIBETAN, YOU MAKE CONDESCENDING COMMENTS ON YOUR FELLOW DORJE SHUGDEN FOLLOWERS, WORST PART IS YOU INSULT THE WITE PEOPLE WHO CHOSE TO PRACTISE DORJE SHUGDEN AS FAKE MONKS AND NUNS??? YOU ARE A REAL DISCRIMINATIVE RACIST. YOU CAN CONTINUE TO HIJACK THIS FORUM WITH YOUR CIA FUNDED CHINA BASHING PROPANGANDA. HEY I AM ACTUALLY WITH YOU. BOYCOTT BEIJING OLYMPICS! 😊 :) 😊 :) Thanks for the entertainment! 😊 Moniker with exceptional "oral" skill



Posted 29/09/08 at 1:28 PM EDT

84. Khedrup – September 30, 2008

Some translated excerpts of the Yellow book have been found and posted by someone more resourceful than I, so I cut and paste as they are relevant here:

Praise to you, the protector of the Yellow Hat tradition, you destroy like a pile of dust; Great adepts, high officials and ordinary people; who defile and corrupt the Gelug order.

With this quotation from the praise to Dorje Shugden, Kyabje Yongzin Trijang Dorjeechang told me some highly interesting accounts which he had not written for publication. As is clear from the above mentioned praise, the protector has punished those who corrupted the Gelug order:

TEHOR ZIG-GYAB RINPOCHE

Tehor Zig-gyab Rinpoche worshipped Dorjee Shugden as the Chief of all deities.

He completed his Dharma education at Tashi Lhunpo and earned the coveted Kachen degree. Then he went to Kham and propagated the Dharma and became very popular

there. He again came back to Tashi Lhunpo and paid his respect to Panchen Losang

Thubten Choekyi Nyima. The Panchen Lama became very fond of this scholar and

asked him to be the abbot of Kunkyobling. Later the Panchen Lama gave his text of Nyingmapa teachings and some rituals tools. Due to that reason, he studied

various Nyingmapa teachings. During that time a Nyingmapa tantric practitioner

called Kyungtul came to see him. This visitor told him that if he learned Nyingma teachings he could become famous like the 5th Dalai Lama. So Zig-gyab

Rinpoche decided to get teachings on Rinchen Terzod from the tantric master.

Dorjee Shugden on several occasions asked him not to study and meditate on

Nyingmapa teachings. And if he

did not heed to the deity's advice, the Rinpoche would suffer from many hardships and could even shorten his life span. But Zig-gyab Rinpoche did not

pay any attention. One day Dorjee Shugden was greatly annoyed and told the

Rinpoche that, "I may not pierce you with my deadly claws, but if I did, I cannot take them out." In this way the deity persuaded the Rinpoche to uphold a

pure Gelug tradition. But the latter did not pay any heed and said that he has

to abide but the instructions of his Lama. Zig-gyab Rinpoche rented a house

near Lhasa and received many Nyingma teachings and transmissions from the

tantric master, Kyungtul. Gyalchen Shugden created a variety of miracles in

their presence. So they decided to do a retreat. During that time Prime Minister

Sheta Paljor Dorjee suddenly became very ill. So he requested for Zig-gyab

Rinpoche to bestow an initiation for him. When the Rinpoche returned home after

giving the initiation, he became very ill and

after one day he passed away. If Zig-gyab Rinpoche did not practice Nyingmapa

teachings and remained a proper practitioner of pure-gold like Gelug tradition,

he could have a long life and his meritorious deeds could have spread far and

wide. Kyabje Trijang Dorjeechang told me these accounts who in turn has heard

from Tehor Losang Gyatso, an attendant of Zig-gyab Rinpoche until his last days.

PHAGPA LHA

Phagpa Lha Losang Thubten Mephram Tsultrim Gyaltzen was a great scholar and as such he should have upheld and propagated pure Gelugpa tradition. But he corrupted his philosophical stand and moral conduct and consequently lost his monk's vow. He thus had to face the punishment by His Holiness the Dalai Lama, Thubten Gyatso; and he was deprived of his religious and political powers. Later he lived in his house in Chamdo. One day while he was on his way to the toilet, he fell down and a broken bicycle piece pierced near his male organ and no amount of medication was of any help. After a long illness he succumbed to the injury. He had to face these difficulties, because he annoyed the deity Dorjee Shugden. When Je Phaphongkha was on his tour of the Kham area, he stayed over night at Phagpa Lha's house. During the night he had a very ominous dream in relation to his host. Je Phaphongkha told about the dream to his secretary, Dema Losang Dorjee. All these accounts were told to my ever kind teacher, Kyabje Yongzin Trijang Dorjeechang by Chamdo Gyara Rinpoche.

85. dougal – September 30, 2008

WSS doesn't want hegemony – we are very happy for others who want to practise their traditions. how would hegemony benefit us? we believe everyone has the right to practise their own path, and that any path that leads to the realization of ultimate truth is a valid path to enlightenment. all we want is freedom to practise our own.

the DL has refused to allow this; he is using the power of his speech to smear the stainless reputations of our lineage Gurus and destroy our spiritual lineage, which is a valid path to enlightenment. up until very recently Trijang Rinpoche was held by Tibeatans and Buddhists of ALL schools to be one of the best-loved and greatest masters of his generation. this is indisputable. but now his memory is being blackened by his most famous disciple's treachery.

he is using his speech as a weapon to destroy a pure Dharma. therefore, we are left with no choice but to defend our lineage by destroying the power of his speech. we are left with no choice but to destroy his reputation.

is the WSS article true? i don't know. i too would like to hear more evidence. but this is – by a very long way – nothing like the worst i have heard about him. there are many stories that i have heard told by Tibetans, some of whom have firsthand knowledge. perhaps these people will not for a long time feel safe enough to put their names to these stories, but nonetheless they are starting to be more publicly told.

the only person who can save the DL's reputation now is himself. if he continues to attack our lineage, then we've really no choice but to disempower him completely. not to engage in a wrathful action to benefit others, when appropriate, is to break the Bodhisattva's vow.

86. Khedrup – September 30, 2008

Dougal,

“is the WSS article true? i don't know”

Exactly, whether it is true or not doesn't matter, as it is a tactic to protect the “only pure Dharma”.

“there are many stories that i have heard told by Tibetans, some of whom have firsthand knowledge”

Rumours exist in all societies about well loved leaders. No leader has universal approval, and people spread nasty stories in order to take away from their appeal. If you follow NKT of course the stories you hear about HHDL will be hateful, your Guru has already called him evil.

“there are many stories that i have heard told by Tibetans”

Do you speak Tibetan? How many? With whom are these Tibetans allied? Do they have EVIDENCE? The burden of proof is on WSS and NKT now, not us.

“if he continues to attack our lineage, then we've really no choice but to disempower him completely.”

Does it matter to you if this is done through lies, gossip and “Fair Game Tactics” or does the ends justify the means?

In light of the yellow book and countless accounts of sectarianism, how can you continue in your right mind to believe that Shugden is worth sacrificing everything, even if it is done through lies, rumours and gossip mongering?

So far Shugdenites have proved that those who ally with this deity cause nothing but division, strife and instability. Before, I was willing to give you the benefit of the doubt, at least as far as your motivation. But after examining the writings and actions of your leaders, Kelsang Gyatso and Nga-lama Kundeling Losang Yeshe, the most generous I can be is that you have been duped by ambitious leaders who seek to discredit all of Tibetan Buddhism in order to procure followers.

Unless you can provide any proof of your preposterous allegations, I can only come to the conclusion that WSS believes that lies and rumours are fair game in the name of Shugden. What a strange Buddha, that would require such actions from his followers.

87. dougal – September 30, 2008

Khedrup –

that's a misquote. i have NEVER said that our tradition is the “only pure Dharma”. i have never heard this said about our tradition, either.

as it happens, i don't believe that the end justifies the means because i believe in the law of karma. motivation is by far the most important factor, but it's not the only one.

for these reasons i don't think that “lies and rumours” are fair tools to

use and that's why i'm waiting for more evidence before deciding on this article. to be honest, knowing many of the people involved, i would be very surprised if they've knowingly posted falsehoods or even hearsay unless they have good reasons to give it credit. but until i hear more, i'll reserve judgement.

i don't speak Tibetan. all of my Tibetan friends speak at least some English.

i am not going to post their names or their titles and monasteries/places of residence here, for very obvious reasons.

incidentally, i do not regard Kundeling Rinpoche as my leader. i regard Gese Kelsang as my Guru, but have never felt that he "requires" anything of me. i try to follow his advice, which is invariably to practise Dharma, but i do so of my own free will. if he ever advised me to do something that i felt was wrong, such as to break my vows, then i would refuse, whatever the consequences. happily, i feel that's extremely unlikely.

it s not only from Geshe Kelsang that i have formed my view of the Dalai Lama, but from many others (not including Kundeling Rinpoche, as it goes) and from directly observing his own behaviour. for me, that's more than enough evidence.

i am honestly very sorry for all those who have faith in him, and i am sorry that i have to be a condition for the pain that his actions have caused you.

he has betrayed you all utterly.

88. Khedrup – October 1, 2008

"he has betrayed you all utterly."

You maintain this despite yourself saying that the allegations of WSS have yet to be proven. Attachment to views? I have many teachers, not just one, so far from thinking I am invested in my belief in the Dalai Lama, my concern is for what undermining his holy work does to the Tibetans.

The teachings and initiations I have received from HHDL are wonderful and meaningful in my practice, whether or not the system of reincarnation is important has never been a factor in my practice. I look at the excellence of his teachings.

This isn't about me. If it were, I wouldn't bother postinig comments. This is about how the actions of the WSS are designed to create discord and strife in the Tibetan community in exile, putting at risk the Sino-Tibetan negotiations, and the future of Tibetan Buddhism and culture, all in the name of a god whose origins are, most diplomatically put, highly contested.

The WSS cares nothing for the feelings of millions of Tibetans, for the Sino-Tibetan conflict to be resolved peacefully, for the good name of the hundreds of lamas and geshees who support HHDL, or for the good name of Tibetan Buddhism abroad.

All you care about is your unfortunate mascot, whose true nature is plain for all to see in the yellow book (written by a Shugden devotee no less, so please don't claim unfair sources), which, thankfully, is now available for all of us to view and make an informed opinion about

Shugden's nature and function.

89. Khedrup – October 1, 2008

BTW,

Are the people involved who know so well, the ones behind the WSS website, students of Geshe Kelsang?

Goes to motive your honour....

90. Khedrup – October 1, 2008

AS a reminder what you are defending, more stories of Shugden's wrath as told by Trijang Rinpoche and compiled by Zemey Tulku:

TATSAK RINPOCHE

In accordance with the prophecy of the deities and lamas, Kundeling Tatsak Rinpoche Losang Thupten Jigme Gyaltzen was recognized as the reincarnation of his predecessor. He completed his religious education from the Gomang College of Drepung monastery. He had the traditional responsibilities to practice and promote a pure Gelug order. But he departed far away from the stainless system of Gelug practice and received treasure text teachings from Lhatsun Rinpoche and received certain corrupted initiations known as the father's experience and the mother's dream which originated from Mongolia. These activities greatly annoyed the king of Gelug Dharma protectors, Dorjee Shugden, and as such Tatsak Rinpoche was accordingly punished. One day he suffered an acute pain in his chest. After consulting many deities and lama, he was told that it was caused by Dorjee Shugden. So, the oracle of the deity was invited and with invocation, he confessed his mistakes with the support of Lhatsun Rinpoche. It was of no help and in that place Lhatsun Rinpoche was scolded for his impure practice. Tatsak Rinpoche's illness was more serious and he in much pain. So he sent Kundeling Oser Gyaltzen to invite Kyabje Trijang Dorjeechang. Another appeal was made via Kyabje Trijang Rinpoche. I personally witnessed the event. During that time the great Dorjee Shugden said that since he had committed himself to protect the Gelug doctrine, there wasn't much he could do. However, when such evolved Gelug master is supporting, he would see what could be done. But mainly the whole thing depended on how Tatsak Rinpoche behaved. The deity then asked Tatsak Rinpoche, "What will you do in the future?" Tatsak Rinpoche wept bitterly and replied that he confessed his past mistakes and promised that henceforth he will stop the practice of Nyingma teachings. After that he recovered to some extent. Because he did not keep his promise, his health deteriorated again. Tatsak Rinpoche then left for India for medical treatment and as well as for the purpose of pilgrimage. He went to a big hospital in Calcutta for treatment. Even that was of no avail and he passed away.

The Yellow Book

BQ4890.R37 D93 00

DZE SMAD BLO BZANG DPAL LDAN, 1927-

COVER TITLE: BSTAN SRUNG RDO RJE SHUGS LDAN RTZAL GYI BYUNG BA BRJOD PA PHA RGOD BLA MA'I ZHAL GYI BDUD RTZI BZHUGS.

91. dougal – October 1, 2008

i honestly don't care about the Yellow book. again – please listen – i believe it was written for credulous yakherders and clueless Tibetan aristocrats. i go on my own experience of Dorje Shugden practice and Dorje Shugden practitioners, and of the instructions of my Teachers.

you said, again “the actions of the WSS are designed to create discord and strife in the Tibetan community in exile, putting at risk the Sino-Tibetan negotiations, and the future of Tibetan Buddhism and culture, all in the name of a god whose origins are, most diplomatically put, highly contested.” i ask you, again: why? what on earth would we have to gain from these things?

you said: “The WSS cares nothing for the feelings of millions of Tibetans, for the Sino-Tibetan conflict to be resolved peacefully, for the good name of the hundreds of lamas and geshe who support HHDL, or for the good name of Tibetan Buddhism abroad.” that's actually not true. we have no wish to hurt anyone's feelings, or to cause anyone any difficulty. but we sincerely believe that these mundane aims you list are less important in the long term than preserving a valid path to liberation for the benefit of countless living beings in the future. anyone who would disagree on this point disagrees with Buddha.

all we want is religious freedom. if we have to destroy the DL's reputation to secure it because he refuses even to discuss the issue, that's nobody's fault but his.

some of those in WSS i know are indeed students of Geshe Kelsang, but not all of them are, by any means.

and in fact the DL's betrayal has nothing to do with his not being the correct reincarnation (and frankly, this is clear from his actions alone, with no need for accounts of the manner of his recognition for verification). he has betrayed those who put their faith in him by acting in complete opposition to Lord Buddha's doctrine and his Guru's advice.

i'm really not that interested in all this scholarship and history, if i'm honest. experience tells me the nature of my Protector, and observation of the DL's behaviour tells me his. that's what counts, at the end of the day, if we're claiming to be responsible, thinking Buddhist practitioners.

92. dougal – October 1, 2008

i made a mistake in my post above. i didn't mean to call “the good name of the hundreds of lamas and geshe who support HHDL, or for the good name of Tibetan Buddhism abroad” mundane aims.

clearly, the reputation of Dharma and its Teachers is very important for the liberation of living beings, and i regret the damage this controversy is causing to the good name of Buddhism in the world. i know that everyone i know within WSS shares this regret. but we are compelled to act, as the lesser of two evils.

remember – the controversy begins and ends with the DL's ban. we didn't pick this fight.

93. Buddhist – October 1, 2008

Buddhist friend, you are not answering my question:

“Well, I am sorry, but Je Tsongkhapa is also a Rime practitioner, and His Holiness the late 100th Gaden Trisur is a Rime practitioner. If you hate

Rime so much(which says a lot about your Buddhist practice), then dont even practice Tsongkhapa's teachings, cause it is mixed with other traditions. According to your definition, it is so polluted!!! It is even mixed with Kagyu and Sakya!!! Why you practice it??? :p"

Dougal, I have answered your questions in the other posts, but you never read it properly. In fact, you changed your contents of the questions! Shall I show you the original question you asked?

"you seem to think that demonstrating for religious freedom is violent. why?"

"you seem to think that we're somehow infringing on the rights of the DL by deciding not to follow his advice and questioning its validity. why?"

So now you agreed that His Holiness is giving you religious freedom, so where does the argument arise now?

U people think that I, Khedrup, Gyalpo are too attached to His Holiness' words rather than the truth. But the truth is, you are too attached to Geshe Kelsang's words rather than the truth. If you want to blindly follow him, then go ahead. Nothing we say will ever please you. Just like Osama Bin Laden. Will he listen to what other Muslim leaders say about world peace? Further you point your fingers at us, Buddhist friend, for believing in His Holiness rather than the truth, but the actual fact is, we have more than one teacher. We believe in what ALL our teachers say. But what about you? Just because ONE teacher (whom the whole world except WSS questions his authenticity) you believed him easily. U are so gullible. What can I say about ignorant sentient beings, except to pray that may the light of Je Tsongkhapa's teachings dispel the darkness of your ignorance, and might the truth prevail. By the power of the truth, may the torch of wisdom dispel these beings ignorance! May they realise their folly!

94. Vajra – October 1, 2008

<http://www.westernshugdensociety.org/en/reports/false-dalai-lama>

read about the politics involved in choosing this imposter Dalai Lama

95. Khedrup – October 1, 2008

Refutation of the above baseless article which lists no sources, and fails to acknowledge Shugden fave Trijang Rinpoche recognized the Dalai Lama:

<http://westernshugdensociety.wordpress.com/>

96. Gyalpo – October 1, 2008

Here is another sample comment from today's Globe, indicative of the entrenched position of Chinese ultra-nationalists. There's literally many millions of Chinese bloggers who thrive in the irresponsible anonymity of blogsites, since they have no political franchise in Communist China. They obviously are informed by pro-NKT sites and it suits their anti-Tibetan agenda and fictive historicity perfectly. The damage to the Tibetan cause of this supposedly 'apolitical' personal vendetta by (former) Geshe killsang gyatso of is inestimable.

"Mr. Darcy from Canada writes: Tibetan buddhists including Dala Lama himself practised Dorje Shugden until he decided to ban it. NKT

Shugden is founded by Geshe Kelsang Gyatso in England in 1991. We now have Western Dorje Shugden, an association with Western monks and nuns and some Tibetans. We also have Dorej Shugden Association. These two groups are different and separate from NKT Shugden. Learn more about these two groups. They are the Tibetan (Western and Tibetans) Buddhists that have been practising Dorje Shugden for many years, even before NKT Shugden developed. These Dorje Shugden followers attended the same school with any other Tibetan buddhist. They don't want to give up practising Dorje Shugden and then they became the subject of ostracism and oppression. Where are their freedom of religion??? Why are they being ostracised like the Indian widows in India???? Good thing you pointed out NKT Shugden is considered as a Cult by some Western countries, eventhough NKT Shugden is a different group from these Dorje Shugden followers. This is a big lesson for you to learn about our Western ways and values here in Canada.”

Posted 01/10/08 at 1:10 AM EDT

97. Sectarian Rivalry – The Yellow Book by Zimey Rinpoche « Western Shugden Society – unlocked – October 1, 2008

[...] Dorje Shugden – Deity or Demon by Tricycle [...]

98. Buddhist Friend – October 1, 2008

The Dalai Lama: The devil within – on Al Jazeera

The Dalai Lama has imposed a ban on the worship of a 500-year-old deity called Dorje Shugden

Across the world 4 million Buddhist Tibetans worship this particular deity. The ban has created tension and dissent amongst the one million Tibetans living in India and in May 400 monks were thrown out of monasteries because of their religious beliefs.

In the Tibetan refugee camps, Shugden worshippers have been turned away from jobs, shops and schools. Posters with the message “no Shugden followers allowed” cover hospital and shop fronts.

The tension has been fueled by the Tibetan exile government who brandish Shugden worshippers as terrorists closely linked to China.

Shugden followers in India have decided to take matters into their own hands, taking the Dalai Lama to court for religious discrimination.

<http://www.youtube.com/watch?v=KqON2lxArek>

99. Gyalpo – October 2, 2008

Sydney Morning Herald (Australia), Nov. 16, 2002

<http://www.smh.com.au/>

By Umarah Jamali in New Delhi

In the northern Indian town of Dharamsala, where the Tibetan government-in-exile has its headquarters, posters threatening to kill the Dalai Lama have appeared. They say he and his followers in India will face death if they do not leave the country.

Police suspect a Tibetan cult, Shugden, is behind the threats against the Dalai Lama, who fled to Dharamsala from Tibet in 1959, and have tightened security around him.

The New Kadampa Tradition (NKT) branch of the Shugdengs, established by Kelsang Gyatso in 1991, has its headquarters in Britain. For some years relations between it and the Dalai Lama have been strained.

The cult worships a 350-year-old wrathful Tibetan deity, Dorje Shugden, often depicted wearing a necklace of 50 severed human heads and having four fangs. With three blood-red eyes he is a sword-wielding warrior figure, riding a snow lion through a sea of boiling blood.

His followers consider themselves guardians of Tibetan Buddhism, and some have described them as the Taliban of Buddhism because of their extremism.

Shugdengs from the Gelukpa (Yellow Hats) sect do not like the Nyingmapa (Red Hats) sect, and consider it a sin even to talk to Red Hats or touch their religious works. They have branded the Dalai Lama, 67, a traitor to the Yellow Hats for befriending other branches of Buddhism.

Kelsang Gyatso and his followers in NKT accuse the Dalai Lama of selling out Tibet by promoting its autonomy within China rather than outright independence, of expelling their followers from jobs in Tibetan establishments in India, and of denying them humanitarian aid pouring in from Western countries.

The Dalai Lama says Shugdengs pose a serious threat to Tibetan unity in exile. He has urged Tibetans not to worship Dorje Shugden, saying it fosters religious intolerance and turns Buddhism into a cult of spirit worship.

Many followers of the Dalai Lama believe that the Shugdengs have links with Chinese intelligence, and suggest China is exploiting the controversy to undermine the Dalai Lama's influence and weaken support for Tibet's independence.

The chairman of the Tibetan parliament, Torma Jugney, said: "It's a deliberate attempt to create differences, not just between Indians and Tibetans, but amongst Tibetans too."

However, he did not say the cult was behind the death threats.

In September in Kathmandu, NKT members held a news conference at which they said: "The Dalai Lama and his soldiers in Dharamsala are creating terror in Tibetan society by harassing and persecuting people like us. We cannot take it lying down for long."

However, an official who handles Tibetan affairs in India's Home Ministry in New Delhi said: "We don't think that there is any Chinese conspiracy behind this death threat against the Dalai Lama."

"Probably it is fallout from infighting among the exiled Tibetans. However, we have beefed up the security cover around the Tibetan leader."

100. Gyalpo – October 2, 2008

B Friend: Four million, interesting figure, the refugee population in Nepal and India is around 180,000 total, maybe just over one million in TAR, please don't tell me there's 3.9 million Shuggies in Mongolia. NKT must be joking with that oriental fantasy of an estimate.

101. Gyalpo – October 2, 2008

another oldie but goodie: May 10, 2006

BEIJING (Reuters) – Tibetan Buddhist monks loyal to the exiled Dalai Lama stormed a monastery near Lhasa and attacked statues of a deity denounced by him, Chinese state media reported in a rare glimpse of religious dissension in disputed Tibet.

Seventeen lamas entered the Ganden Monastery on March 14 and tore down two statues, including an image of Dorje Shugden, a deity criticized by the Dalai Lama since the 1970s, the Xinhua news agency reported on Wednesday.

Police were mobilized to prevent crowds of Buddhists from going to the large monastery, government officials told a news conference in Lhasa, the Tibetan capital, on Tuesday.

The dispute between the Dalai Lama and the much smaller Shugden stream of his Gelugpa school of Tibetan Buddhism is part of complex doctrinal currents dating back four centuries.

But China's authorities used the latest incident to criticize the Dalai Lama — the most senior figure in Tibetan Buddhism who has been in exile since 1959 and campaigned for autonomy for Tibet.

He, not they, was restricting religious freedom, the authorities said.

“What the Dalai Lama has done violates the religious freedom of believers,” Zhang Qingli, the acting Communist Party secretary of Tibet said, according to Xinhua.

In 1996, the Dalai Lama called on his followers to reject the Shugden deity, calling it a divisive offshoot.

The Mayor of Lhasa, Norbu Dunzhub, told the news conference that the Dalai Lama, who is revered by most Tibetans, was using the dispute to stir conflict in tightly controlled Tibet.

“The Dalai clique supported by hostile Western forces is introducing into China the overseas conflict between followers and opponents of the Shugden deity to provoke conflict between monks and followers of different faiths,” he said.

China took control of Tibet in 1951 and for decades it exercised harsh, often brutal, rule over its overwhelmingly Buddhist population. In recent decades, China has restored temples but tightly controlled their activities and has sought to install its own hand-selected senior lamas loyal to Beijing.

Tibet now has more than 1,700 places of worship and 46,000 Buddhist monks and nuns, the overseas edition of the People's Daily reported on Wednesday.

102. Buddhist Friend – October 3, 2008

Tibetan monks guilty of terrorist activity, including bombing the house of a Dorje Shugden practitioner:

<http://www.rfa.org/english/news/tibet/tibetans-10022008095355.html>

Samdhong Rinpoche says that Shugden practitioners are terrorists, but these ‘monks’ are the real terrorists

More shameful lies from the Tibetan Government in Exile. They bring disgrace to Buddhism.

103. Gyalpo – October 3, 2008

Buddhist ‘Friend’: The French Resistance were labelled terrorists by the

Nazi occupation forces, Nelson Mandela, M.K. Ghandhi, there's a long list...you just can't abide Tibetans, so any traitor to their cause is your hero. Why don't you move to China and change your fake monk costume for a fake mao suit?

104. Gyalpo – October 3, 2008

Those who read Tibetan, can download this document: Kyabje Sangye Dorje Rinpoche's Rain of Adamant Fire as PDF file (8.85MB so may be a little slow)

sangs-rgyas rdo-rje, bya-bral (1979). dga-'ldan shar-rtse dze-smad sprul-sku blo-bzang dpal-ldan gyi smra-ngan gi sa-bon gzhom-pa'i 'bel-ktam. lung-rigs rdo-rje me-char.

[Chatral Sangye Dorje Rinpoche. The Rain of Adamant Fire. A Holy Discourse based upon scriptures and reason, annihilating the poisonous seeds of the wicked speech of Dzeme Trulku Lobsang Palden]

Gantok: Sherab Gyaltsen, Palace Monastery, and Delhi: Lakshmi Printing Works

<http://www.reting.org/DorjeMechar.pdf>

105. Gyalpo – October 3, 2008

I have a question: if Shugden is such a major deity, why does he not appear in the Beijing (Gelug) 300 icons, not appear in the 500 (Gelug) icons of Narthang, not present in the Pantheon of the Mongolian Kangyur (509 Gelug images), in fact Lokesh Chandra's Buddhist Iconography has, with some duplication, in total 2,503 images...no Shugden whatsoever. Too minor to include it seems, so what is the big stink about jettisoning a marginal and insignificant mascot?

David Canada

2 Oct 08 at 2:23 am

<http://westernshugdensociety.wordpress.com/2008/09/29/western-shugden-society-sowing-dissent-through-baseless-allegations/>

106. Tenzin Peljor – October 4, 2008

regarding post #102

Dear Buddhist Friend, please stop to spread such wrong propaganda and to denounce the ordained Sangha, including Samdhong Rinpoche.

This is a report about official CCP point of view or official Chinese government propaganda and the term "terrorist actions" is in apostrophe. It does not say anything that the allegations are true.

Personally I think, as you and GKG/NKT/WSS claim to be 'pure Kadampas' you should expose your own faults and praise the qualities of others otherwise you just abuse the name of this noble tradition and depreciate even the old Kadam masters by your rude and dishonest behaviour.

A balanced view on the issue of Religion & Politics can be read here:

Tibetan Religion and Politics by Samten G. Karmay

<http://www.phayul.com/news/tools/print.aspx?id=22803&t=0>

Samten G. Karmay is Director of Research emeritus, National Centre of Scientific Research (CNRS), Paris.

Please Buddhist Friend try to find a Buddhist approach for your actions.

At the moment your name "Buddhist friend" appears to me to be a mere fraud.

A 'New Kadampa Survivor' published this advice by Longchenpa. As Buddhists we can apply it.

Thirty Pieces of Advice From the Heart
By Gyalwa Longchenpa

One engages in controversies, defending one's point of view and contradicting the other's thinking thus to preserve the purity of the Teachings.

But in such a way one induces impure thoughts.
To remain silent is my advice from the heart.

Thinking one is rendering service,
one support in a partisan way one's Guru's lineage and philosophical views.

But to praise oneself and belittle others ripens one's attachments and hatred.
To leave these things is my advice from the heart.

<http://www.purifymind.com/AdviceFromHeart.htm>

Best Wishes.

107. **Gyalpo – October 4, 2008**

Further iconographical note: <http://www.tharpa.com/us/art-Dorje.Shugden-1938.html>, look at the bottom right corner of this westernised and poorly executed illustration: a money tree and fanatic armed with a rifle...portents NKT/Shudenpa fanatics final form?

108. **dougal – October 4, 2008**

Gyalpo –

you plonker! you can't buy anything with blossom, that i'm aware of, but if you want some, i'll give you a good exchange rate.

get your eyes tested, son!

109. **dougal – October 4, 2008**

and that there's a wrathful attendant in the picture. find me a thangka of a wrathful deity with *no* weapons, fangs or claws depicted.

plonker. 😊

110. **Gyalpo – October 4, 2008**

dougal: Norlha or wealth deities are the lowest form of buddhist divinities: answer my question why Dolgyal, who you experts claim is worshipped by four million people, is not present in any published Tibeto-Mongol pantheon. You need a rifle, how jejeune, like Song Rinpoche packing heat and wearing gunbelts when he left Tibet, the frito bandito lama!~

111. **namkhah – October 4, 2008**

GKG's Expulsion Letter (1996)

To the Tibetan Buddhists around the world and fellow Tibetan compatriots within and outside Tibet:

His Holiness The Dalai Lama is the undisputed leader of the six million Tibetans and a world renowned Buddhist leader as well as a respected statesman of great charisma for which he was awarded the prestigious 1989 Nobel Peace Prize among many others. His genuine concern for the welfare of the Tibetan people, the weak and the down trodden and his teachings on compassion to bring about a more humane and harmonious world and his call for the protection of all forms of life on our planet and their habitat in the form of what he termed as 'Universal Responsibility' has caught the imagination of the world and is held in great esteem by virtually the whole world irrespective of their religious affiliations or political ideology. However, it is a measure of profound sorrow that a so called "Geshe" Kelsang Gyatso and his English supporters have embarked upon a ruthless smear campaign to tarnish the International stature of His Holiness The Dalai Lama in the name of alleged "religious persecution". It is nothing short of blasphemy in the eyes of the overwhelming majority of the six million Tibetans. At such a critical juncture of our history does it behove the fanatical supporters of the controversial medieval spirit to damage the reputation of the leader of the very people whose religion they have adopted and have benefitted from it? You claim that "what the Tibetan people need, as a country, is to gain Independence from China. We are one hundred percent in support of the Tibetans achieving this goal". Does your action of tarnishing the Dalai Lama's image really help to achieve the Tibetans their goal or does it make it even further? Who is benefitting from this mud slinging campaign and how do you explain that you all are infact "hundred percent in support of the Tibetans achieving their goal?." Actions speak louder than words and we are under no illusion with whom your sympathies are despite your statements to the contrary. The Tibetans all over the world were deeply distressed by your attempt to portray the Dalai Lama as a "ruthless dictator" an "oppressor of his own people" and smash his International stature so that the Tibetan struggle will be like a rudderless ship tossing helplessly in the sea of international intrigues

and treachery. From where did you borrow your vocabulary to malign the Dalai Lama? Are they not straight from the Chinese propaganda dictionary? Is this the way the English people repay their gratitude to those whom they owe a measure of good will? We understand that you did it at the behest of Kelsang Gyatso who is today a pariah in the Tibetan community and it is important to know something about this person so that your own life is not completely destroyed in the frenzy of blind loyalty to this apostate. Without going into a lengthy story about this man, atleast for the moment, here are a few facts which may be worth pondering about for your own future good. As Buddhists, the Guru and the chela relationship is the basis of all Buddhist practise and without a healthy Guru, chela relationship there is absolutely no question of realisation or attaining any path. The Great Lamrim teaching lays great emphasis on this aspect and begins with: How to rely on a spiritual friend, which is the root of the path. It then proceeds with eight benefits of relying on a spiritual friend, the eight shortcomings of not relying on spiritual friend and the eight shortcomings of relying wrongly upon ones spiritual friend.

The last one i.e. eight shortcomings of relying wrongly are:

1) Despising, abusing or leaving the Guru, one despises all the victorious Ones

2) If one generates angry thoughts towards the Guru; because of having destroyed the root of virtue; one will be reborn in the hells for as many aeons as the number of moments one was angry

3) Although relying on the Mantra Path, one will not obtain the supreme state

4) Although one practices with effort in order to attain the aim of tantric practise, one will attain rebirth in the hells on and on

5) All the good qualities not generated before will not be generated and those already generated will decay

6) In this life, many things that you don't desire, such as sickness will befall you

7) In this next life you will wonder endlessly in evil migrations

😬 In all lifetimes you will be separated from spiritual friends

As Buddhists all you must be aware of the consequences of despising ones Guru and abusing him since Kelsang must have taught you for these many years and you have exalted him to the status of the "third Buddha". But what you may have not been told is that Kelsang himself has transgressed the eight shortcomings of relying wrongly upon his own spiritual master H.H. The Dalai Lama. According to the circular released by the Sera Jhe Tsangpa Khangtsen, to whom Kelsang belonged, he had received both sutra and tantric teachings from H.H. The Dalai Lama when he was in Tibet. He had received the fifth Dalai Lama's Lamrim Jampel Shalung at the Norbu Linka summer palace and the Kalachakra Initiation in 1956 from H.H. The Dalai Lama which incidently was the first Kalachakra

initiation by the fourteenth Dalai Lama. As it were, there is simply no question of his not being a desciple of H.H. The Dalai Lama but he has ignored this aspect and launched a blistering attack on the Dalai Lama in the name of "religious persecution" along with his gullible followers. The outcome of all this attempt to denigrate the person of the of Dalai Lama by Kelsang clearly transgressed his spiritual relationship with the Dalai Lama and though he has mentioned in his letter that "all of us are destined to go to hell", we are in no doubt that he will infact be the one who will land in hell. We have therefore stripped him of his membership from our Sera Jhe Dratsang since the holy scriptures have clearly prescribed to evict such apostates who will foul the Sanga community's spiritual purity and serenity and will have a negative influence for the whole community. To quote from one of the Tantric treatises:

Those who abuse and disparage the Guru
Let them not be seen even in dreams
The ones who denigrate the Guru
Will be possessed by demons and devils
The evil doer who indulges in such heinous acts
Must be shunned by the wise.

Owing to the above reasons contained in the holy Tantric treatises, the Sera Jhe Dratsang's Abbot and ex-abbots, Reincarnations of holy Lamas, Geshes, and the House Masters of the fifteen different Houses unanimously decided to strip Kelsang Gyatso of his membership in the Sera Jhe Dratsang and his own House had earlier done the same. If Kelsang insists that we are the ones who would go to hell; then our answer would be, if by obeying the words of our precious Guru, we are

destined for hell while, Kelsang who spewed venom on his Guru is exonerated, You may indeed brag that as the true way of the “New Kadampa Tradition”. If however he disavows any spiritual links with the Dalai Lama; how is he going to disapprove the statements made by his own House, the Sera Jhe Tsangpa Khangtsen who knows him the best? Or is it that when he arrived in England he was able to dry clean the spiritual link between the Dalai Lama?

Kelsang Gyatso in his letter addressed to the Democratic Party of Tibet based in Dharamsala, the Regional Assembly of Rajpur and the Regional Swiss Tibetan Assembly written in July, he said there was no democratic rights in the exile Tibetan community implying that the Dalai Lama is still holding all the reigns of power. To start with, what did the Tibetan people really do to achieve democracy in our community? Has Kelsang so much as spared a breath for the sake of democracy? Who was responsible for making the first draft of the Tibetan National Democratic Constitution in the beginning of 1960s and initially announcing the Democratic Constitution on 10th October 1961 and formally in 1963? Infact a clause in the constitution where the Dalai Lama would be relieved of his duty by a majority vote in the parliament was received with great alarm by the Tibetan people and had to be redressed. Is it not the Dalai Lama who is the main force behind the democratization of the Tibetan community in exile? Besides H.H. The Dalai Lama has repeatedly voiced his willingness to abdicate his present position and has transferred his power upon the forty-seven member elected representatives of the Tibetan people which is known as Assembly of Tibetan peoples Deputies. Today it is the most powerful political structure in the Tibetan community. A constitution for the Tibetan Exiles has been promulgated and all the rights that a free and open society enjoys is enshrined within the limits of our existing situation. Therefore the allegation of having no democratic freedom thus inferring that the Dalai Lama is holding all the reigns of power does not hold water. It is nothing but a crude form of debasing the Dalai Lama for his own selfish ends. To be frank he does not know anything about the workings of a democracy and is only tutored by his gullible followers and he gives the nod to dish out an anti-Dalai Lama sloganeering. We have nothing but pity for your ignorance. We know that he is holding a British and he has gone on record saying he is not a Tibetan. What business has he got in poking his nose into the Tibetan exile's internal problem? Since he does not accept the authority of the exile Government in his centers, why is he showing so much interest in the monasteries which are under the jurisdiction of H.H. The Dalai Lama's Government? Why not mind his own business and do what he likes in his own bigoted kingdom? The Dalai Lama has specifically made it clear during the Spring teachings at Dharamsala that restrictions on Dolgyal (Shugden) would not apply to any monastery, Lama's household or private individuals, “who does not support the Exile-Government headed by him and those who have no concern for the general interest of Tibet”. Since Kelsang does not even regard himself as a Tibetan and bans the DalaiLama's photoes like his Chinese counterparts and treats the Tibetan Government with contempt, how could anyone expect his concern for the welfare of the Tibetans? Under the circumstances his nefarious activities against the Tibetan people and against the Dalai Lama in foreign lands is suspect in the eyes of the Tibetan people. Under the guise of a crusader for the medieval spirit, he is infact out to destroy the Dalai Lama as the Chinese say, to kill a snake, it must crush the head. Otherwise, what is the need for this bigot to make a mountain out of a mole when the Dalai Lama has said, if anyone has valid reasons

for the worship of this controversial spirit, the door is open for discussions. It vindicates the popular Tibetan saying, his is not craving for the apricot but destruction of the branch.

He has asked how does the propitiation of Dolgyal harms the Dalai Lama's life? To start with we would like to ask him if Dolgyal is provoked by an individual holy Lama which results in a rancour between t he two, will the rancour continue with the successive incarnations or will it disappear? If your answer is that it will disappear, we advise you to go through Phagoed Lamae Shal-lung; the spine chilling and controversial book written by the late Zemed Trulku in 1976. If on the other hand your answer is that the rancour will continue, then don't pretend that you are ignorant of the rancour Dolgyal nurses against the fourteenth Dalai Lama since there existed a rancour between his predecessors the fifth Dalai Lama Ngawang Losang Gyatso and the Thirteenth Dalai Lama Thubten Gyatso. It is not true that H.H. The Dalai Lama was responsible for this present predicament. You

know it and you have also heard of it. If you haven't heard, find somebody else if possible who will explain the real cause of this situation. Besides, His Holiness The Dalai Lama, in his capacity as the spiritual and temporal leader of the Tibetan people is only guiding us concerning the spirit Dolgyal in the larger interest of the Tibetans. Is it not therefore fair that just as you want your freedom of speech respected, the Dalai Lama's freedom of speech be equally respected?

He states that for the last eighteen years the Dalai Lama has done nothing!!!

His hatred towards the Dalai Lama obscures him from seeing any merit of the Dalai Lama. There is nothing really surprising about it because we have historic evidence of people like Kelsang who have seen only fault even in the holy person of the Buddha and Lama Tsongkhapa during their life time. It is not the fault of the holy Buddha, nor Lama Tsongkhapa nor H.H.The Dalai Lama but the beholder like Kelsang Gyatso whose demonic instinct get the better of them and are thus overwhelmed by them and see even Buddhas in a darklight. He is an object of pity and nothing else. Apostate Kelsang has had the audacity to say that we will land in hell as if he knew in advance but does he know where he will go after this life? Well, if he doesn't know here is a guide which would give him a fairly good idea of where he is headed for hereafter.

If after listening to even a verse
One does not regard him as Guru
After being born as dog for hundred times
Will he be reborn as ones that eats ones own flesh.

While conscious of being ones own Guru
Knowingly insults and disparages him
It amounts to insulting all the Buddhas
Such a person will forever experience sorrow.

He also goes on to say that H.H. The Dalai Lama has not mentioned independence in any of his declarations. It is merely an accusation though he does not know head or tail about politics or the international political scenario. However, if he is really interested we will give him a reply that might help him so that he does not remain

a blind lunatic marooned in a Victorian Gothic mansion. Frank Anthony the wellknown Editor of the Indian Express News Paper writes in his book "The Revolt in Tibet" "Two months later, on June 20, the Dalai Lama chose to receive press correspondents at Mussoorie and to circulate a two-thousand-word statement which went specifically and categorically far beyond his Tezpur statement.

NOTHING SHORT OF THE PRE-1950 STATUS OF TIBET, he flatly declared, would be acceptable to him, and this would be a condition precedent to the reopening of negotiations with the Chinese, wherein he would welcome a foreign mediator". For Kelsang's information the so called "17 point agreement" was signed on May 23, 1951. Therefore the Dalai Lama's pre-1950 status means

complete Independence. You should not hold the Dalai Lama responsible for your own ignorance.

In the widely acclaimed "FIVE POINT PEACE PLAN FOR TIBET" envisaged by the Dalai Lama and presented at the U.S. Congress on September 21, 1987. He wrote, "The Chinese authorities have attempted to confuse the issue by claiming

that Tibet has always been a part of China. This is untrue. Tibet was a fully Independent State when the People's Liberation Army invaded the country in 1949/1950".

In the Strasbourg Proposal announced in the European Parliament on June 15, 1988, he said "Our history, dating back more than two thousand years, has been one of Independence. At no time, since the founding of our nation in 127 B.C., have we Tibetans conceded our sovereignty to a foreign power".

During an interview with the Times of India reporter Sabina Sehgal on December 13, 1991, after the conclusion of the Chinese Prime Minister Li Peng's visit to India, he was asked about the reference to Tibet in the joint communiqué signed between India and China where China had insisted the inclusion of Tibet as part of China. H.H. The Dalai Lama was asked, What do you feel about it? He answered: "TIBET IS NOT A PART OF CHINA". So Kelsang should try to open his eyes rather than his foul mouth and attempt to diminish the stature of the Dalai Lama by his vituperative outbursts. He cannot cheat and mislead everybody like he does his fawning disciples.

On numerous occasions H.H. The Dalai Lama said that the Chinese were trying to pressure him to recognise Tibet as part of China but he cannot do it because he said, he was a Bikshu and he cannot tell a lie and even if he did, it will only make a fool of himself. The historical aspect of Tibet having been and independent sovereign nation cannot be erased, he said. But Kelsang refuses to hear the Dalai Lama's statement and then creates his own brand of tirade to blaspheme the holy person of the Dalai Lama. The Dalai Lama's steadfast adherence to the true historical fact of Tibet and his non-violent movement has won him laurels and good will of the international community for his tireless effort to solve the Tibet problem which has gained urgency owing to the massive influx of Chinese into Tibet which will finally seal the fate of Tibet by swamping the indigenous Tibetan population by Chinese settlers. As a consequence the United States Congress adopted a resolution on 23, May 1991, declaring the whole of Tibet and occupied country whose true representatives are the Dalai Lama and the Tibetan Government-in-Exile. So Kelsang's canard that the Dalai Lama "has made no declaration of independence and having done nothing for the

last eighteen years” is like the owl saying there is no sun even in daylight. We would further ask him to go through the Chinese monthly periodical so called “China’s Tibet”, Vol. No.1 Spring 1990 where they have discussed the Strasbourg Proposal in depth and Vol.6No.1 1995, where they have discussed in detail what the Dalai Lama is doing to achieve Tibetan Independence. To quote for the benefit of Kelsang, “In the

1960s and 1970s, the world had little knowledge of Tibetan separatists in exile in India. Since the 1980s, however, the world has gained an increasing understanding of their existence largely because of the Dalai Lama’s separatist efforts in the international community. In the 1980s and especially since the mid-1980s the Dalai Lama has redoubled his efforts in regard to Tibetan Independence. He has travelled extensively each year, with visits to dozens of countries in Europe, Asia and the Americas. He has met with Government leaders and offered numerous interviews with correspondents, all the while talking glibly about Tibetan Independence. Ironically, his separatist efforts won him a Nobel Peace Prize. He has emerged as a religious figure who has gained increasing influence internationally, and has impressed the world as a mature and experienced statesman and diplomat”. We sincerely hope that the cult leader and his fanatical supporters go through this and think twice before their vitriolic outpourings on the holy person of the Dalai Lama. We believe you would trust the Chinese version more than ours and because of this we took the liberty to quote from the Chinese communist periodical. It would be even better if you would care to go through the whole article and you will be surprised that even the Chinese communists have far greater respect for the Dalai Lama than cult leader Kelsang Gyatso and his cultists in Cumbria, England!!!

The cultists have used the Strasbourg Proposal which the Dalai Lama usually refers to as the “Middle Path” the whipping horse to further malign the Dalai Lama.

In the Strasbourg Proposal, the final verdict is left with the Tibetan people and the Dalai Lama envisaged it as a basis for talks with China and keep the issue of Tibet alive in the international arena. As a leader he has to take the initiative and manoeuvre and towards that end he has brought about the proposal but it has long been dead and what is the necessity of digging it up? The Tibetan people are gearing up for a referendum to either demand Independence, self-determination, the Middle Path or Satyagraha. Why not work to that end instead of slurring the fair name of the Dalai Lama? We know that as far as that is concerned he will care two hoots for it. He is like a sieve which collects only the dirt and allows all the wholesome ingredients pass through.

He also goes onto allege that it was the relief organisations which has sustained the exile community and that the Dalai Lama and his government has done nothing. Whose vision was it that created the Tibetan diaspora and helped the preservation of our culture through these tumultuous years and the many schools that gave education to thousands of Tibetan children and whose fruits we are now benefitting with the whole work force of the Exile-Government being manned by our up coming new educated generation. If the Dalai Lama is not responsible for the prosperity and wellbeing of the Tibetan exiles who is responsible, will he tell us? More than eight thousand new monk students who have joined their respective traditional monasteries in India are given an annual allowance of five hundred rupees and some seven thousand students from Tibet have joined different schools affiliated to the Department of Education of the Tibetan-Exile-

Government to give

a sample for his perusal. On the other hand, what has this obscure man done for these past thirty or forty years of exile? When the Sera Monastery was transferred to south India from Buxa, he left the monastery for Mussoorie (a hill station in the Indian state of Uttar Pradesh) and stayed there as a chronic T.B. patient. When he was picked up by the FPMT (Foundation for the Preservation of the Mahayana Tradition, founded by the late Lama Yeshe) to go to England, he not only went there but he usurped the FPMT centre and made it his own NKT!! What does this demonstrate of the nature of this lean and hungry looking man in a religious garb? What does it smack of? Vulgarly or purity? On top of it he has used his stay in Mussoorie as a publicity stunt as having “meditated in the Indian Himalayas for fifteen years”!!!

Though he has been in foreign land for some twenty years, what has he done to support the Tibetan people? He is known to have some two hundred centers but all these years he has been stashing away the millions of pounds extracted from his credulous disciples for his own insatiable greed. He has only recently renewed his contact with his house (Sera Jhe, Tsangpa House) and asked young monks' photos to be sent. But most of the monks from the Tsangpa Khangtsen already knew the sacrilege he was committing by banning the photos of the Dalai Lama and even the utterance of his name in the premises of his cult kingdom. It is an unheard piece of news which every Tibetan will condemn with the severest indiction. The motivation behind this act was, he was now planning to wean away innocent, unsuspecting, young minds towards his cultist school called the “New Kadampa Tradition” which imposes a ban on Tibet's Spiritual and Temporal leader the Dalai Lama and thus undermine his authority even in the exile community. His single minded motivation now is to undermine the authority of the Dalai Lama and maroon the Tibetan people. This is unacceptable to the six million Tibetans and we will challenge him for this.

As for his allegation that the Dalai Lama is using Kalachakra as a means of congregating masses, it is nothing but jealousy. If he were able to do it like the Dalai Lama, will he hesitate to do it?

We advise him to accept the fact that he is an ordinary being and stand no chance whatsoever to challenge the Dalai Lama. He is not even a Geshe. The so called “third Buddha” is a figment of imagination conjured up by his fawning disciples as a propaganda tool to attract more people to his centre and that it should not go to his head. It is said in the holy scriptures that:

No matter howsoever sharp a thorn may be
If poked against a rocky face, it will be blunted
If by jealousy, one disparages a holy being
It will only self-destruct and insult oneself

His venomous invectives against the Dalai Lama is unbecoming of a Buddhist and he should have at least remembered the time when he escaped to India from Tibet. According to Dr. Dawa Norbu's book, (Red Star Over Tibet) were it not for the dramatic escape of the Dalai Lama and his seeking sanctuary in India, the Tibetans may have faced great

uncertainty in the aftermath of the rounding up of Tibetans in India at the beginning of 1959, before the Dalai Lama escaped into India. But of course all those are forgotten as a bad dream by cult leader Kelsang as he is now basking in the glory of the “third Buddha”. In his apparent ecstasy, he even disowns being a Tibetan and works against the very people where he was born. He has also recognised the reincarnation of his own mother in the daughter of an English couple, Ruth Lister and Ron. The incongruity about the whole thing was she was made to hold a ritual bell and a vajra (scepter) in her tender hands ! Not many mothers do that, atleast among the Tibetans. But with Kalsang anything goes, after all he is the “third buddha” in the British Isles. What’s more, if any one disagrees with his “pure” cult, he gets the boot. When an ex-member was overheard telling a visitor that he admired the Dalai Lama; within 40 minutes he was thrown out of his centre. Another family who had close contact with the centre for 15 years was banned from the centre because they had other spiritual teachers. All other Tibetan Buddhist traditions are anathema to him. It would not be out of place to confer upon him the second title, the Mohammed of Gazni the second.

Another former member wrote to Kelsang with a number of concerns about the NKT, but in his reply, Kelsang rejected all criticism and threatened with legal action if any of the criticisms were ever published. He shot back a letter to the grieved follower saying, “you are going against my spiritual wishes and as you say.....rebellling against my system, such a thing has never happened in Buddhist history”. But when he himself rebels against the Dalai Lama that is altogether another matter according to this bigot. Complete subservience to the “third Buddha” was expected and dissent was met with severe indcement. Any activities by the members who questioned Kelsang’s integrity or the centre’s way of conducting things was shown the door. But this despotic person and these very intolerant people around him are making a hue and cry about alleged “religious persecution” of the Dalai Lama. Who is calling the kettle black?

It is our sincere hope that he will cease to indulge in acts that goes against the interest of the Tibetan people. The future of six million Tibetans lies in the welbeing of His Holiness The Dalai Lama and it is our bounden duty to support and protect the person of His Holiness for our own interest for this life and hereafter. We expect Kelsang and his fellow travellers not to harm the Tibetan People’s struggle even if they cannot support it.

112. dougal – October 5, 2008

Gyalpo –

not having read any published Tibeto–Mongol pantheons (and having no plans to) i have no idea why Dorje Shugden’s not listed in them, and i don’t care. i trust my lineage Gurus and i trust my personal experience when it comes to the validity or otherwise of Deities and practices. as it goes, i, personally, have absolutely no interest in published Tibeto–Mongol pantheons. why should i? if i choose to rely on a deity not approved by you or some mad politician, or an entire gang of Lamas and Rinpoches who through choice or otherwise support him, that’s my right and my business, and i couldn’t care less what you lot think. i have no right to infringe on your freedom of conscience – you have no right to infringe on mine. neither does the Dalai Lama, but that’s what he’s doing, and he’s bang out of order. why the hell should i take it

lying down? i won't.

for me and most normal folk (and the media) this is about religious freedom. everybody but you lot can and will understand clearly that the Dalai Lama's actions are totalitarian and a breach of basic human rights. people don't care about published Tibeto-Mongol pantheons, but they do care about human rights and abusive politicians

you can go argue about published Tibeto-Mongol pantheons with the scholars, and good luck to you.

113. **dougal – October 5, 2008**

Namkha –

yeah, we all read that a long time ago. you have a point?

all that letter proves is that in the late 90's Sera had no spine and was completely under the control of the Dalai Lama and the CTA.

one can only hope that they've since developed a sense of shame.

114. **Gyalpo – October 5, 2008**

Dougal: I guess you white folks prefer "dharma lite" since it's not your culture and the whole thing is rather challenging. That does not give you the right to hurl insults. Try reading something other than the pablum dished out by non-Geshela or is calling people 'plonker' what passes as debate and scholarship in the neo-kadampa 'tradition'.

115. **dougal – October 5, 2008**

G –

no, that's just me. NKT folks would probably tell me off for not controlling my mind and restraining my speech. plonker's fairly harmless, actually – it means something like "silly person", rather than anything more offensive. 😊

you're from Czech Republic, no?

116. **Gyalpo – October 5, 2008**

Dougal, it's okay we're friends. I did have to look that word up _ originally it meant a guy who lets his girlfriend sleep with his friends. Non-Slav, sorry.

117. **Lyara – October 5, 2008**

It doesn't matter how long we debate about the polemics of whether Dorje Shugden is a Buddha or a spirit. None of this alters the fact that the political ban on Dorje Shugden is very wrong.

Please check out this article by a non-Shugden, non-NKT Tibetan woman who is interested in the cause of Tibet — she seems to have hit the nail on the head.

<http://mountainphoenixovertibet.blogspot.com/2008/10/evil-sp...>

One extract: "The way Tibetans have been handling the Dholgyal/Shugden issue says quite a bit about the state of our democratic values. We Tibetans are okay with dissenters being forced

into obedience. We see nothing wrong with this political style. We have no issues with the Dalai Lama exerting pressure on dissenters by using secular government organs and tolerating oaths and signature actions in his name. Some even believe it is their duty to expose Dholgyal/Shugden supporters and slander them.

Until recently I thought, the more we talk about this conflict, the worse it becomes. I have changed my mind. I know now that it is wrong to remain silent. All genuine Tibetan democrats must speak up in the political debate over Dholgyal/Shugden. When a few are forced to take on the view of many, we're going down a dangerous path. It is our duty to speak up. Our young democracy will remain in bad shape if we let this happen without a reaction."

118. dougal – October 5, 2008

Gyalpo –

i didn't know that about plonkers. as i say, round our way it's not a strong word.

came across a monk in the Czech Republic online the other day called Gyalpo and i thought of you, but i guess you're not him, then.

it's sad: i really feel like there are many potential Sangha friendships that are now much more difficult to develop with this current circumstantial condition of the ban. such a shame. thank you for being civil in the face of my earlier abuse – that's impressive whatever our differences.

119. namkhah – October 5, 2008

Shugden is a main cause célèbre for Chinese 'Astroturfers', see below:

<http://tinyurl.com/48y6w6>

SOURCE: Far Eastern Economic Review article by David Bandurski of Hong Kong University's China Media Project.

They have been called the 'Fifty Cent Party' the 'red vests' and the 'red vanguard'. But China's growing armies of Web commentators – instigated, trained and financed by party organizations – have just one mission: to safeguard the interests of the Communist Party by infiltrating and policing a rapidly growing Chinese Internet. They set out to neutralize undesirable public opinion by pushing pro-Party views through chat rooms and Web forums, reporting dangerous content to authorities.

By some estimates, these commentary teams now comprise as many as 280,000 members nationwide, and they show just how serious China's leaders are about the political challenges posed by the Web. More importantly, they offer tangible clues about China's next generation of information controls – what President Hu Jintao last month called 'a new pattern of public-opinion guidance.'

120. dougal – October 5, 2008

namkahahah –

an interesting, if somewhat bonkers claim. i checked the article you link to here, as well as the source article it's taken from, and found no

reference to either Shugden (nor even the Dalai Lama) whatsoever.

you have some evidence for this statement: "Shugden is a main cause célèbre for Chinese 'Astroturfers'", or are you just making sh*t up?

121. namkhah – October 6, 2008

Okay Dougal. here are excerpts from Wen's Fan diatribe of today: "Religious apartheid is becoming a reality among the Tibetans in exile. Such events are unprecedented in Tibetan Buddhist history and are completely unacceptable in most countries of this modern world. This forced segregation has no part in the Buddhist way of life or in a democratic society. Falun Gong, I consider as a cultist group, but I have no problem with communicating with any of these individuals. So for the Tibetan exiles especially Dalai Lama who keep insisting the West ways and values are what they want and they value human rights and democracy, then, they would be contradicting themselves by ostracising these Dorje Shugden followers. We in the West have seen such attempts to demonize and marginalize religious groups in the past and have rightly condemned them and resoundingly rejected them. I've see those (YouTube) video clips posted above. They are all video taped this July and August. It's about time that Amnesty International do another investigation of what's going on in the Tibetan exile community in India nowadays.

After all, this laughable 'stick votes' just happened this year.....

Also, if you have to keep insisting that I am from China making comments with some kind of propaganda, show me the proof.

If it's merely suspicion, well, I can continue to surmise that you are CIA funded shills, most likely Tibetan exiles, here spewing hatred against China and Chinese."

It is abundantly clear the 'NKT/Shugden issue' has been adopted very fiercely by Chinese ultra-nationalists to serve their own agenda.

122. namkhah – October 6, 2008

Search 'People's Daily online', <http://www.people.cn>, there's reams and reams of Chinese Shugden nonsense, postings by "Thomas Canada". I personally don't like getting reamed but there it is.

123. dougal – October 6, 2008



i know Thom Canada – he's kinda crazy, but he's most definitely not Chinese – he's all-American! also, he was once a good friend of the DL's family. he gave 100 acres of his land to the DL to start a Dharma Center in order to preserve the Dharma and the Tibetan tradition, then later realised the DL's true nature when he found out about his disgusting actions wrt the Shugden issue. since then he's been posting online a lot, and while he can be kinda stream-of-consciousness :-), the points he makes are often perfectly valid. he sometimes posts as "Geronimo".

mind you, i quite agree that the PRC will be loving this and likely trying to capitalise on it, and thank you for showing your evidence – i accept it. but whose fault is that? Shugden practitioners and supporters can't be held responsible; we didn't give the PRC this opportunity, the DL did. if he wants them to stop using this situation to their advantage, then he'd better lift the ban pronto.

124. Gyalpo – October 6, 2008

Ya, right, NKT is not itself in politics or lawsuits because they would lose their charitable status in the UK. Either did Benedict Arnold. K. Gyatso is assured a special place in the Traitors' Hall of Shame. China will erect a statue of him holding a human heart and a dagger.

125. Tenzin Peljor – October 6, 2008

When a group of some people attacks a government and their representatives, I think this has to put into perspective. Why are these few radical people given so much weight?

That's why I suggest the statements of the The Tibetan Administration on Controversy Surrounding Dorjee Shugden Practice:

<http://tibet.com/dholgyal/index.html>

and neutral sources e.g.: Tibetan Religion and Politics by Samten G. Karmay, Director of Research emeritus, National Centre of Scientific Research (CNRS), Paris:

<http://www.phayul.com/news/tools/print.aspx?id=22803&t=0>

126. namkhah – October 6, 2008

So, who do you have? Thom Canada, Nga Lama Kundeling, Gangchen and K. Gyatso...that's the best the pure lineage you can manage?

127. dougal – October 6, 2008

i'd choose one Thomas Canada over a hundred of your political lamas and rinpoches.

he has a good heart and he tries sincerely to practise Dharma (and no, he's not NKT).

them? not so much, apparently...

128. dougal – October 6, 2008

hey kt66 –

is that a website about religion, or politics?

129. namkhah – October 6, 2008

Dougal: Pity Thomas Canada- he will not be able to buy enlightenment, no matter how much money he spends and even the CPC in Beijing cannot give it to him.

More importantly, you fail you understand that even after the Red Guards dynamited any building not already destroyed in Tibet, the loss of the monastic infrastructure did not affect ngagpas much, most of whom are non-celibate lay people. Neither did it affect the geomantic power of the land to spiritually nourish its inhabitants. Not all dharma is found in centres, on the contrary not much nowadays.

I omitted one star from the list Trijang, it's end of the line I'm afraid with junior.

130. Tenzin – October 7, 2008

Tenzin Peljor, in what way are these “radical people” given much weight? All Shugden practitioners are doing is letting people know their side of the story after literally years of you slandering them, their tradition, their masters. You are not alone in this, but you are certainly the most vociferous and you keep repeating the same points without giving an inch despite pages of reasoned discussion with you.

Even you admitted somewhere the other day that it is not good for shopkeepers not to allow Shugden practitioners into their shops. Surely you have to admit that persecution on religious grounds is **never** good, even if you don't like the beliefs or the people that are being discriminated against? This whole thing comes down to human rights. The polemics, honestly, are neither here nor there now that this religious conflict has spilled over into the political sphere and become ugly, exaggerated and unconstitutional.\

Check out

<http://wisdombuddhadorjeshugden.blogspot.com/2008/10/al-jazeera-news-documentary-video.html> for a transcript of the recent Al Jazeera footage.

131. namkhah – October 8, 2008

Tenzin: Those websites are hardly what one would call unbiased. Have you been to Byalakuppe? What about Kollegal? How many years did you live there and how many relatives do you have there? I can help you find it on a map. Turn left at Conishead Priory and keep going. Generally few people consider Al Jazeera to a reliable source of information, it's like Fox News in the US...bollocks.

132. dougal – October 8, 2008

Namkhah –

you're wrong. Al Jazeera – whilst a media company and therefore as ultimately unreliable as any samsaric institution – has a very good reputation amongst pundits and journalists for the integrity of its reporting. for example, during the last Gulf War it was one of the very few media providing relatively disinterested coverage; so much so that a few journalists left BBC etc. to go work for them.

133. dougal – October 8, 2008

it's also very popular, so **lots** more people have now heard of the Dalai Lama & TGIE's illegal persecution.

134. namkhah – October 8, 2008

dougal: Keep spinning. Good luck with your will-o'-the-wisp bourgeois manufactured issue fought remotely from the UK. India: a country where hundreds of people are trampled to death in temples, brides set alight daily, bonded labour and child labour is still prevalent and Naxalites are fighting the government sometimes even with bows and arrows. You can kiss all that money for legal counsel goodbye, hopefully brings your spurious movement down for good.

135. Tenzin Peljor – October 8, 2008

Dear Tenzin, I do not support the exaggerated claims of WSS/NKT and some few radical Tibetan Shugden followers. The WSS is presenting only

one side of the story, rejecting historical events they do not like, spin history and facts just for the sake to portray HHDL as the “21st Century Buddhist Dictator”.

I do not support the trial to point out HHDL as the sole cause of the problems as GKG tells his followers repeatedly while implying indirectly he would be Je Tsongkhapa or “more pure”. In my eyes and the eyes of other former NKT members, NKT/GKG just abuses this topic for the sake to cover up the own scandals within NKT. There is no good motivation behind these actions, they are just based on selfish delusion and hostility towards the Dalai Lama. NKT should help the own members to make their mind free and to live according to Buddhism. This would be a greater deed, I think.

Of course WSS or Kundeling were again successful to present their “facts” to Al Jazeera or France 24 TV. Serious press, like BBC they could not convince. A “Dalai Lama controversy” sells just well. There are not 4 million Tibetans practising it etc. etc. Another perspective what happened in Sera can be read here:

<http://www.nktworld.org/A%20monk%20from%20Sera%20Monastery%20des>

Also Swiss TV was a victim of their joy to be able to offer a “controversy about the Dalai Lama” and believed too much Shugden followers, instead of contacting serious researchers or specialists they over took the wrong claims from DSS or some Shugden followers.

Many radical Shugden followers never tell the other side of the story e.g. that this Swiss TV contribution has raised itself a controversy in Swiss and that there were five contributions and that they had to correct themselves. see: <http://www.tibetfocus.com/shugden/index.html>
Google translation may be suited to translate it into English – or that they have beaten up other monks opposing them up to killing their detractors.

However, there is already a lot of research about it and there will be more in the future. The TGIE and the monastery have done WSS a favour by being unwilling to issue a statement or to invite reporters to investigate and to offer a fair report. By this they offered the propaganda machine of WSS to reach its heights. However, I think they didn't do it because they have something to hide but because they think “it is a Tibetan issue” and “a monastery issue” and are maybe unable to over look what such gap of offering proper information for confusion can create.

This situation will change, I hope it changes into a good direction which is of benefit to all.

136. Tenzin Peljor – October 8, 2008

Hi dougal:

is this a website about religion or politics:

<http://westernshugdensociety.org> ?

Why Shugden lamas wished to replace the state oracle Nechung by Shugden if not for political reasons?

137. Buddhist Friend – October 8, 2008

Hey Tenzin Peljor,

I thought you said on your website that you were going to stop

engaging with these issues? I wish you would make your mind up – since you said that you have posted on Wikipedia and now on this thread?

Are you giving up or not?

You need to be a man of your word or not make such statements!

138. dougal – October 8, 2008

Katie66 –

<http://westernshugdensociety.org?> is about religion. only. 100%.

how can i say that? because the aims, intentions and motivation of the site is 100%, exclusively religious – to get the ban on a spiritual tradition lifted.

there is no other aim. the very moment this aim is accomplished, WSS will dissolve and disappear, as will its websites etc. – regardless of who holds the political power in Tibetan society.

so long as the political leaders give religious freedom to Shugden practitioners, we don't care who it is – Tenzin Gyatso can have another 68 years in power for all i care, so long as he gives religious freedom.

if you're incapable of understanding or believing this, there's nothing more i can do to help you.

ps. re. Shugden lamas wanting to replace Nechung oracle with Shugden oracle: i have no idea, i wasn't there. however, because they were Buddhists one might reasonably assume that they would have preferred their political leaders to receive advice from an enlightened being rather than a worldly being, no?

139. namkhah – October 8, 2008

dougal: Questions I expect you will opt to evade: How many refugees did you help to physically bury in the Sixties? This is a nice parlour game for you neophyte self-proclaimed "practitioners" but you would have nothing without TGIE and the Tibetan community, who in your rush to demonize seem to have forgotten as real human beings.

Who is going to select the tulku of k. gyatso, the Communist Party of China or his perhaps his family? There's money so there will be a candidate. He will die soon enough but you harpies better start planning how to divide the spoils now.

140. dougal – October 8, 2008

Namkhah –

i'm 36, so i have no idea whether i helped to bury (physically or otherwise) any refugees in the Sixties, having no idea where i was back then. also, what the hell are you talking about?

i haven't forgotten anybody as a real human beings: i'm trying to protect some from persecution and others from their own delusions and negative karma. even the Dalai Lama. when i'm not being flippant and rude, i do actually hope that guy can see the error of his ways and purify his actions before he dies, i really do.

NKT-IKBU Internal Rules say something along the lines of because it's

so open to abuse for political and material ends, there'll be no system of recognition of reincarnations in this tradition, and that General Spiritual Directors will be chosen from among their peers by their peers based on their merits, with none serving more than a four-year term.

141. dougal – October 8, 2008

anyway – that's entirely off-topic. this is about the Dalai Lama's illegal ban on Dore Shugden practice.

142. Buddhist Friend – October 8, 2008

dear Namkhah,

Just to let you know that NKT does not rely on tulkus so there is no question of finding Geshe Kelsang's reincarnation, it won't be an issue.

Did Je Tsongkhapa's followers rush around trying to find Je Tsongkhapa's reincarnation? No, Gyaltsabje and Khedrubje just got on with continuing Je Tsongkhapa's tradition. So it will be with the NKT.

When did tulkus become important for the Gelugpa tradition anyway? It obviously wasn't important for Je Tsongkhapa so why was it necessary for the Dalai Lama?

143. namkhah – October 8, 2008

dougal: If you had been out of short pants that's what was happening—I mean corpse, shovel, dig hole in earth, do you get it yet laddy? Working on road construction even learned people, vey hard life. These are the ones who fed your idle 'geshela' for many years with their hard labour and what does he do?, send white guys out to slag them off, its an absolutely despicable betrayal and stinks of the ambiguity you NKT people who dress up as monks and nuns and ring your little bells feel toward non-whites.

Buddhist Friend: Fickle organization it seems:Gen Thubten...toast, Gen Samten...toast, Lucy James, I guess not I imagine there are other yet to get the boot.

other than that, no comment

144. Gyalpo – October 8, 2008

dougal: " i do actually hope that guy can see the error of his ways and purify his actions before he dies, i really do."

Are you actually serious? Do you have any idea how pompous that statement is? Do you learn anything at all about Kadampa teaching at 'New Kadampa'? Apparently not. Maybe it's a cultural attribute that values humility that's missing, maybe it's just everso thrilling to opine as if you are the authority, I'm not certain. I suggest you stop prostrating to your own ego and re-examine the basics before passing judgement based on what daddy tells you.

145. dougal – October 8, 2008

hey Gyalpo –

i see somebody creating a huge and terrible karma (like, say, knowingly causing the biggest schism ever seen amongst Buddha's followers) – an action that will lead to the most horrendous consequences – and, yes, i

hope he can purify it as quickly as possible.

i'm not much of a Kadampa, but i'm not inhuman and i do have some small modicum of compassion.

why – do you do differently?

146. dougal – October 8, 2008

Namkhah –

i still have no clue what you're talking about.

you seem to know a lot about NKT, though. maybe save that for Survivors, eh? this here's about the Dalai Lama's crime.

so you don't like NKT. fair enough, each to their own. but that in no way changes one iota the fact of the matter which is that the Dalai Lama is a liar who has split the Sangha and is destroying the spiritual lives of thousands (including you and i, apparently). just because you don't like those calling him out and calling the world to witness, doesn't make them wrong.

147. dougal – October 8, 2008

the pair of you (and Tashi, wherever he's lurking) –

you think that criticising the Dalai Lama makes me and others by definition wrong and badly-motivated.

examine that thought. what reason do you have for that view, other than "but he's the Dalai Lama!"?

you think that being the Dalai Lama makes him by definition right and purely-motivated.

examine that thought. what reason do you have for that view, other than "but he's the Dalai Lama!"?

i call you out.

148. Gyalpo – October 9, 2008

Years ago, a Sakya lama warned that to teach Western people was a bad idea, it would never be fruitful –I tend to think he was correct. It's an experiment that not only didn't work work out, it's badly backfired. So I will continue to be more interested in buddhism in the perspective of 2500 plus years alive in actual buddhists not this recent perversion of a 'promoted into a full buddha' obscure dratsang mascot , which by the way don't exist anyway.

You know in Germany there's people who imitate the Sioux tribes of North America, live in teepees the whole bit, that's fine but they'll always be germans and they're not attacking the people they emulate. You can pretend to be tantrikas or great logicians or whatever but its just the same as the German branch of the New Sioux. So leave us alone or pay the consequences, we have the numbers and depth to bury you. Monks are running away from Gangchen's gompa for being forced to do Shugden, leave them alone, too. Stop aiding and abetting the Chinese.

149. dougal – October 9, 2008

Gyalpo –

you don't seriously think only Asians can be Buddhists, do you? mind you, that's what the Dalai Lama has been saying recently: people should stick to the religions of their native countries (like Bon for the Tibetans, i guess).

on what grounds?

are you seriously implying that westerners are by nature unqualified to speak out against a political leader's policy of religious persecution?

do you think Lord Buddha would agree?

150. dougal – October 9, 2008

on the other hand:

"The Dalai Lama has donated tens of thousands of pounds to charity after unexpectedly making a huge profit from his recent visit to Nottingham." BBC, 9th October 2008

i'll try to answer your questions:

- 1 – that's great, and i applaud it;
- 2 – NKT/WSS/other Shugden organisations also benefit others, but they do so solely through the promotion of religion, namely the Kadampa Buddhism of Atisha and Je Tsongkapa as passed down through Je Phabongkhapa, Trijang Rinpoche and others – they do not usually make similar donations to secular organisations;
- 3 – in common with many Shugden practitioners, i have made and do make personal donations to secular charities from time to time;
- 4 – no, i don't know the Dalai Lama or TGIE's motivation for making these public donations at this critical time right before his appearance in court – my good side wants to give him the benefit of the doubt, however;
- 5 – doing a bad thing doesn't make one incapable of ever doing a good thing, and vice versa – making a donation to charity doesn't make banning a spiritual tradition and splitting a community ok;
- 6 – no, i don't really think it's relevant here, but i wanted to post this just so i can refer back to it and not have to type all this out 84 times for each one of you.

i hope that covers it. any questions, please see above.

151. Gyalpo – October 9, 2008

dougal: It seems you are the monkey in Yama Raja's court who weighs the black pebbles versus the white pebbles with a scale. That's a good job until your own personal account comes due, at which time they find another monkey.

152. Tenzin – October 10, 2008

Hi Tenzin Peljor (again!),

You said: "The WSS is presenting only one side of the story"

But you are presenting one side of the story too and until a few months ago this was the only side people were hearing. People can read both and make up their own minds. The only reason I blog about these subjects is to help people who are being persecuted and ostracized in

India, who have no voice because the Dalai Lama is the one who is persecuting them, with the help of the repressive TGIE. I don't know why you do all this blogging for I'm sure the Dalai Lama can stick up for himself, he is the one who has all the power.

"I do not support the trial to point out HHDL as the sole cause of the problems"

Why not? Why should the Dalai Lama be above the law? If he is innocent, he has nothing to fear from going to court.

"as GKG tells his followers repeatedly while implying indirectly he would be Je Tsongkhapa or "more pure"."

GKG himself rarely talks about the subject. And I have never ever, in decades, heard him say he would be Je Tsongkhapa or more pure. This is just spin you keep repeating to try and turn people against him.

"In my eyes and the eyes of other former NKT members, NKT/GKG just abuses this topic for the sake to cover up the own scandals within NKT."

Well, those are your eyes. I don't see the world the same way as you do. Don't you think it would be a rather preposterous way to go about drawing less attention to yourself though?!

"There is no good motivation behind these actions, they are just based on selfish delusion and hostility towards the Dalai Lama."

And I suppose that statement about Geshe Kelsang, along with hundreds of others you have made, are not based on selfish delusion or hostility? Examine your own motivation. Let Geshe Kelsang examine his.

"NKT should help the own members to make their mind free and to live according to Buddhism."

I agree, and that is exactly what the teachers and study programs are aimed toward — to help people find inner peace and mental freedom and live in accordance with the beautiful teachings of Buddha.

"Of course WSS or Kundeling were again successful to present their "facts" to Al Jazeera or France 24 TV."

To remind you again, WSS and Kundeling are not in cahoots, they are acting separately. And the WSS had nothing to do with either documentary and were not interviewed.

"Serious press, like BBC they could not convince."

Pretty racist, don't you think. Al Jazeera is also serious press. 40 million viewers in the Arab world.

"Many radical Shugden followers never tell the other side of the story e.g. that this Swiss TV contribution has raised itself a controversy in Swiss .."

The thing about the Swiss documentary that is powerful is the actual footage of people talking about what they had been through. It's actually heart-breaking.

"This situation will change, I hope it changes into a good direction which is of benefit to all."

Me too. It looks like more people are understanding now that there is a

genuine problem. The best way to end that problem would simply be for the Dalai Lama to lift the ban, stop the persecution, and let everyone practice their religion in peace. Ideally, before he has destroyed his own reputation irreparably.

153. Gyalpo – October 10, 2008

Tenzin: The ultimate ego trip for you, eh? You are such an asshole.

154. dougal – October 10, 2008

wow Gyalpo, what can we possibly say to such vajra-like reasoning?

clearly, the debate's over – you win.

155. Gyalpo – October 10, 2008

Get used to being defeated, its your destiny.

156. Cone Beckham – October 10, 2008

What's fascinating to me is that a hallmark of the Kadampa tradition was it's reliance on the "Buddha's Word." Heck, the name of this lineage reflects that focus. Historically, the a major impetus of the Sarma lineages was an effort to rely on the Indian sources of Sutra and Tantra, to "get back to the source, so to speak." Tsong Khapa's synthesis of various lineages of practice and theory, including the Kadampa lineages, was always predicated on the authenticity of the Indic roots from which these practices and theories arose. And yet, to my knowledge, no one on the WSS / NKT side has given references to any Indic sources for this "protector practice" they defend. However, it has surpassed the main Dharmapalas mentioned time and again by Tsongkhapa-Mahakala, etc., and become the focal point of NKT practice. The NKT websites contain images of various HYT deities and mandalas, and almost invariably Dolgyal's image is there in the protector's place, if not at the center. To my knowledge, there's no iconographical history for such depictions—has anyone seen such iconography that dates even to the time of Pabongka, if not before?

I'd recommend that those of you who don't read Tibetan, learn it. Then, you can research Pabongka's history and the histories of DolGyal in the Sakya, etc.—

If one really investigates this dispassionately, there's only one conclusion you can come to. But it's pretty hard to withhold judgement, when faith is involved.

157. namkhah – October 10, 2008

Cone Beckham: Apparently Dolgyal has been inserted into a revisionist version of the Lama Chopa tsog shing, circa 2008. Reminds me of the communists used to insert and remove political figures from photos depending on whim also.

158. SeekingClarity – October 11, 2008

Hi Cone

No relation of David, I take it?!

Re #156, you say no Shugdenpa has given an Indic source for the Shugden practice. Is it your view that no source has been given because there is no source to give i.e. Shugden does not appear in the tantras.

That Shugden doesn't appear in the tantras presumably carries weight as a criticism only if Dharma Protectors generally do appear. Is it your understanding that this is so?

BTW, if one were to study Tibetan full-time, how long would it take to learn well enough to read the relevant texts. Of course, I suspect most folk – and I include myself in this – couldn't study anything like full time. But I agree that it is difficult to fully engage in this debate without a knowledge of Tibetan.

SC

159. dougal – October 11, 2008

“it is difficult to fully engage in this debate without a knowledge of Tibetan”

that depends on whether this is a scholarly debate about the origins of Shugden practice and the perceived nature of Dorje Shugden (as the name of the original post might imply), or a debate about the *right* of individuals to pursue their own spiritual practice unmolested and without fear of persecution.

i leave the former to those of you who read, or are willing to learn, Tibetan.

reading Tibetan has *NO* relevance to the latter debate.

160. Brian – October 11, 2008

dougal: Who is molesting you, do you live in India? No, NKT, Scientologists, Charles Mansonites are free to do as they wish. That does not mean we have to support your view and can counter your aberrations as much as we like.

161. SeekingClarity – October 11, 2008

Dougal

Think there are two distinct questions re Dorje Shugden (DS), which, roughly speaking, are these:

- (1) What is the nature of DS: enlightened being or spirit?
- (2) Given that the Dalai Lama (DL) believes that the nature of DS is that of a spirit, what actions is it legitimate for him to take?

I would simply observe that showing that (some of) the DL's actions have not been legitimate does not prove DS is an enlightened being. (And conversely showing that the DL's actions have been legitimate does not prove DS is a spirit.) Whilst this is perhaps obvious, I can't help feeling that sometimes the issue of DS's nature and that of the legitimacy of the DL's actions get inappropriately conflated.

162. dougal – October 11, 2008

Brian –

whatever. see above. i'm tired of repeating myself.

SeekingClarity –

absolutely agree.

163. Cone Beckham – October 12, 2008

Dougal–

Question number one can only be answered by understanding Tibetan. Or, second best, by discussing the issue with a wide variety of Tibetan masters who have really researched the issue.

As for question number two, that is the crux of the issue...especially if you come to the only conclusion available after pursuing question number one. Dolgyal is a spirit, intent on sowing discord and “punishing” those who do not follow a certain curriculum. Given that HH The Dalai Lama is the Spiritual Head of all Tibetans, and has a responsibility towards all lineages, the only legitimate action for him to take is the one he has taken. It is quite simple, really—but thanks for asking the important questions, and allowing me to answer them!

164. dougal – October 12, 2008

Cone –

great. more of the same. please see above and elsewhere if you've any kind of openness of mind at all on this.

if not, thanks for playing.

“the Spiritual Head of all Tibetans...”

...

i'm speechless.

165. Cone Beckham – October 12, 2008

Dougal–

The Spiritual Head of all Tibetan Buddhists, except the Dolgyal supporters, to be more precise.

Get around some, you'll soon see.....

166. Cone Beckham – October 12, 2008

Question: What is it about this practice that makes folks so “gung ho” to spend such energy supporting it? No one prior to Pabhonghka spent any time or energy, really, promulgating this practice....why can't those who claim to be followers of Tsong Khapa go back to the root, read his texts, follow his instructions, and just leave behind the worship of Dolgyal? Why can't those who claim to follow the Kadampa way discover which protectors the glorious Kadampa gurus practiced, and make efforts to develop ties to those?

167. Buddhist Friend – October 12, 2008

Cone,

It's like this: Dorje Shugden is Je Tsongkhapa appearing in the form of a

Protector to protect the Ganden tradition. Both Tsongkhapa and Dorje Shugden are Manjushri so how can you have one and not the other? Rejecting Dorje Shugden is rejecting Tsongkhapa, so how can someone who rejects Dorje Shugden claim to be following Je Tsongkhapa's tradition, having rejected an aspect of the Founder? It's like claiming to follow the Nyingma tradition while rejecting Padmasambhava!

In this degenerate age, without Dorje Shugden's protection and help, the Ganden tradition will not survive. The Dalai Lama is already introducing Dzogchen and other teachings that Je Tsongkhapa never gave and so is destroying Tsongkhapa's tradition. The Dalai Lama is also destroying the special qualities of the other lineages as well through mixing.

It's not true that no one prior to Pabongkha spent energy supporting the practice – it's been a key practice of the Gelugpa tradition for four hundred years. If it wasn't, we wouldn't even know the name 'Dorje Shugden' today. Where did Tagpo Kelsang Khedrub Rinpoche and Pabongkha get the idea to spread this practice widely? Because it was already around and had been supported for a long time. Dorje Shugden arose as a Dharma Protector at the time of the 5th Dalai Lama because the 5th was the first political Dalai Lama and he was mixing traditions, both disastrous for the spread of pure Dharma.

No one who sincerely wants to practise Tsongkhapa's tradition these days can reject the practice of Dorje Shugden because they will be led into degeneration. It's already happening.

168. Buddhist Friend – October 12, 2008

I want to make another point as well. We need to maintain different traditions of Buddhism in accordance with the different karma of sentient beings. Buddha taught in accordance with the needs and inclinations of his various disciples and sometimes seemed to contradict himself as a result. However, there is no contradiction if you understand lamrim and that it's a manifestation of Buddha's skilful means.

I am not saying that Gelugpa is better than Nyingma. The teachings that the Dalai Lama is introducing into the Gelugpa tradition existed at the time of Tsongkhapa, so why didn't he transmit them? Because different students have different karma. It's karmically appropriate for Nyingmapas to rely on Padmasambhava and the teachings of Nyingma lamas and it's karmically appropriate for Gelugpas to rely on Tsongkhapa and the teachings of Gelugpa lamas, such as the practice of Dorje Shugden.

We shouldn't criticise and reject one in favour of the other, but we don't need to mix them either. Each tradition has its own perfect path to enlightenment and the choice and karma of sentient beings should be understood and respected. Nyingmas are not wrong and Gelugpas are not right. Dorje Shugden practitioners are not wrong and their critics are not right. It's wrong to criticize and look down on other Mahayana traditions. There is no place for arrogance and superiority; let's respect all Buddhist traditions as manifestations of Buddha's skilful means.

It's like this analogy: we don't need to make coffee drinkers into tea drinkers just because we think it's only right to drink tea. We simply respect their right to drink coffee as being karmically appropriate for them. Not wanting to drink tea is not an implicit criticism of tea drinkers either – drinking either tea or coffee is right because it's what

is karmically appropriate for each person. Understanding this and practising it is true non-sectarianism. Receiving teachings from many different traditions and mixing them together is not non-sectarianism but a path to disaster. We don't need to mix tea and coffee together, they taste much better on their own.

169. **namkhah – October 12, 2008**

Buddhist Friend: You have a simplistic view about 'mixing' which is essentially dualistic. I have never heard anyone including Ris.med lamas condone a mish-mash of practices. The only person who wanted Gelugpa hegemony was the previous Trijang Rinpoche, who advocated that since the tradition is endangered everyone should become Gelug. This is not certainly what the Dalai Lama has done in encouraging the Tibetan traditions as a whole.

Many western students tend to selectively 'cherry pick' as if eclectic teachings are consumer choices or fashion statements that is not the issue.

The Kadampa teachings went directly into the Kagyu tradition from Atisha himself. The first preceptor of Tsong Khapa, the Third Karmapa Rangjung Dorje merged the Kagyu Mahamudra and Nyingma Maha Ati streams into one, yet each retain their own distinct character. While quite a number of minor lineages and teachings did not and ultimately will not survive the diaspora following the Chinese invasion, other unimportant or troublesome practices can also be discarded now in the present environment to ensure the health and diversity of the whole. This would not be the first time: Before in Tibet, it was customary to offer livestock to lamas, not as a sacrifice but as economic currency. Eventually too many animals ended up in the custody of lamas and it was disruptive so the custom was banned.

170. **Sidney – October 12, 2008**

In post 167 above, Buddhist Friend compared Dorje Shugden to Padmasambhava, the fully enlightened Buddha who pacified all the negative forces in Tibet and successfully established the Dharma there for the first time.

Give me a break. Name one positive thing that this entity has accomplished. If he hasn't even protected your lineage from what you define as "degeneration"—then what exactly has he accomplished?

171. **dougal – October 12, 2008**

namkhah –

you're missing the point: we've nothing against Rime per se – it's just a different way of practising. we can live together happily so long as neither party tries to get rid of the other, claiming superiority. as i read it, Buddhist friend is simply stating *our* reasons for practising as we do, and showing clearly that this is in no way a sectarian approach.

advocating Rime over and above another tradition *would* be sectarian. i should add that i don't really understand Rime and wouldn't want to comment on it in itself. if you say that the "mixing" described by Buddhist Friend isn't Rime, i'll accept your word for it. as you've indicated, mixing everything up into a mish-mash is clearly undesirable from everyone's pov.

now, whether or not the Dalai Lama's way can validly be called Rime i leave for the Rime people to decide, but what is beyond dispute is that it is *he* who is being sectarian by claiming that the Gelugpa lineage of Shugden practitioners is inferior and should be abolished.

lastly – watch it. are you lot sure that you really want to start down the path of speaking negatively about HH Trijang Rinpoche, one of the most highly respected lamas of the last century and the root Guru of a very large percentage of the lamas responsible for the flourishing of the Dharma since the diaspora – a lineage Guru for many, if not a majority, of us?

this is a very sad development that's now beginning owing to the Dalai Lama's more and more forthright slandering of his own root Guru.

you said: "The only person who wanted Gelugpa hegemony was the previous Trijang Rinpoche, who advocated that since the tradition is endangered everyone should become Gelug." really? please show your evidence, or retract that accusation. otherwise, be known for a liar.

172. namkhah – October 12, 2008

dougal: I don't think you in any way represent the late Trijang Rinpoche, who I don't expect you knew personally and hence i am surprised when you people criticize his students but nevertheless here is your answer. There was an emergency meeting of senior lamas of all schools in Dharamsala I think, (I'll need to check this because they had just relocated from Mussoorie and it may also have been at Simla) in 1961. One can see a photo of the participants at the below link:

<http://www.xs4all.nl/~mrtn/lamas.htm>

At that forum, according to accounts of a number of the participants, the junior tutor advanced a proposal that all four schools of Tibetan Buddhism be subsumed under a central Gelug administration, in other words Gelug hegemony. Naturally, HH Dudjom Jigdral Yeshe Dorje Rinpoche, HH the Sixteenth Karmapa Rangjung Rigpe Dorje, HH Sakya Trinzin, Khyabje Kalu Rinpoche and Dilgo Khyentse Rinpoche, Nenang Pawo Tulu, Drukpa Tukse Rinpoche among others did not find this idea at all acceptable. That in brief is what happened.

173. Sidney – October 12, 2008

Trijaing said at that meeting that the Gelugpa should be the outer face of Tibetan Buddhism to the world. The other schools could continue to do their practices privately.

They all sat in stunned silence until a brave Sayka Khenpo stood and stated that each of the others schools had a valuable doctrine, none had anything to be ashamed of. He reportedly said that if this caused confusion to anyone then he would be happy to explain the differences and commonalities to them. The meeting then disbanded.

Actually, we should be thankful to Trijang Rinpoche for putting it out there like that, as well as the Sakya khenpo. That meeting had the unintended consequence of ending the longstanding domination of the other schools by the Gelugs.

174. SeekingClarity – October 12, 2008

Namkhah, Sidney

Re #172, 173 – very interesting. Thanks for the info. I'm wondering if there's anything academic or otherwise published on the meeting?

175. Buddhist Friend – October 12, 2008

Namkhah,

You said:

other unimportant or troublesome practices can also be discarded now in the present environment to ensure the health and diversity of the whole.

Who has the wisdom to decide this, then? None of Buddha's teachings are unimportant or troublesome.

Secondly, the meeting in 1961 that you mentioned was not Trijang Rinpoche's proposal, it was the Dalai Lama's wish to assume ultimate control over all four Schools of Tibetan Buddhism, a move that was opposed by the Thirteen Tibetan Settlements under the spiritual leadership of the 16th Karmapa who stood up for the independence of the Tibetan Buddhist traditions. In March 1977, settlements leader Gungthang Tsultrim was shot several times at point-blank range. It is widely reported that the murderer said he received 300,000 rupees from the Tibetan government-in-exile.

176. namkhah – October 12, 2008

Buddhist Friend: You are clearly out of your cultural idiom and depth. I don't see you in the group picture (see link above) and you were not the photographer, either. Secondly, to counter a question with a non sequitor and speculative gossip is simply, absurd. What is your source: Asiaweek, or People's Daily? You are echoing what the Chinese are saying and its unfounded rubbish. In no way was the 16th Karmapa, who eschewed politics, affiliated in any way with the 13 Groups organization as you claim, being occupied in Sikkim with more important matters. Thirdly, Dolgyal is a recent and minor practice and certainly not mentioned in either the Kangyur or Tangyur. It neither originated in India nor is it even remotely part of Lord Buddha's corpus of teaching. Therefore to discard it is not a big deal.

177. dougal – October 12, 2008

namkhah –

so far, your "proof" above is no more valid than Buddhist Friend's "speculative gossip: what's your source, that makes what you say any more valid? were you there? did you take the photograph?

i also heard – more sopeculative gossip, that Trijang Rinpoche, faced with the Dalai Lama's discontented and stubborn determination to go to receive certain teachings from outside his own lineage offered to receive those teachings first himself and then pass them on to the Dalai Lama, thereby protecting the DL from the karma of disregarding his Guru's advice. the *Ganden Throne Holder* offered to prostrate himself at the feet of another Lama, from another tradition, in order to try to protect his student from the effects of that student's uncontrolled and deluded mind. the DL, in his arrogance, ignored this and went to get the teachings himself.

now, that's just hearsay too and i have no verifiable source, but if true it

demonstrates that Trijang Rinpoche was a true Kadampa. perhaps, if your account of this meeting is accurate, he was doing the same here – protecting the Dalai Lama’s reputation and good standing.

course, you can set me straight, can’t you, being such an authority, with you having been present at all these events and all.

is any of this relevant and does it prove or disprove your accusation? i don’t know. so far – all we’ve come up with between us is, to quote the DL, “rumours”. burden’s on you to provide proof, though, as accuser.

178. Buddhist Friend – October 12, 2008

Namkhah,

The source of part of the story is the Karma Kagyu tradition itself:

In 1961 the Tibetan government in exile proposed to merge the four Tibetan schools into one religious body headed by Your Holiness. This policy inflicted serious spiritual suffering on much of the Tibetan exile community. Rallying behind Karmapa’s authority, thirteen Tibetan settlements challenged the Exile Government’s plan and as a consequence the whole scheme was abandoned. Later in the seventies Karmapa came under blame because he had chosen to defend the autonomy of the three other lineages.

from <http://www.ikkbo.org/open-letter.php>

So what you say about the 16th Karmapa is incorrect. In any case, the Karmapa would not be acting politically but to protect his tradition against the Dalai Lama, much as the Western Shugden Society is doing right now.

The murder of Gunthang Tsultrim and the claim that his assassin was paid by the TGIE is well known in Tibetan society. Indeed, I first saw this claim in a letter addressed to the Dalai Lama called “The Mongoose Canine letter” that was given to an American woman visiting Nepal by a Tibetan in 1995 However, you are right – I personally have as much evidence to make this claim about the TGIE as the TGIE has to claim that Lobsang Gyatso was killed by Shugdenpas, in other words, none so I shall desist.

The practice of relying upon Guru Rinpoche and is not mentioned in the Kangyur or the Tengyur either, so not being part of the corpus of Buddha’s teachings shall we get rid of this ‘minor practice’ as well?

Shall we do the same with Dzogchen for the same reasons?

179. namkhah – October 12, 2008

Oh do spare us the comparisons and faulty conclusions particularly if you are going to cite Shamar’s website. I personally attended (as a photographer) a private meeting of the Dalai Lama and the 16th Karmapa in 1980. They were good friends. The 17th Karmapa is living Gyuto, they couldn’t be less on the same page.

Another thing you can do is stop spreading malicious nonsense. I would like you to honestly state your affiliation here, your political muckraking puts your motivation for doing so into question.

180. Sidney – October 12, 2008

Every society has people who establish and follow paranoid fringe groups. Tibetan society is no exception to this. Here you are quoting one splinter group's conspiracy theory to establish the validity of another.

I would suggest that people get out more and talk to mainstream Tibetan secular people and lamas, especially older ones.

181. dougal – October 13, 2008

so you have no proof for your allegation about Trijang Rinpoche, then?

182. dougal – October 13, 2008

are you Bob Thurman, namkhah?

183. dougal – October 13, 2008

'cos you seem to be about as unbiased and clear-thinking.

why is it so utterly impossible for you people to accept that the Dalai Lama might be acting wrongly?

why does everybody stop thinking when the DL speaks? you're supposed to be Buddhists.

184. namkhah – October 13, 2008

Remember the estimate of 200,000 plus professional 50-centers (Chinese Communist trolls)? How can we know if 'Buddhist Friend' is not one of those, he's towing the same line and fomenting trouble, making him neither Buddhist nor Friend, really. I don't actually expect an honest answer from a little weasel miscreant in the shadows like him. If he is not Chinese, he may as well be as the personal vendetta of cashiered former geshela and his cultists is a complete betrayal of the Tibetan people and is totally a mainstay in the CPC ideological arsenal. dougal: I have only the word of some of the (late) lamas I mentioned who took part in the summit meeting. They had no reason to deceive and oral tradition is totally valid. If anyone cares to ask any of the surviving people there it would be interesting, but apart from HH the Dalai Lama and HH Sakya Trinzen, anyone I can recognise from the photo have long since passed away. I don't know of any academic study of this conference.

BTW Many people have been Ganden Tripa. The Dalai Lama's main spiritual rather than ceremonial guru I would contend was Kunnu Rinpoche Tenzin Gyaltzen, for sure.

Last point: one doesn't go around saying "this one is a samaya breaker", liar or hypocrite because you've just done it yourself by saying that!

185. dougal – October 13, 2008

"one doesn't go around saying "this one is a samaya breaker", liar or hypocrite because you've just done it yourself by saying that!"

??? please explain how i've done this and the Dalai Lama hasn't.

he referred to Trijang Rinpoche as one of his Root Gurus – did he not break samaya with him by abandoning his advice, knowingly and willingly breaking his commitment? what's more he then subsequently

told the world on television that Trijang Rinpoche was “wrong, yes, wrong.” he continually talks about religious freedom and dialogue, but he’s persecuting and ostracising a large section of his people on religious grounds. he has refused to enter any dialogue whatsoever with Shugden practitioners.

it’s on this basis that i call him out: am i wrong? at least, this is how it appears to me, so i’m not lying. i’ve not done such things myself, so i’m not a hypocrite. and for all my many and various faults, i’ve never intentionally broken my commitments to my teachers.

the Dalai Lama’s actions are his own – we’re simply pointing them out, as a last resort in our attempt to win freedom and parity for Dorje Shugden practitioners. i’m sorry that it upsets you – genuinely. but the DL has created this situation, not us.

186. **Buddhist Friend – October 13, 2008**

Namkhah,

I’m not going to insult you as you did me because because I don’t know who you are. I am a monk and supporter of the Western Shugden Society. I have no interest in Tibetan–Sino politics so please spare me these familiar and rather wearisome accusations. I’m not Chinese but in your world it seems to be a crime to be. You may perceive what I write to be political but I assure you that I have no political motivation. All I want is complete freedom for Dorje Shugden practitioners worldwide. When the Dalai Lama rescinds his ban on the practice and stops badmouthing practitioners of his own Guru’s tradition, all this internet discussion can end – and that will be a glorious day. Alternatively, if the Dalai Lama doesn’t stop, I think things can only get worse for him, sadly.

It’s my strong wish and prayer that this disagreement will end amicably, with Buddha’s teaching being the winner.

I think you are in denial. When anyone criticises the Dalai Lama or his actions you file under ‘chinese stooge’ so you don’t have to think about what he’s doing and really ask yourself “is it right? Is it Buddhist?” It’s about time you stopped the denial and thought for yourself.

Can you really endorse spiritual apartheid? Can you really have faith in a Dalai Lama whose actions are completely the opposite to his public speeches in the West and whose actions are contradictory to Lord Buddha’s teachings? Like Dougal, I find it hard to understand how when the Dalai Lama speaks, people stop thinking. How can the ‘Buddha of Compassion’ harm others?

This is the complete opposite of what Buddha taught.

187. **namkhah – October 13, 2008**

I am a Tibetan living in the west, that will tell you something. The kind of speech you have been broadcasting is extremely rude in our estimation of respectful and polite manners, that is engrained in our cultural upbringing. So now you take the moral high ground after basically defecating in the kitchen. Sorry, you are in an indefensible position–there really is no appropriate response until your arrogant attitude improves. I really don’t see who appointed you the arbiter of Lord Buddha’s teaching or judge, jury and hangman combined of his

disciples. Who asked you to be an imitation Tibetan monk? Inconceivable! Stop claiming all these great lamas like the late Yongdzin Ling Rinpoche is 'on our side' because it's nonsensical. He was a true Kadampa. However not all of our countrymen are as advanced as he was. Therefore you NKT/WSS people ought to be careful--New Yorkers are restrained compared to the reception you may get if you persist in staging media stunts in future, if you get thrashed, you may regret not heeding this tip.

If you truly have no interest in Sino-Tibetan politics, we can look forward to some peace and quiet for a change.

188. Cone Beckham – October 13, 2008

Buddhist Friend says: "It's like this: Dorje Shugden is Je Tsongkhapa appearing in the form of a Protector to protect the Ganden tradition. Both Tsongkhapa and Dorje Shugden are Manjushri so how can you have one and not the other? Rejecting Dorje Shugden is rejecting Tsongkhapa, so how can someone who rejects Dorje Shugden claim to be following Je Tsongkhapa's tradition, having rejected an aspect of the Founder? It's like claiming to follow the Nyingma tradition while rejecting Padmasambhava!"

First, there are plenty of Gandenpas, Gelukpas, who do not equate Dolgyal with Tsong Khapa. In fact, Dolgyal was a minor oathbound protector, really, until the last 100 years or so. Your example would be like Padmasambhava being an aspect of some local mountain spirit, really. Your comparison does not hold. Guru Rinpoche is said to have tamed the demons of Tibet, subjugating many of them to the Dharma. Dolgyal, by comparison, was a minor oathbound one, who has been somehow promoted to equal status with Tsong Khapa, and Manjusri. Your example is exactly backwards. Yes, you can say Dolgyal is Tsongkhapa, who is Manjusri, this is the teaching of NKT and Dolgyal supporters. But it is not supported by the historical records.

If you read Tsongkhapa's writings, he clearly explains the appropriate protector practices for his lineage. The pre-eminence of Dolgyal is a much later fabrication by clearly sectarian lamas.

Buddhist Friend writes: "In this degenerate age, without Dorje Shugden's protection and help, the Ganden tradition will not survive. The Dalai Lama is already introducing Dzogchen and other teachings that Je Tsongkhapa never gave and so is destroying Tsongkhapa's tradition. The Dalai Lama is also destroying the special qualities of the other lineages as well through mixing. "

Buddhist Friend-

Although the Dalai Lama teaches Dzokchen (and also Kagyu and Sakya traditions) he does not mix them. If you read his books or listen to his teaching, you will find that he is clear about the separate and distinct systems of practice. As for Tsong Khapa himself, he was, and is, the most famous syncretic Lama in Tibetan history. The Geluk/Ganden tradition, as you must know, found its impetus in the Kadampa lineages and practice--yet Tsong Khapa studied and practiced Marpa Kagyu methods, Shangpa Kagyu methods, and Sakya presentations as well. In fact, his commentaries restructured many of these practices, from other lineages, through the unique lens of his own interpretation. Thus, we have the "Kagyu/Geluk Tradition of Mahamudra," and the Geluk Tradition of the "Six Yogas of Naropa," and the Geluk practice of Mahakala Chakdrupa, and so forth. Honestly, if anyone in Tibetan

history could be said to have “mixed traditions” without maintaining separate and distinct streams, it would be he. The Dalai Lama himself, in my opinion, is much more careful to elucidate the separation of such practice lineages.

Buddhist Friend continues: “It’s not true that no one prior to Pabongkha spent energy supporting the practice – it’s been a key practice of the Gelugpa tradition for four hundred years. If it wasn’t, we wouldn’t even know the name ‘Dorje Shugden’ today. Where did Tagpo Kelsang Khedrub Rinpoche and Pabongkha get the idea to spread this practice widely? Because it was already around and had been supported for a long time. Dorje Shugden arose as a Dharma Protector at the time of the 5th Dalai Lama because the 5th was the first political Dalai Lama and he was mixing traditions, both disastrous for the spread of pure Dharma.”

Well....the very name “Dalai Lama” comes from Mongolian, not Tibetan, really. So it would seem to me that there is politics involved throughout the history of the Dalai Lama. Dharma and Politics were pretty much always intertwined, historically, in Tibet—in fact, I see the present Dalai Lama as attempting to create some separation between the two at this time. Again, I don’t think the Great Fifth was “mixing traditions.” Yes, he was a Nyingma Tertön, as well as a Geluk practitioner...but prior Dalai Lamas wrote about and studied systems and methods of practice from lineages outside the tradition of Tsong Khapa as well...the Second, for example, is well-known for some commentaries on the Shangpa Kagyu system, as well as some Nyingma methods too. I’d be interested to read some primary sources regarding the “arising” of Dolgyal during the time of the Great Fifth, in Tibetan, if you can provide those sources. Would you, please?

Buddhist Friend concludes: “No one who sincerely wants to practise Tsongkhapa’s tradition these days can reject the practice of Dorje Shugden because they will be led into degeneration. It’s already happening.”

Well, so says the NKT and the minority. The vast majority of Gelukpas would say otherwise. Tsong Khapa himself would say otherwise, I think. The Degeneration you speak of, in my view, occurred when Dolgyal became the primary, defining practice of the so-called “New Kadampa” lineage.

I do find it ironic that the most syncretic practice lineage in Tibetan history, that of Glorious Je Tsong Khapa, is felt by some to be in such danger of degeneration that they must change the name of their lineage to “New Kadampa” and focus the majority of their efforts on a practice which was not mentioned by Tsong Khapa, or the original Kadampas, for that matter, and that this so-called “protector” is primarily concerned with “non-mixing” of “other teachings” with a stream of blessings and methods which see their sources in pre-existing lineages of Dharma transmission stretching back to those intrepid Lotsawas who made the perilous journey to India and back.

Those whose eyes and ears are open, who are not forbidden from studying the vast and wide range of Tibetan Dharma, will soon see what “Rimay” means....it is clear that each lineage has a unique and valuable presentation of methods and theory, and it is also clear that one must practice and maintain one’s connection to lineage in a clean and clear way. The “Rimay” movement is clear that “mixing” is not valid Dharma practice. One can say that the understanding of “Rimay” is to appreciate

the myriad lineages, and practices, each being separate, while practicing those one has a karmic connection with, without denigrating the others. Unfortunately, there are some who do not see this, who are not allowed, or are at least discouraged, from seeing this. That much is clear from reading this thread.

189. dougal – October 13, 2008

namkhah, Cone, etc. –

im experiencing a rare moment of civility, so while it lasts:

you're never going to agree with us wrt Dorje Shugden. you've clearly done a lot of reading and your practice is based on a wide knowledge. that's great and i wish you well with it – i say that without sarcasm.

i'm a different animal – i'm not much of a scholar and i'm not much interested in Tibetan history. my practice is based on simply trying to get out of samsara and become a Buddha. i'll take the most effective path i can find, and once i've found one, happily stick to it exclusively, seeing no need to read outside my chosen path.

now, you may feel that i'm naive, and that my chosen path is invalid, or whatever. i may have my own views on historians and scholars. we're perfectly within our rights to disagree with each other and hold whatever views we wish.

BUT i don't have the right to denigrate you or persecute you for your beliefs, and you don't have the right to denigrate or persecute me for mine.

politicians do not have the right to dictate to either of us what we can or cannot believe, either through explicit laws or through using their influence to apply societal pressure.

this is basic human right to freedom of conscience.

now, it seems to me that you believe that *because in your view our path is invalid* the Dalai Lama somehow has the *right* to ban it.

further, you seem to believe that we *do not* have the right to defend ourselves, and that calling the Dalai Lama's motivation and judgement into question is somehow an inherently wrong or evil action.

you'll never agree with our view on Dorje Shugden, it seems, and you feel that we're entirely misguided in our belief. fine. i don't care, really, what you think. perhaps, in less politically-charged times (when there's no ban!) it might make an interesting topic for debate. but how dare you – how dare Tenzin Gyatso – persecute any other living being for their religious belief.

where is YOUR compassion? whatever you believe about the rights and wrongs of Dorje Shugden practice, how can you possibly be so blind as to continue to endorse the Dalai Lama's evil actions of persecution and sectarianism?

look into your hearts. you know his behaviour is wrong. as a Buddhist, you should speak out against it too.

190. dougal – October 13, 2008

something i read today, reminding me of the newsgroup debates ten

years ago, that inspired my post above:

"I found an article on the internet today, Through the Eye of Dorje Shugden Buddhists in which the author has compiled a number of resources on the Dorje Shugden controversy.

I was struck by one contribution in particular from James Burns, a great unsung hero of the 1998 internet debate on the newsgroup alt.religion.buddhism.tibet:

Burns explained his feelings in a post on Sept. 15, 1998:

"In the UK how would you feel if you were not allowed to travel abroad because you are a Buddhist?

How would you feel if you were not allowed to hold a legal, government or medical post because of your religion?

How would you feel if your children and relatives were banned from attending state schools?

How would you feel if someone was sick in your family but you were frightened to ask for medical help because people would find out what your religion was?

How would you feel if people boycotted your business or profession just because you held certain beliefs?

How would you feel if your relatives and friends were encouraged to spy on you and report what you did just because of what you believed?

How would you feel if people came into your house uninvited and removed those things that you held most sacred?

How would you feel if you lost your pension and state benefits just because you were a Buddhist?

How would you feel if, on the same basis, your UK citizenship was removed?"

Burns concludes his post with a question for the person who he was replying to:

" Is this shocking enough for you Mike? "

It is shocking. What is so, so sad is that nothing has changed in ten years. This was the experience of Dorje Shugden practitioners in India in 1998 and it still is.

How can anyone who has compassion read this, realize that this is what Dorje Shugden practitioners are going through in India and not be moved to stop it?

Is the Dalai Lama made of stone?

How can he be the Buddha of Compassion, much less a Buddhist leader when he is directly responsible for this terrible suffering?

In another post, James writes:

"The people on this newsgroup who continue to support the Dalai Lama's efforts in persecuting a section of his own people are a disgrace to Buddhism and to humanity. Such people are not Buddhists. If they were then they would do what they could for those in distress. The

sectarian and fundamentalist attitudes that these people complain of can most clearly be seen in their own ranks. The right of all people to enjoy freedom of spiritual belief and practice must be universally proclaimed. Where such freedoms are not to be found it must be condemned with the utmost energy. Tyranny in any disguise must be recognised for what it is and firmly opposed.”

Dalai Lama, please give religious freedom.

”

original blog entry:

<http://dorjeshugdentruth.wordpress.com/2008/10/13/at-least-ten-years-of-persecution/>

191. Brian – October 13, 2008

To tell you the truth, many people, like Amdos for example, practice Shugden in the hope they will get wealthy. NKT even printed a poster of Shugden depicting a money tree. I'm sorry it didn't work out for everyone but then their motivation was not exactly unselfish either.

192. SeekingClarity – October 13, 2008

Dougal

Re #189.

In #161 I suggested that there were essentially two questions with regard to DS

(1) What is the nature of DS: enlightened being or spirit?

(2) Given that the DL believes that the nature of DS is that of a spirit, what actions is it legitimate for him to take?

My main interest has to date been in (1) because, as a former DS practitioner, I felt I needed to clarify whether it was appropriate for me to continue to remain so.

From your post #189, it's clear that your main interest – quite legitimately – is (2). I'm not particularly qualified to discuss (2) but, for the following reasons, it does seem to me that, in principle, the DL /TGIE was justified in banning the DS practice in Gelug monasteries in India. The way I think of it is like this.

Imagine a C of E vicar announcing to the C of E that she was disillusioned with Christianity so she was going to convert the church where she was vicar into a Buddhist centre. Furthermore, she claimed that if the C of E prevented her from doing so, it was infringing her freedom of conscience to practice the religion of her choice.

The C of E replied that it respected her freedom of conscience and she was free to go and practise in an existing Buddhist Centre or, indeed, topurchase a property and turn it into a Buddhist Centre. But it owned the church and it had the right to decide what religion was practised on its property.

This seems to me to be an entirely reasonable response to the vicar's spurious claim about freedom of conscience. Of course, there is freedom on conscience but there are also property rights.

So, if the TGIE is the entity that ultimately owns or controls the Gelug

monasteries in India, surely – in principle, at least – it has the right to determine what is and isn't practised in those monasteries, including banning the DS practice.

Now, I accept that there is a whole host of stuff going on in the wider Tibetan community outside the monasteries and your #190 makes reference to this. But this post is simply about what rights the TGIE has or doesn't have in relation to the Gelug monasteries.

193. Buddhist Friend – October 13, 2008

Dear Cone,

Thank you for your long and considered response.

If my view of mixing traditions is simplistic, I would like to improve my understanding. I rejoice that the purpose of Rime is to emphasise the commonality between different traditions without mixing but I have some questions for you:

1. How can you receive many teachings and empowerments from different traditions and not be mixing? I don't see how it's possible not to mix.
2. How, by receiving teachings from many different traditions, does this fit into an overall path to enlightenment? Whose path are you following?
3. Where is that path and how do you follow it? Who says definitively what it is?
4. Presumably by receiving teachings of different traditions you will be receiving teachings that are based on different views of emptiness, for example, if you receive Sakya teachings you will be following the view of Gorampa and if you receive Gelugpa teachings you will be following the view of Tsongkhapa. How do you reconcile these completely contradictory views and how do you decide whose view to follow?
5. If each tradition of Buddhism has its own path to enlightenment, why receive teachings from many different traditions? Surely one path to enlightenment is enough and is less confusing than trying to integrate many different teachings? (for no real reason)

Thank you!

194. Cone Beckham – October 13, 2008

Dougal-

It is not clear to me that Dolgyal practitioners are being repressed, though I have not done research on this issue. And I will, because I feel it's important to educate myself as best I can about such things. But I have heard the Dalai Lama, in his own words, indicate that people are free to practice as they please, but those who practice this particular practice are requested not to take teachings from him. I also know of the petitions and movements to ban such practices from several of the main monastic institutions of the Gelukpa in India, and I know of HH's request to the FPMT people to cease practicing and propitiating Dolgyal. I don't feel these are "repressive" actions. You may disagree. My knowledge is limited, but I seek to increase it.

But what you, and others, fail to understand is that this practice, itself, was and is a result of sectarian conservatism and efforts to install a

homogenous “face” of Tibetan Buddhist (i.e., State-sanctioned Gelukpa) authoritarianism. It was, and is, at bottom, borne of a sectarian, especially Anti-Nyingma, impetus. It would seem to me that HH the Dalai Lama would certainly want to discourage Tibetans from such clear sectarian practices, especially when those practices reflect a violent temperament. I grant you that Geshe Kelsang Gyatso and NKT’s position is that the function and essence of Dolgyal is not at all as described, but it does seem that the literature and history surrounding Dolgyal is strongly indicative of such character. Pabongka even wrote that Dolgyal’s multiple manifestations appeared to the Great Fifth (DL) due to the DL’s practice of all schools, with the intent of protecting and defending Tsong Khapa’s tradition. Why Tsong Khapa’s tradition, which is syncretic in essence, would need such protection aside from the protection of the Protectors of the Three Scopes, is beyond me, as these three protectors have vowed to protect the True Dharma since the beginning. What more protection could be needed?

Anyway, I see you will not consider any view of this other than the one you have already received, and so I will look into the so-called “ban” itself, and the allegations of “repression.” In the meantime, consider what I’ve said regarding the sectarian impetus, and whether that can be said to be a pure motivation absent any discrimination.

195. Buddhist Friend – October 13, 2008

Dear Cone,

Oh, and another thing – I think you’ve got a wrong idea about the NKT. Our principal practice is not Dorje Shugden. We have three practices:

Lamrim, lojong, Vajrayana mahamudra.

Our principal practice is going for refuge to Buddha, Dharma and Sangha and in this context, trying to practise these three Dharmas. Our practice is supported by reliance on the Guru Yoga of Je Tsongkhapa to receive the blessings and inspiration of Je Tsongkhapa, since he is the source of the teachings we receive, and the prayers to the Wisdom Dharma protector Dorje Shugden to protect the Dharma realizations in our mind and to create good conditions for our Dharma practice.

This is in complete harmony with the meaning of Dharma as transmitted by Buddha Shakyamuni through Atisha, the Kadampa Geshes, Je Tsongkhapa and our lineage Gurus.

196. dougal – October 13, 2008

Cone –

thank you for that response. i’ll consider what you’ve said but, honestly, what was done – or, more accurately, what modern Tibetan historians with their own interests, biases and influences, say was done – in the past doesn’t interest me much. i have my own reasons, based on my own limited experience (which in turn derives from my own careful contemplation and subsequent attempts at faithful practice of my lineage Gurus’ instructions) for having faith in Dorje Shugden as a valid Protector and the Ganden Oral Tradition as a valid path to enlightenment. this is enough for me. if others disagree, based on your histories, or whatever, i’ve no problem with that at all. i believe we should be free to disagree, and able to respect one another’s choices. this, i believe, is the true meaning of non-sectarianism.

please, please do check about the persecution. i have seen it with my own eyes and i have spoken personally to many Tibetan monks and laypeople who have experienced it directly.

my sincere hope, just as Buddhist Friend, is that together we can prevent this injustice. in the end, i want truth to prevail, and if i am wrong, then i'll be pleased to be corrected. but we're not wrong – this persecution and defamation is happening right now, and the evidence is there for anyone who has the courage to open their eyes.

it's not just "advice", it's not just a Spiritual Guide trying to dissuade his disciples from entering a wrong path. it's spiritual apartheid that's spilling over into every secular aspect of Tibetan society, and even western society.

how awful, for example, that Lama Yeshe's elder students now are not welcome in Lama Yeshe's own Dharma Centers. even he, were he alive, would not now be welcome! read this, from an old FPMT monk:

<http://www.dorjeshugden.com/lamazopa.htm>

we're not about politics. we don't care if the DL remains in power for another 68 years. we're not anti-Dalai Lama: if he were to work solely for the spread of Dharma and the benefit of the Tibetan people then i'd be the first to appreciate and support him. we care ONLY to have this horrible ban lifted, and for the defamation of our lineage and its modern day practitioners to cease.

the very moment we achieve this, all of this activity will cease and we can get back to our study, practice and work, in harmony and with mutual respect, as it should be. how wonderful!

197. Seeking Clarity – October 13, 2008

Buddhist Friend

Re #193. You write

–"If each tradition of Buddhism has its own path to enlightenment, why receive teachings from many different traditions?"—

Now I entirely accept that GKG has stated that all schools have a complete path to enlightenment. But this was certainly not Phabongkha's view. In his letter to the novice Nyu'u Tshalmo Trang he writes

—“Apart from the doctrine of Manjughosha Tsongkhapa alone, these days the views of all Sakyas, Kagyus, Nyingmas and so on are erroneous. They are not even Svatantra or Cittamatra, let alone the view of Prasanga Madhyamaka- meditating only the nihilist view like tirthikas and Hashang. If one upholds the nihilist view, the result is nothing other than going to Avichi hell. Since they can't recognize subtle lethargy, even their meditation is defective. Apart from the thunderous noise of their pretentious boasting about profound secret mantra, they don't even know the direction of bliss and emptiness, luminosity, union and so on. Since for them liberation and path of omniscience does not exist, realization will not arise even if they practice for a thousand years, as pointless as wishing for butter by churning water.”—

I'm wondering how you resolve this disparity between GKG and Phabongkha? Sorry if this reads like a facetious question, but I am genuinely interested to know how you deal with seemingly profound

disagreements between lineage holders.

198. Buddhist Friend – October 13, 2008

Dear SeekingClarity,

You said:

So, if the TGIE is the entity that ultimately owns or controls the Gelug monasteries in India, surely – in principle, at least – it has the right to determine what is and isn't practised in those monasteries, including banning the DS practice.

How (or why) should a secular government 'own' or control a monastery? Don't you think that's dodgy and the poisonous mixing of Dharma with politics? This is precisely the problem.

Futhermore, your analogy about the C of E Vicar deciding to change to Buddhism is incorrect because it was *traditional* for the Gelug tradition to rely on Dorje Shugden before the Dalai Lama banned the practice. You imply with your analogy that Shugden practice is something outside Buddhism that someone who has never practised it before has suddenly decided to change to but that's wrong. *It's the Dalai Lama who has broken with tradition.*

Therefore, the analogy is more like this: The Prime Minister, who sometimes doubles as the Archbishop of Canterbury when it suits him, decides that some essential practice of C of E is harmful and should be banned. He goes to all the churches and says "you must give up this practice which is harming my health or you will be thrown out of our churches".

The poor Vicar says "But Prime Minister/Archbishop/whoever you are, we're only following tradition, the tradition you yourself were given. I want to carry on doing this practice, why can't I You're a politician and you don't have to power to interfere with my religious freedom"

The Prime Minister/Archbishop/Self assumed spiritual authority then says "OUT WITH YOU!!! I have decided that it's wrong and you must do as I say, or leave. I don't care that it's traditional, all my predecessors were wrong"

The Prime Minister/Archbishop/Politico-spiritual leader then enforces a ban on the essential practice of the Church of England. He makes everyone believe that it was a sectarian practice, demonizes the practice and its followers and passes a law to make it illegal to do the practice or for those who continue to do the practice to hold any position in Government. He also makes it impossible for children of practitioners to have places in schools. He makes it impossible for those practitioners to receive travel visas, enter certain shops, receive medical treatment at hospitals.

He gets his government to post 'wanted' pictures of prominent practitioners of the C of E who didn't give up the practice with the hope of inciting violence against them.

Oh, and then he says there is no ban, only advice!

He then travels the world, talks about 'love, compassion, tolerance, religious freedom' and makes lots and lots of money. He's the darling of Hollywood, a PR success and a spiritual pin up boy.

And all the time....people suffer because of what he did by breaking with tradition. For no valid spiritual reason.

Welcome to the real world.

199. **dougal – October 13, 2008**

Togme –

what poster?

200. **Confused – October 13, 2008**

Buddhist Friend:

Your statement:

“Oh, and another thing – I think you’ve got a wrong idea about the NKT. Our principal practice is not Dorje Shugden”

Seems to contradict this one,
From kadampa.org:

This sadhana includes two practices revealed by the Wisdom Buddha Manjushri. The first is a special Guru yoga in which we visualize our Spiritual Guide as Je Tsongkhapa, who himself is a manifestation of Manjushri...

The second practice is a method for relying upon the Dharma Protector Dorje Shugden. Through this, we can overcome obstacles to our practice and create favourable conditions so that we can nurture and increase our Dharma realizations...

These two practices are the VERY ESSENCE of the New Kadampa Tradition of Mahayana Buddhism. (caps mine)

201. **dougal – October 13, 2008**

also, Brian –

if reliance on Dorje Shugden makes you wealthy, then i’m clearly doing it wrong. 😊

where’s my cut of all this PRC money, for a start?

202. **Confused – October 13, 2008**

Also, Buddhist friend,

Please answer Seeking Clarity’s question about this quote:

“Apart from the thunderous noise of their pretentious boasting about profound secret mantra, they don’t even know the direction of bliss and emptiness, luminosity, union and so on. Since for them liberation and path of omniscience does not exist, realization will not arise even if they practice for a thousand years, as pointless as wishing for butter by churning water.”—

I’m wondering how you resolve this disparity between GKG and Phabongkha?

Also, how does GKG explain the Yellow Book, which is a transcript from teachings of Trijang Rinpoche, in which ruinous illnesses happen to those Gelugpas who worship Shugden and mix other lineages? Does GKG think Trijang Rinpoche was lying to scare people? Is this why Lucy James calls these teachings “superstitious claptrap”?

203. dougal – October 13, 2008

Confused –

yes, you are. reliance on the Guru Yoga of Je Tsongkhapa is, principally, for blessings to help our practice of Lamrim, Lojong and Mahamudra, and reliance on Dharma Protector Dorje Shugden is, principally, to protect the realizations of Lamrim, Lojong and Mahamudra gained through our practice, and to arrange suitable conditions for success in these practices.

without the practice of Lamrim, Lojong and Mahamudra there is nothing that Je Tsongkhapas blessings can do, much, and nothing for Dorje Shugden to protect. there is no reliance on Je Tsongkhapa and Dorje Shugden separate from Lamrim, Lojong and Mahamudra.

whilst the practice of Lamrim, Lojong and Mahamudra is not uncommon, reliance on the Guru Yoga of Je Tsongkhapa and the Dharma Protector Dorje Shugden *is* somewhat uncommon and it is this that distinguishes NKT from, say, the Gelugpas at Drepung. it's the very essence of what makes NKT NKT.

204. Brian – October 13, 2008

dougal: The same place the Chinese purported CIA money is for Tibetans. The trickle down effect from nowhere is not happening.

205. dougal – October 13, 2008

Doofus –

you ask “Also, how does GKG explain the Yellow Book”?

i dunno. i explain it as Zemey Rinpoche relating (supposed) tales of Trijang Rinpoche that are no more than common or garden fireside fairy stores for credulous yak-herders and clueless Tibetan aristocracy. they served a purpose, i guess, just as the depiction of Palden Lhamo seated on the skin she flayed off her own son served a purpose.

nowadays they are, to all intents and purposes, superstitious claptrap. was Zemey Rinpoche lying? are you lying, if you tell a child a bedtime story about ghosts and giants?

i'm going to bed.

206. Confused – October 13, 2008

I'm rather certain that the Gelugpas at Drepung also practice the Ganden Lhagyama/ Guru Yoga of Je Tsongkhapa. And they would likely do so in tandem with the practice of their own protectors.

My confusion is from your language. You say that Shugden/Tsongkhapa Guru Yoga is the VERY ESSENCE of what makes NKT NKT. VERY ESSENCE indicates that these are the main practices.

I guess my question is, which sadhana is most recited at NKT centres. What is the first practice given to newcomers? Is it the Shugden/Tsongkhapa practice called “Heart Jewel”? What is the tsog puja most frequently performed at NKT Centres? Is it the Wishfulfilling Jewel?

From looking at the frequency of when these pujas are performed, it would seem that the main practice at NKT is Heart Jewel, along with Lam Rim. I guess you would add Vajrayogini to that for those who have the initiation... Am I incorrect in thinking this?

NKT seems to have streamlined things so that Heart and Wishfulfilling Jewels are the most commonly chanted pujas. How do I know this? Visiting the websites of your centres.

207. SeekingClarity – October 13, 2008

Dougal

A few preliminary points

1. As I said, my post was simply confined to the issue of the monasteries. I don't condone what appears to be going on in wider Tibetan society in India.
2. If the DL was pro-Shugden, I doubt whether DS practitioners would be railing against the fact that the DL's position is neither entirely political or spiritual. I say this because it's important to distinguish between whether your beef is with (1) the DL's attitude to DS or (2) the set-up of the DL's position irrespective of his attitude to DS.
3. Given the history of the Gelug goes back 500 years or so, I'm not sure that DS is such a traditional practice.
4. And certainly, it wasn't the case that "all" the DL's predecessors were wrong as by no means all of them practiced Shugden.
5. If breaking with tradition were such a crime, we'd never have seen the ordination of women in the C of E.

However, to my main point. Perhaps the meaning of my story re the C of E wasn't entirely clear. But what I was getting at was that there is ultimately some governor or governance body at the head of any institution that has authority to say what can and can't happen on the property of that institution. (This is certainly so in NKT centres.)

I must confess that I'm not au fait with the exact set up of the Gelug monasteries. Perhaps someone can advise. But presumably there is some governor or governance body of the monasteries (an abbot?) that, in principle, has the authority, in the final analysis, to ban a particular practice.

I guess all I'm getting at is that preventing a religious practice from being practised in a particular institution doesn't necessarily equate to infringing someone's religious freedom.

That said, I do accept that banning a practice that monks have been practising since they can remember must be incredibly upsetting and is not something to be taken lightly.

208. Buddhist Friend – October 13, 2008

uh oh, Brian's trolling again, just like he did on Buddhachat

Don't feed the trolls!

209. dougal – October 13, 2008

Brian –

but there's no CIA record documenting payments to me.

210. Confused – October 13, 2008

"I guess all I'm getting at is that preventing a religious practice from being practised in a particular institution doesn't necessarily equate to infringing someone's religious freedom."

Especially considering the Dalai Lama is the acknowledged patron of the 3 big Yellow Hat monasteries in India and gives full ordination to almost all the monks that live there. My friend told me as much and she organizes lots of monk tours so knows the situation well.

Saying the DL cannot decide spiritual policies of monasteries who list him as their patron, whose monks have received ordination from him, is like saying the pope cannot decide about the spiritual programs of Catholic monasteries. It makes no sense.

That being said, if the monks want to set up their own monasteries and some Tibetan laypeople want to support them, this of course is their right. I think the more conservative elements in Tibetan lay society would be against this and some may act wrongly. But the majority of Tibetans I know are secular rather than religious and don't so much care. And this seems the trend to which Tibetan society is heading.

Anyway, thanks to for your take on the Yellow Book, even though you did call me doofus. That was the main question I came here asking. So, kudos to all and good luck with the discussion.

211. Buddhist Friend – October 13, 2008

Dear Confused/SeekingClarity,

There is no need to resolve any apparent conflict between GKG and Pabongkha. My job is not to judge whether other traditions are following a correct path but to make sure that I'm following a correct path. The purity or impurity of other traditions is no concern of mine; it's not my business.

I simply need to respect the religious freedom of everyone to practise whatever they choose.

Now, if I was receiving teachings from other traditions, it would be a concern but following one tradition while respecting other traditions keeps things very simple. This, for me, is the problem with mixing traditions – contradictions arise and it gets very complicated because you've got to figure out what's right and what's wrong, what's compatible and what's not. Lamrim makes everything very simple.

As long as I'm clear on my own path, others have the freedom to practise whatever they choose and it's their job to ensure that their path is correct, not mine.

212. SeekingClarity – October 13, 2008

Dougal

In her Master's thesis, Lindsay McCune makes the following point about breaking with tradition.

—"Tsongkhapa suggested three primary meditational deities for his

disciples: Guhyasamāja, Yamāntaka, and Cakrasaṃvara. The foremost of these, and therefore the one around whom most meditative practices center, is Cakrasaṃvara. In fact, he is often considered the primary meditational deity of the Gelukpa sect. Furthermore, traditionally, the primary Gelukpa protectors were Penden Lhamo (the Glorious Goddess), Bektsé, Mahākāla, and the State Oracle (Nechung/Pehar). Of these, Lhamo is usually considered to be the most powerful. Thus, many Gelukpa schematizations list Cakrasaṃvara as the meditational deity (yi dam), Lhamo as the protector, and Jé Tsongkhapa as the guru.

For his part, Pabongkha saw fit to adjust Tsongkhapa's specifications. He created an entirely new schematization of the Gelukpa tradition, in which Vajrayogini was the main meditational deity, Shukden the protector, and Pabongkha the guru. This is a particularly pioneering schematization because it differs significantly from Tsongkhapa's original vision. Thus, as Dreyfus notes, "whereas previously Shuk-den seems to have been a relatively minor protector in the Ge-luk tradition, Pa-bong-ka made him into one of the main protectors of the tradition." Moreover, whereas Tsongkhapa had always been looked to as the central holder of the Gelukpa teachings, Pabongkha had elevated himself to that position."—

213. **dougal – October 13, 2008**

Confused –

no harm intended! you have to excuse my mouth, please...

SeekingClarity –

that's lovely, but – so what?

214. **SeekingClarity – October 13, 2008**

Hi Dougal

My #212 was in response to your remark in the #198 that

—"[i]t's the Dalai Lama who has broken with tradition.[/i]"—

215. **SeekingClarity – October 13, 2008**

Dougal

Slightly off topic but would you be willing to reveal how to italicize text when posting a message?!?

Thanx!

216. **dougal – October 14, 2008**

SeekingClarity –

use html tags.

i didn't write #198.

is that you, Adam? you sound like Adam...

now i AM going to bed.

217. **SeekingClarity – October 14, 2008**

Dougal-

Apologies, no you didn't write #198. And hence, I - whom am *not* Adam - should have addressed my responses (#207 and #212) not to you but to #198's author, Buddhist Friend.

Looks like I should have gone to bed earlier!

SC

218. namkhah - October 14, 2008

Buddhist Friend: Since you seem to be of the english persuasion, don't you realize that in the Westminster system, to call someone a liar will get you ejected from the Parliament until you apologize? You Waffen SS ought to tone it down, you are way over the top. Non- political?, ya right.

219. Cone Beckham - October 14, 2008

[Buddhist Friend writes: "There is no need to resolve any apparent conflict between GKG and Pabongkha. My job is not to judge whether other traditions are following a correct path but to make sure that I'm following a correct path. The purity or impurity of other traditions is no concern of mine; it's not my business.

I simply need to respect the religious freedom of everyone to practise whatever they choose."

In my opinion, a path does not exist in isolation. I would think it was to the practitioner's benefit to maintain open-mindedness while exploring issues from as many sides as possible, before making a final decision.

Furthermore, when it is the very nature of a given path, and/or of the practices on that path, to express explicit condemnation of other paths, for perceived "faults" (in this case, "mixing" traditions), when the very path in question is found to be "faulty" in the same way (a "mix" of traditions), I would think an intelligent person would want to examine his or her decisions closely.

Again, this is even more apparent when one talks of following the tradition of a great teacher, when in fact that teacher's advice and instructions regarding what practices are to be carried out are replaced by innovations which come, in large part, from other traditions, as well.....not only do the NKT not practice an "unmixed" tradition, they don't even practice the tradition of the Kadampa or the Gelukpa as elucidated by Tsong Khapa.

Leaving aside the issue of Dolgyal for the moment, and exploring the underlying ideas, I would think such self-education, analysis, and self-reflection would be appropriate for all practitioners on any Buddhist path.

220. Buddhist Friend - October 15, 2008

@ SeekingClarity,

Lindsay McCune is mistaken in what she says. The glorious Je Pabongkhapa would never be so crass as to suggest that he should replace Tsongkhapa, I think she has misunderstood, and possibly misinformation has been spread by those who are jealous of Pabongkha.

The three reliances are the Guru, Yidam and Protector. Guru is your root Guru, not Pabongkha, who is seen as one with Tsongkhapa. For example, in the practice of *Offering to the Spiritual Guide* one's root Guru is visualized at the centre of the Field of Merit in the aspect of Lama Losang Tubwang Dorjechang – essentially with the same nature as Tsongkhapa, Buddha Shakyamuni and Conqueror Vajradhara.

It is one's own Guru who is visualized in this way, not Pabongkha.

Heruka is the same nature as Vajrayogini (they are the same person) so there's no real difference between their practices either. Actually, both are practised in the Gelugpa tradition. It doesn't really matter whether one practises Heruka or Vajrayogini, the results are the same. The main reasons why Pabongkha decided to promote Vajrayogini is that it is easier to practise while producing the same results as Heruka practice, and Pabongkha was told directly by Heruka that his disciples would be able to achieve enlightenment within seven lives by practising Vajrayogini.

The issue of the Protector has been covered so many times before. Dorje Shugden is the Dharma Protector who is most effective in helping living beings at this time. However, even though Dorje Shugden is the main protector of the Ganden tradition, offerings to Palden Lhamo, Mahakala, Mahakaruna and other Dharma protectors are made every month in NKT Dharma Centres. No one has abandoned Palden Lhamo in favour of Dorje Shugden.

@ Cone,

You're the one who is condemning other people's spiritual paths, not me. There is no implicit condemnation of anyone's spiritual path by the NKT, however many people groundlessly condemn the NKT. This is a very sad, sectarian situation.

221. Cone Beckham – October 15, 2008

You should investigate the roots of NKT, and Pabongka's tradition, Buddhist Friend. On the one hand, you say Tsong Khapa is the guru, but on the other you say that Pabongkha was told that Vajrayogini was a more appropriate practice.

Tsong Khapa didn't say this. Gelukpas didn't practice Yogini as a widespread practice, though, I grant you, some certainly did—up until Pabongkha, when he changed things up and instituted the traditions GKG propagates.

I can't believe you, and others, are so ignorant of your lineage history. Other lamas would expect their students to understand where their practices come from. That's sad. But perhaps it's a factor of revisionist history that such things are minimized.

222. namkhah – October 15, 2008

Buddhist Friend: From your passive-aggressive lip service, transparently you need work. It doesn't matter what you big deity you claim to practice, the dharma will diminish if there is no compassion, and the so-called sangha holds arrogantly to ego enhancing attachment rather than cultivating a panoramic view. As a person born into a buddhist family, I will never regard someone like you as a monk, but rather as a

symptom of degeneration of the tradition. The consummate rudeness of NKT's unskillful and shrill political activity has assured no rapprochement. You unite in victimhood while self sabotaging any possibility of settling the 'issue'.

To conclude, for me there is only one answer to the question of this discussion...demon.

223. SeekingClarity – October 15, 2008

Hi Buddhist Friend

Re #220, I agree that McCune does get everything right. However, nevertheless, I thought it worth posting as it does illustrate that Pabongka broke with tradition, in the sense that he advocated a different yidam and protector to those advocated by Tsongkhapa. Now you may argue that he had good grounds for doing so, but whether this is so or not, the fact is he broke with tradition.

In #198, one of your criticisms of the DL was as follows:

It's the Dalai Lama who has broken with tradition.

So my point is simply that, if breaking with tradition *per se* is a fault, then it is one of which Pabongka is guilty. If you say that Pabongka is not guilty because he had *good reason* to break with tradition, then of course the same claim can be made about the DL. That he banned DS practice in monasteries because, after thorough investigation, he felt he had *good reason* to do so. (Also see my point 3 in #207 about just how traditional DS practice is.)

224. SeekingClarity – October 15, 2008

Re #223

CORRECTION

Should read "...McCune *doesn't* get everything right".

225. Buddhist Friend – October 15, 2008

Dear SeekingClarity,

Thank you, you're right when you say that breaking with tradition *per se* is not necessarily a bad thing, it depends on what you are changing and why. We also have to look at the consequences of the change – is it a change to presentation or is it a change to substance? A change to the presentation of Buddha's teachings is often necessary because the teachings are given in accordance with the karma of living beings and in accordance with the norms of society. This is one reason, for example, that Geshe Kelsang has simplified the presentation of the ordination vows for monks and nuns in the NKT, but this hasn't changed the meaning of the vows. The result? The vows of Kadampa ordination are now less based on specific physical and verbal rules that restrict the ability to benefit others in this modern age. They are easier to hold and maintain, especially when conjoined with lamrim practice, so this is a good result.

We can also see that reliance on Dorje Shugden is a good thing because the essence of Tsongkhapa's teaching is spreading throughout the world and reaching many people in different countries who would not normally have access to it. This is because, in this degenerate age,

reliance on Dorje Shugden creates the best conditions for Je Tsongkhapa's teachings to flourish throughout the world. Just look at the results of such reliance – Dharma is increasing in an otherwise decreasing time from a spiritual point of view! In a time when good qualities and moral discipline are degenerating, the Kadampa Sangha is growing. More people are trying to maintain moral discipline in the midst of every day society, even though it is not easy with so many distractions in this modern age.

If that doesn't prove the skilful means and power of Dorje Shugden I don't know what does. It also shows that it was perfectly correct for various Sakya and Gelugpa lamas to promote this practice by saying "now is the time to rely on Dorje Shugden". The beneficial results of such reliance are undeniable.

Now, let's look at the results of the Dalai Lama's ban of the practice – division of the Sangha, disharmony, the scapegoating of great Lamas and attempts to destroy their reputations, the mixing of Dharma with politics, abuses of human rights, restrictions of religious freedom and an increasingly public quarrel between the Dalai Lama and those who wish to maintain their traditional practice of Dorje Shugden that threatens to destroy the good reputation of both the Dalai Lama and Buddhism in this world. Clearly, the results are not good. Can the Dalai Lama show even one good result from this ban?

The Dalai Lama's actions are clearly mistaken because he's created a lot of negativity and suffering, whereas the Lamas who encouraged the practice of Dorje Shugden were right because the results for living beings have been great.

Coming back to Pabongkha, his change to the presentation of Gelugpa teachings was also beneficial. His promotion of Vajrayogini practice made tantric practice more accessible for others. He didn't tell people not to practise Heruka, he simply gave the option to be able to do a less complicated but equally powerful practice. Because Heruka and Vajrayogini are inseparable, when one accomplishes Vajrayogini, one accomplishes Heruka so everything is attained but the practice is easier. This shows Pabongkha's wisdom and skill.

So I would say, look at the results when changes are made to decide whether that change is beneficial or not. Results speak for themselves and are there for any intelligent person to see. I rest my case.

226. **dougal – October 15, 2008**

what he said ↑



227. **Buddhist Friend – October 15, 2008**

Dear Cone,

I have a simple solution to this conflict between Shugden practitioners and the Dalai Lama. Why don't you practise your tradition and leave Shugden practitioners alone, and Shugden practitioners with complete freedom granted by the Dalai Lama, practise their tradition and leave you alone?

It's called live and let live. It's the implementation of the Dalai Lama's teaching on love, compassion, tolerance and freedom.

All DL has to do is allow religious freedom for Dorje Shugden practitioners and this would all be over.

228. SeekingClarity – October 15, 2008

Hi Buddhist Friend

In #225 you write



We can also see that reliance on Dorje Shugden is a good thing because the essence of Tsongkhapa's teaching is spreading throughout the world and reaching many people in different countries who would not normally have access to it. This is because, in this degenerate age, reliance on Dorje Shugden creates the best conditions for Je Tsongkhapa's teachings to flourish throughout the world.

This would be true if DS was (a) a supramundane protector and (b) the most appropriate supramundane protector of JSK's tradition. However both (a) and (b) are highly contested.

You also write



It also shows that it was perfectly correct for various Sakya and Gelugpa lamas to promote this practice by saying "now is the time to rely on Dorje Shugden".

It is also, to say the least, contested to what extent Sakyas have ever relied on DS as a supramundane protector. I'll tackle this last point in a separate post.

SC

229. SeekingClarity – October 15, 2008

Buddhist Friend

The following is a slightly adapted extract of something I posted on a *New Statesman* thread.

In his book *Heart Jewel*, GKG specifically mentions two Sakya lamas, Morchen Dorjechang Kunga Lhundrup and Sachen Kunlo, who he seems to imply regarded DS as an enlightened being. Elsewhere [<http://www.dharmaprotector.org/othertraditions.html>], he states



Not only Gelugpa Lamas believe this, some Sakya Lamas also believe that Dorje Shugden is a holy being. In the book by Dhongtog Tulku Tenpai Gyaltzen he says that Dorje Shugden cannot be a worldly spirit because he is a odhisattva.

I have to say that I find this last remark rather puzzling as, along with Chatral Rinpoche and Lobsang Gyatso, Dhongtog Tulku is well-known as an author of works forcefully arguing that DS is a worldly spirit! One of his works has been translated into English and goes by the title of *Earth shaking thunder of true word: a refutation of attacks on the advice of HH Dalai Lama regarding the propitiation of guardian deities*.

In *Heart Jewel*, GKG writes that Morchen told his disciples “Now is the time to rely upon Dorje Shugden”. However, according to Morchen’s namthar (spiritual biography) he himself did not rely upon DS! Instead he relied upon Panjaranatha, Shri Devi and Caturmukha, the usual protectors of the Sakya Order.

During the late 90s there was an ongoing debate regarding DS on the Google group, “talk religion”. I’ve looked at some of the postings there recently. In Dec 97 [see [http://groups.google.com/group/talk.religion.buddhism/browse_frm/thread/scoring=d&Chris Fynn \(#14\)](http://groups.google.com/group/talk.religion.buddhism/browse_frm/thread/scoring=d&Chris+Fynn+%28#14%29)] wrote the following to GKG.



You also write that Sakya Lama Morchen Kunga Lhundrup said that Dorje Shugden is an enlightened being and encouraged his followers to rely upon him. Could you please provide an exact reference to support this conflicting claim of yours? A friend of mine carefully read the autobiography of Morchen Kunga Lhundrup (Lamdre Collection, Volume #5, folio 451–625) and found only one reference to Shugden (which occurs on folio 577) where Morchen Kunga Lhundrup makes reference to making an offering to Dorje Shugden Tsal ‘so that oaths are maintained.’

There are also very long detailed lists of teachings that Morchen received and detailed lists of the teachings etc he gave at various places and to specific students. Nowhere in these lists it seems is Shugden mentioned as a teaching or a scriptural reading (lung) received or transmitted.

It seems noteworthy that, in his reply to Chris Fynn, GKG (#23, 24) did not provide the exact reference that Chris Fynn requested.

In Feb 98 [see [http://groups.google.com/group/alt.religion.buddhism.tibetan/browse_frm/scoring=d&Chris Fynn \(#122\)](http://groups.google.com/group/alt.religion.buddhism.tibetan/browse_frm/scoring=d&Chris+Fynn+%28#122%29)] posted the following (not this time to GKG).



In his book ‘Heart Jewel’ Geshe Kelsang –without giving any reference claims– that Morchen Kunga Lhundrup worshipped Shugden as an enlightened protector and Alan Bird has recently claimed here that Morchen ‘encouraged his disciples to rely upon Dorje Shugden’.

However in Morchen’s hagiography within the Lam Dre, Gyalpo Shugden is mentioned only once (the actual reference can be found in my previous post).

There is also a list of all the empowerments Morchen gave – he gave the initiations of both the greater and lesser Mahakala several times however, there is no record of giving any initiation of Gyalpo Shugden, not even once. Now I'm sure Ven Geshe Kelsang believes that Morchen Kunga Lhundrup said these things and Alan and you believe Geshe Kelsang – but since this is such a controversial matter it is only reasonable that you are asked to provide proper references for these assertions. For two years people on this list (arbt) have asked for such textual references and, so far, no Shugden supporter has managed to provide them. The Lam Dre collection, the Sakya Khabum and numerous other Sakya works can be found in many university libraries, at the Tibetan Institute in Sarnath, at many Sakya monasteries. Surely it is not beyond the capacity of Geshe Kelsang and his students to come up with the source of his quote in a Sakya text if there is one.

Of course, this situation may have changed since the late 1990s but I'm not aware that any Shugden supporter has yet come up with such a quote. Any clarification would be welcome.

With regard to Sachen Kunlo (Sakya Trizin Kunga Lodro), in #117 [same thread as Chris Fynn's #122] the poster quotes a statement by Sakya scholar, Jeff Watt. It's a little long, I'm afraid, but I quote it here in full as I think it's instructive.



According to Sakyapa oral history a high-ranking Gelugpa Lama, who lived in the 17th Century, committed suicide due to mental distress and subsequently became a daemon bent on causing many problems in Central Tibet and on seeking revenge against his enemies. Many lamas tried to subjugate the daemon but to no avail. Sakya Trizin Sonam Rinchen (the son of Sakya Trizin Ngawang Kunga Tashi, 1656–1711) was finally able to subjugate the worldly daemon, who is now known as Gyalpo Shugden. There is some controversy over which lama actually subjugated Shugden, some believe it was the Head of the Nyingma Tradition. In one of these stories Shugden was being subjugated by the Nyingma Lama and, being very afraid, fled to Sakya to take refuge with Sakya Trizin Sonam Rinchen. (See T.G.Dhongthog, 'The Timely Shower,' pp.104–127, 1974.)

Because Shugden was so terrifying and caused so many problems Sakya Trizin Sonam Rinchen made an offer to him that Sakyapa monks would ritually feed him once a day by offering tormas in the daily 'Protector Puja' and in exchange Shugden would not harm or kill sentient beings. This offer was accepted by Shugden. The main monastery of

Sakya, Lhakang Chenmo, and its branch monasteries offer tormas to Shugden daily and have done so for the past few hundred years. The text used is approximately one folio in length, back and front. No branch of the Sakyapas (Ngorpa, Tsharpa, etc.) other than the original tradition practice the tormas offering to Shugden.

As stated above, it is said in the oral tradition that Sakya Trizin Sonam Rinchen either subjugated Shugden or gave refuge to him when he was being subjugated by a Nyingma lama. However, there are problems with this. The 5th Dalai Lama lived between 1616–1682. The father of Sonam Rinchen was Sakya Trizin Ngawang Kunga Tashi 1656–1711. It may have been that Shugden continued to cause disruptions in Central Tibet after the 5th Dalai Lama passed away and was then subjugated by Sonam Rinchen.

Shugden is completely a worldly deity. I have never seen any text or heard of any oral commentary coming from a Sakyapa Lama, living or dead, past or present, that states anything other than the worldly nature of Shugden. In particular, he is not regarded by Sakyapas as an emanation of Manjushri or of Yamantaka.

According to the Sakyapa tradition Shugden belongs to a set of three deities known as the 'Three Kings': Tsi'u Marpo, Dorje Saithrap and Shugden. As a minor protector in Sakya he has on occasion developed a closer relationship with some Sakya Lamas. SAKYA TRIZIN KUNGA LODRO, a scholar and mahasiddha, and son of Sakya Trizin Sonam Rinchen, wrote a slightly longer 'torma offering' puja text ("Shug-den Gyal-so"). He also created a dance for Shugden so he was not left out during the large Mahakala celebrations where all the protectors are represented with music and dance.

There is no doubt that Sonam Rinchen and Sachen Kunlo wrote tormas offerings to Dorje Shugden. But equally, there is no doubt that these were offerings not to an enlightened protector but to a worldly protector.

SC

230. Buddhist Friend – October 15, 2008

Dear SeekingClarity,

I don't care what is contested, the results (as I said) speak for themselves.

It's undeniable that the 'evil spirit' is doing a great job for Buddha's teachings which proves that DS is both supramundane and the best protector for Tsongkhapa's teachings.

Clearly the DL is wrong. Results prove it. 😊

231. dougal – October 15, 2008

this is what you people keep failing to understand: we don't care what's contested and, so long as you're happy with your practice, we don't care what you think of ours.

why should we? your practice is your concern, our practice is our concern.

your practice is not our concern, our practice is not yours.

if only everybody could agree to differ, there would be no problem. when the DL banned our practice **he created this problem** and you lot sticking your noses into our business only serves to exacerbate it.

as soon as he lifts the ban, and we all agree to practise tolerance, non-sectarianism, love and compassion – end of problem.

this is not about you lot persuading us that our practice is invalid, and it's not about us persuading you that it is (although, how you can look at the evidence, as Buddhist Friend says, and not see this is frankly staggering). i'm sorry, Sino-Tibetan history buffs – we don't care what you think, we just want us all to be happy!

232. dougal – October 15, 2008

spelling and syntax errors aside, you know what i meant.



233. Steve – October 15, 2008

dougal: "as soon as he lifts the ban, and we all agree to practise tolerance, non-sectarianism, love and compassion – end of problem."

So, you are admitting your political activities and are obnoxious and non-buddhist!

BF: NKT's vows 'lite' is not the Kadampa tradition, in fact it is a dilution of it. In any case the dharma transmitted by Atisha is not the exclusive property of anyone, least of all NKT.

234. SeekingClarity – October 15, 2008

Buddhist Friend–

You asserted

It also shows that it was perfectly correct for various **Sakya** and Gelugpa lamas to promote this practice by saying "now is the time to rely on Dorje Shugden".

My post #229 specifically addressed your assertion. My only point, and I think a reasonable one, is that you should perhaps desist from your assertion about Sakyas unless you can answer the sorts of points I raised in my post.

Dougal–

I do entirely understand that you personally are not interested in a historical analysis of Shugden. But if Buddhist Friend is going to make historical assertions, I think it's reasonable to address them.

235. SeekingClarity – October 15, 2008

Buddhist Friend

You write



This is because, in this degenerate age, reliance on Dorje Shugden creates the best conditions for Je Tsongkhapa's teachings to flourish throughout the world. Just look at the results of such reliance – Dharma is increasing in an otherwise decreasing time from a spiritual point of view! In a time when good qualities and moral discipline are degenerating, the Kadampa Sangha is growing. More people are trying to maintain moral discipline in the midst of every day society, even though it is not easy with so many distractions in this modern age.

But surely rate of growth is not a measure of goodness. If it were, Christianity and Islam – the two fastest growing religions in terms of new adherents – would be the two best religions! Goodness, then, is determined by factors other than rate of growth. That is, rate of growth is welcomed because what is growing is judged, independently of the growth to be good...

And, of course, according to many, one factor that makes DS practice lack goodness is that DS is a worldly spirit.

So I don't really think it's appropriate to use Sakyas or rate of growth as reasons why you think DS practice is good!

236. Buddhist Friend – October 15, 2008

Dear SeekingClarity,

I was not saying that just because something is growing, that is good. I think we can all agree that Je Tsongkhapa's Dharma is good, I don't think I need to prove that point to anyone. My point was that the growth of something good is good and the reason why Tsongkhapa's Dharma is spreading so effectively throughout the world for the benefit of all living beings is the enlightened activity of Dharmapala Dorje Shugden and that the fact that this Dharma is spreading so effectively and quickly 'against the odds' of this degenerate age is due to Dorje Shugden's actions.

It's really very simple: it is the Dharma protector's job to cause the Dharma to flourish. If the Dharma is flourishing, especially in adverse conditions, this shows two things:

1. The Dharma protector is performing his enlightened deeds
2. He is especially powerful to be able to produce such amazing results

There is yet more reasoned evidence for the second assertion: It's clear to me that if this Dharma Protector has such power to make something that is by nature extremely rare (because one needs a lot of merit to be able to meet it) easy to meet and practice, he is especially powerful and effective. Only a Buddha could achieve such extraordinary results,

therefore this shows that Dorje Shugden is a Buddha and is performing the 27 deeds of a Buddha, just as Tagpo Kelsang Khedrub Rinpoche said in *Infinite Aeons* his praise to Dorje Shugden.

The practice of Dorje Shugden is filled with goodness because:

1. Dorje Shugden himself is a Buddha, as evidenced from his enlightened previous incarnations. Also, If someone relies on Dorje Shugden with sincere faith, they will know this through their own experience.
2. The practice came from our enlightened Gurus and the words and aspirations of the practice are filled with goodness. Check the sadhana and see for yourself.

I take your point about the Sakyas. Not being a Sakya I cannot say categorically that they relied on Dorje Shugden as an enlightened protector but we can say that they did rely on him in the past.

237. Buddhist Friend – October 15, 2008

Dear Steve,

You said:

NKT's vows 'lite' is not the Kadampa tradition, in fact it is a dilution of it. In any case the dharma transmitted by Atisha is not the exclusive property of anyone, least of all NKT.

You don't understand the meaning and purpose of ordination. There's no such thing as vows 'lite' because all vows are a serious undertaking and are meant to be respected and kept.

I think it's better to keep even one vow well than 253 badly or not at all.

Secondly, I was not claiming that Atisha's dharma is anyone's exclusive property. If we love all sentient beings we don't want Atisha and Je Tsongkhapa's presentation of Dharma to be exclusive but rather we want to give it to all living beings so they can be happy and free from suffering. It is NKT's intention to do this and they are doing it very well.

238. Sidney – October 15, 2008

I'm not sure what you mean that the J Tsongkhapa's Dharma is flourishing. I think you may be referring to there being a bunch of NKT centers in various countries. Although I am not a Gelugpa, I thought Je Tsongkhapa's tradition was that of monks that keep strict traditional monastic vows.

Just in case some readers are unaware, let me be explicit. You say "In a time when good qualities and moral discipline are degenerating, the Kadampa Sangha is growing" above. What you mean is that since few people in the West can keep real monastic vows, especially celibacy, Kelsang Gyatso made up new vows that he thought people could keep. Then, he called these people monks and nuns and gave them robes. Now we have "monks" and "nuns" all over the world doing all manner of things that break the vows of real monastics.

On the old "Dharma Date" website there was a "nun" in LA advertising for a sex partner with a picture of herself in her robes. So, your argument is that this is pure moral conduct because she is not breaking

the vows she took from KG!

I would rather see only 10 fully ordained Gelongs in this world than 1,000,000 or these “monks.”

Yes, moral discipline is degenerating and good qualities are decreasing, and no where is this more evident than in the rise of the New Kadampa tradition.

239. dougal – October 15, 2008

Sidney –

are you ordained? if not, what do you know? nothing.

you're quite wrong. Geshe Kelsang didn't “make up new vows” at all: the meaning of NKT vows in is complete accordance with Buddha's intention, as described in the Perfection of Wisdom sutras. for an introductory explanation of NKT ordination please visit:

<http://www.newkadampatruth.org/newkadampa4a.php>

your example of this “nun” in LA – i've not heard of this but, clearly, if what you say is true then this behaviour is in complete contradiction to her vow to “abandon engaging in sexual conduct”. when individuals act in breach of their vows, this does not invalidate the institution of the vows themselves, it only highlights their own inability to keep them. it is a Bodhisattva precept not to discuss “degenerate limbs” – talking about such things negatively, with a bad or frivolous motivation.

who appointed you the arbiter of Buddhist precepts? who do you think you are to pass judgement?

look to your own mind, fool.

240. Cone Beckham – October 15, 2008

Rational discussion won't take place here, when people can choose to just ignore history, practice what they think is right without examining the roots, claim that since they've had “good results” the practices themselves must be good, and call each others “fool” with invective and such ironic instructions as “look at your own mind.”

Dolgyal as “supramundane protector” was an innovation.....GKG and his NKT are full of innovations...and the “new ordination” is just the most recent “innovation.”

Those who wish to practice Buddhism in its Tibetan, Vajrayana form, would do well to compare all of these innovations with the traditions of the FPMT, for the Gelukpa, and with other lineages, and make an informed decision.

To those who've already “made up their minds” to practice the NKT “brand,” I wish you all the best of luck. Thanks for listening, to those that did.....

241. SeekingClarity – October 15, 2008

BF

I read what you'd written in #225 too hastily. Entirely agree that you weren't using rate of growth to show goodness.

You write in #236



I take your point about the Sakyas. Not being a Sakya I cannot say categorically that they relied on Dorje Shugden as an enlightened protector but we can say that they did rely on him in the past.

I think it's more accurate to say that from research done thus far (that I've read, at least), there is firm evidence that Sakyas relied on DS as a mundane protector and little or no evidence that they relied on him as a supramundane protector.

You write



Dorje Shugden himself is a Buddha, as evidenced from his enlightened previous incarnations. Also, if someone relies on Dorje Shugden with sincere faith, they will know this through their own experience.

As you know, the DS reincarnation lineage is much disputed. Sakyas hold, for example, that Virupa took no further rebirths and regard it as insulting to say that he was reborn as Sakya Pandita. I have yet to hear a convincing pro-DS explanation as to why Sakyas have been utterly and completely wrong about their precious lama for 700 or so years.

You write



The practice came from our enlightened Gurus and the words and aspirations of the practice are filled with goodness. Check the sadhana and see for yourself.

Given that you accept Pabongka as an enlightened Guru, do you accept that he is speaking the truth when, in his letter to the novice Nyu'u Tshalmo Trang he writes



Apart from the doctrine of Manjughosha Tsongkhapa alone, these days the views of all Sakyas, Kagyus, Nyingmas and so on are erroneous. They are not even Svatantra or Cittamatra, let alone the view of Prasanga Madhyamaka- meditating only the nihilist view like tirthikas and Hashang. If one upholds the nihilist view, the result is nothing other than going to Avichi hell. Since they can't recognize subtle lethargy, even their meditation is defective. Apart from the thunderous noise of their pretentious boasting about profound secret mantra, they don't even know the direction of bliss and emptiness, luminosity, union and so on. Since for them liberation and path of omniscience does not exist, realization will not arise even if they practice for a thousand years, as pointless as wishing for

butter by churning water.

That said, what you write about the spreading of JSK's dharma gives me pause for thought and I shall contemplate it.

242. Buddhist Friend – October 15, 2008

Sidney,

I think you are a bit presumptuous in assuming the moral high ground for ordination in the Tibetan tradition, if that's what you are doing by disparaging Kadampa ordination.

Your expression of preference is based on faulty reasoning and ignorance of the real meaning of ordination. In truth, you have no more reason to believe that Gelongs are keeping all their vows purely than you have reason to believe that NKT monks and nuns can't keep their vows.

Keeping celibacy is a perennial problem of human nature and it's a problem that is shared by all traditions who try to keep celibacy. Naturally there are some who can and some who can't. I could pick one or two examples of famous Teachers and monks in the Tibetan tradition who are said to have engaged in misconduct, but to tar everyone with the same brush is hardly fair, is it? No doubt there are many monks and nuns in the Tibetan tradition who are doing their best to keep their vows. Similarly, there are 700 ordained Sangha in the NKT all of whom are doing their best to practise purely.

No one gets ordained with the intention of breaking their vows and so, if it happens, it's due to strong delusions, a product of these challenging times. It's therefore shameful for you to disparage ordination and other's efforts to keep moral discipline: at least they are trying.

243. Tenzin – October 15, 2008

Did Namkah really say this: "Therefore you NKT/WSS people ought to be careful--New Yorkers are restrained compared to the reception you may get if you persist in staging media stunts in future, if you get thrashed, you may regret not heeding this tip."?

Threatening us on a Tricycle editor's blog may not be the most skillful thing to do but at least it is a case in point that Shugden practitioners are being threatened and ostracized. Tibetan followers of the DL, including yourself Namkah in your posts, are very aggressive and quick to anger about this issue. There is no similar language being used by Dougal or Buddhist Friend or any other people speaking up for Shugden practice on this editor's blog. Check out this page for some more examples of aggression against Shugden practitioners for daring to question the Dalai Lama's policy:

<http://www.wisdombuddhadorjeshugden.org/dorjeshugden28.php>

Namkah's bad-mouthing and lack of logic or content on this blog speak volumes. (Hey, could this be a replay of Republicans versus Democrats! Kidding.) Shugden practitioners are speaking up in defence only, using reason and logic and appealing to human decency, whereas Dalai Lama followers are on the attack, incredibly negative toward Shugden practice and practitioners.

Who cares whether people think Dorje Shugden is a spirit or a Buddha? A lot of people don't believe in Catholic Saints, for example, but they don't use political power to ban them — not since the Middle Ages at least. The real point is that everyone should be allowed to practice their religion and not ostracized or demonized for doing so.

This whole struggle is Tibeto-theocracy (political ban of religious practice accompanied by persecution) coming up against modern democracy and freedom of religion (live and let live, which is all Shugden practitioners are requesting). Luckily, if modern history is any guide, the more humanistic values will triumph.

244. Buddhist Friend – October 15, 2008

Dear Cone,

Your wrote:



Dolgyal as “supramundane protector” was an innovation.....GKG and his NKT are full of innovations...and the “new ordination” is just the most recent “innovation.”

Tsongkhapa was full of innovations too, and in time people came to see after initially criticising him that what he was doing was valid. People naturally have resistance to anything new, especially in these degenerate times it seems very difficult for Tibetan practitioners to understand and accept the validity of NKT practices. I guess our karma is different. If you want to stick to what you see as more valid that's fine, but you should allow people the freedom of practise without interference or criticism, then, as I said, there would be no problems.

This especially applies to E-Sangha.

245. Jimmy Marsden – October 15, 2008

When you read the 253 vows of a fully ordained monk, you can ask yourself whether, in this modern age, it is actually possible to observe them to the letter? It is arguable whether there is one single monk on this planet who is even attempting to follow them all literally. (And full ordination for women in the Tibetan tradition died out centuries ago, rendering nuns as second class monastics.)

check this out:

<http://newkadampatruth.wordpress.com/2008/10/01/answering-those-who-disparage-the-nkt-ordination-part-two/>

It is helpful to understand that the 253 Vinaya vows arose gradually, one by one, in dependence upon the needs of the emerging monastic community and the societal norms of Buddha Shakyamuni's world 2500 years ago. However, it is possible to observe purely and sincerely the spiritual principles behind these vows and adapt these principles practically to our very different society. This can be done without losing any of the meaning and function of the full set of 253 vows, and in full accordance with the teachings of Buddha Shakyamuni and all other great Buddhist Masters. This is what Kadampa ordination does, and it makes it both authentic and suitable for our modern day world.

A mistake people make is to try and pigeonhole the 10 Kadampa ordination vows variously into the 5 vows of a lay woman or lay man (Tib. Genyenma/Genyenpa), the 8 vows of a reunciate (Tib. Rabjung), the 10 or 36 vows of a novice nun or monk (Tib. Getsulma/Getsulpa), or the 253 vows of a fully ordained monk (Tib. Gelong). However, the vows of Kadampa ordination are to be regarded as a practical condensation of the essential meaning of the ordained vows. As such, we should look to see how the 253 vows of a Gelong, for example, are subsumed under the more broadly encompassing 10 vows, rather than the other way around.

There are no doubt different ways of doing this, and many of the 253 vows will fall under more than one of the 10 Kadampa vows. Check out the page above for one example of how all the novice and full ordination vows are naturally included within the comprehensive yet succinct vows of Kadampa ordination. (The Sramanera/Sramaneri Precepts are used as the reference for the novice vows, and Advice from Buddha Shakyamuni will be used as the reference for the full ordination vows.)

246. dougal – October 15, 2008

Tenzin –

“There is no similar language being used by Dougal”

um – thanks for the vote of confidence but to be fair, out of my frustration with these plonkers, doofuses and fools i have called them “plonkers”, “doofuses” and “fools”.

that’s not aggressive or threatening language, but it’s not very polite either. sorry.

i would like to take this opportunity to own these commennts and the delusion that gave birth to them: it would be quite wrong of anyone to tar every Dorje Shugden practitioner with the same brush they may reasonably tar me.

in the main, i think Dorje Shugden practitioners such as yourself and Buddhist Friend have been incredibly patient and reasoned in your responses, and, for all my faults, my faith in Dorje Shugden and those who rely sincerely on him has increased as a result of reading your posts.

they are plonkers, though. 😊

247. dougal – October 15, 2008

hey, doofuses –

this, posted by Rabten at

<http://newkadampatruth.wordpress.com/2008/10/01/answering-those-who-disparage-the-nkt-ordination-part-two/>:

In case its of interest I came across a sutra where a fully ordained monk says to the Buddha that he doesn’t have the capacity for 253 vows.

Buddha’s response is to ask him if he can practice the three higher trainings. The Monk replies that he can.

Buddha goes on to explain that all the 253 vows are included within the three higher trainings. The monk engages in this practice. Buddha

continues to consider him a fully ordained monk and later the monk overcomes his delusions.

What do the legalists make of that? Could there be a higher authority validating the Kadampa ordination than Buddha himself?

Anguttara Nikaya... scroll to verses 85 – 89

<http://www.mettanet.org/tipitaka/2Sutta-Pitaka/4Anguttara-Nikaya/Anguttara1/3-tikanipata/009-samanavaggo-e.html>

248. Sidney – October 15, 2008

I am a simple Mahayana Upasaka of five precepts. But I am so excited to see that according to the Ten Vows of the Kadampa, I qualify to don saffron and burgundy and strut around as a “nun.”

http://en.wikipedia.org/wiki/Weasel_word

249. Sidney – October 15, 2008

I am a simple Mahayana Upasika of five precepts. But I am so excited to see that according to the Ten Vows of the Kadampa, I qualify to don saffron and burgundy and strut around as a “nun.”

http://en.wikipedia.org/wiki/Weasel_word

250. Steve – October 15, 2008

Forceful evacuation in Gangchen Monastery

Sonam Wanglak from Shigatse, Saga County, Drashuk township, reached Nepal on 30 May 2000. He is a 32-year-old former monk of Gangchen Monastery. Born into a farming family in Gangchen village of Drashuk township, Saga County, Sonam never had any schooling opportunities as there were no schools in his village.

In Gangchen village, there are 53 Tibetan families and most of them are farmers. Of these, 37 families face cereal shortage due to small landholdings, unfavourable climate and heavy taxes. At the age of 20, Sonam became monk of Gangchen Monastery, located in Saga County of Shigatse Prefecture and did intensive study of religious scriptures since then. Gangchen Monastery suffered complete destruction during the Cultural Revolution, and saw renovation in 1987 when local Tibetans and some elder monks took collaborative actions. Until March 1997, Gangchen Monastery had 29 monks, but the number has now reduced to 12 monks. In 1997, Sonam was appointed as a member of the Democratic Management Committee and tru-ren (Vice-President) of the Religious Committee of Gangchen Monastery. A six-member work team came to the monastery in March 1997, and stayed for three and a half months to conduct re-education. The members banned the pictures of the Dalai Lama and set a limit of 19 monks. No arrests were reported at the time. In June 1997, Gangchen Lama, a close associate of the Chinese authorities, visited the monastery. He called a special meeting of the monks whereby he gave instructions on showing loyalty and patriotism for PRC.

Gangchen Lama visited the monastery again on 3 December 1999, and instructed the monks to worship shugden deity (Shugden is a spirit which the Dalai Lama discourages to propitiate). He claimed himself as the re-incarnation of Panchen Sang Tashi, the founder of Gangchen Monastery, and called the monks to respect and worship him. He distributed booklets to the monks that has detailed explanation about

his re-incarnation. However, no monks accepted him at the time. Later, Gangchen Lama called 10 officials from the County Religious Department and PSB to instruct the monks to worship shugden and to respect him. A meeting was held in the monastery that very same day where the officials threatened the monks with arrest, detention and imprisonment if they oppose Gangchen Lama. Furthermore, refusal on the monk's part would be deemed political and they would be investigated for crime against the nation. Since the beginning of 1999, Gangchen Lama had started building a new monastery of his own on the northern valley of Gangchen Monastery. The officials of County Religious Department and PSB forcefully evacuated the monks of Gangchen Monastery to the new monastery on 27 December 1999. Two new statues of the shugden deity placed in the prayer hall by Gangchen Monastery were met with protest by the monks. The statues were later taken by the monks who hid them in a nearby cave, which was used for meditation. There has been no history of shugden worship by the monks of Gangchen Monastery.

Owing to constant pressure to worship the deity and orders to carry out the instructions of Gangchen Lama, seven monks fled the monastery. Sonam fled from his monastery on January 1999, and stayed in Shigatse for two months. He escaped to Nepal in a group of eight Tibetans by paying 1800 yuan to a guide. He wishes to join a monastery in India.

http://www.tchrd.org/publications/hr_updates/2000/hr200006.html#evacu

251. Vaughn – October 15, 2008

The Dalai Lama was entirely correct for denouncing Dorje Shugden. Several important Shugden lamas in Gyatso's claimed lineage openly talked about how Shugden punished those who strayed from the Gelug. The Yellow Book described Shugden shortening the lives of several lamas who had strayed from the Gelug. Gyatso and Shugdenpas will tell you that the Yellow Book is a collection of superstitions – but they have to, or they would not have a single leg to stand on in defending Shugden. Why would superstitions be penned by a prominent Shugdenpa – it would appear very frivolous and unnecessary to pen a collection of superstitions. The author ceased to teach after the Yellow Book fell into the hands of the Dalai Lama in 1975/6. The Dalai Lama was a Shugden practitioner until this point, but almost refused his long life offerings after realising this betrayal. He then spent 20 years researching texts into Shugden before finally denouncing his practice. Lord Buddha himself had to deal with schisms within his growing sangha, and inevitably there was always a side that was left displeased. The charges that Gyatso has levelled against the Dalai Lama are grossly oversimplified and the very fact that the NKT has never mobilised itself for anything apart from the Shugden issue is testimony to their sectarian nature. What is more, many new NKT members are drawn to Gyatso's centers because they have been personally inspired by the Dalai Lama. They then find themselves ignorantly sitting in a supposed Gelug school with no pictures of the Dalai Lama, no other books on offer apart from Gyatso's and no idea that Gyatso is attacking His Holiness so viciously. Gyatso ordered that the long life offerings that used to be present in some of his books be removed. He clearly does not want His Holiness to have a long life anymore. So much for universal compassion. Instead line drawings of Gyatso are placed in his books alongside great lamas of the past. Apparently this is because 'his students requested it' – perhaps he should have explained to his over zealous students who have no exposure to any other form of Buddhism

that it would not be appropriate because he must demonstrate more humility. Instead he happily attempts to immortalise, even deify himself within his own lifetime. History should decide whether this man is a saint or a pariah. Most lay NKT members are lied to by omission and they do NOT know about the issue unless they find out for themselves – and when they do, many of them leave, like myself. This demonstrates a lack of courage and integrity on Gyatsos behalf – he knows full well he would lose most of the NKT membership if his hidden agenda were announced in class. He has also left many NKT teachers in a very awkward position, far from all of them agree with the manner in which Gyatso is leading his assault. The nastiness spewed on the WSS website goes far beyond the issue at hand and is basically a deplorable personal attack. People have suffered in India as a result of the denunciation, that I will not deny, but this is due to overzealous guru devotion, Tibetans love the Dalai Lama and have persecuted Shugden practitioners. But before Gyatso blames the Dalai Lama for this he should look at his own following, who are just as zealous in their love for him. The lawsuit by the Shugden Devotee's Charitable & Religious Society is pending in Delhi's high court. I am confident the case will be thrown out. No doubt Gyatso will blame this on the Dalai Lama's resources and evil influence, never willing to even concede the remotest possibility they may be wrong. Amnesty International has already found nothing actionable – nice of Gyatso to waste their resources. Shugdenpas should realise that many, many people are suffering in this world a great deal more than ostracized Shugdenpas. Buddhists are supposed to care for sentient beings everywhere, but Shugdenpas are only prepared to act on behalf of their own kind. Every time Gyatso throws mud at the Dalai Lama the NKT gets damaged, its teachers, many of whom genuinely want to just spread the dharma and probably weren't Shugden practitioners until they joined the NKT, are all tarred with the same brush and it makes their life very difficult. That's why they have had to set up a website to defend themselves from allegations of being a personality cult and a deity cult. The defense of these allegations is poor for anyone who has been an NKT member and knows better. Gyatso's rise has been tainted by his actions also, he is far from faultless.

252. dougal – October 15, 2008

see, Vaughn, Steve, Cone, etc. –

your points are completely irrelevant. you're off-topic.

the point, and the only point that really matters, is that the Dalai Lama has indefensibly created the biggest schism that Lord Buddha's Sangha has ever seen and caused untold suffering amongst his own people and across the world. he is guilty of a crime against fundamental human rights – the right to freedom of conscience.

you may be too blindly devoted to him to see this, but that doesn't excuse all these attacks on NKT. they have no relevance here anyway.

you can whine about NKT all you want, but it doesn't change the simple fact of the Dalai Lama's clearly apparent wrongdoing.

most of the general public have never heard of NKT, Geshe Kelsang or even Dorje Shugden, for that matter, and they don't care. they HAVE heard of the Dalai Lama, and they do understand dictatorship and repression and human rights. throw all the mud you like – some of it might stick – but it's ultimately futile. you cannot draw attention away

from the real villain of the piece, HH Tenzin Gyatso, the 14th etc.

unless he lifts the ban, he'll fall. truth will prevail in the end.

253. dougal – October 15, 2008

so there.



254. Gyalpo – October 15, 2008

Failed geshe K Gyatso is a bitter senile, old fart, he's going down to his own private pure land. Maybe next time he'll be the janitor at Tiger Balm Gardens in Singapore.

255. namkhah – October 16, 2008

Tenzin: I thought DS was this big tough guy awash in a sea of blood, skulls, dead animals and all that nonsense, so why are you such a wimp?

256. Buddhist Friend – October 16, 2008

Dear Gyalpo and namkhah,

I'm really sorry to say this, but your rough, insulting language and lack of coherent and logical arguments demonstrates rather well the effect of the Dalai Lama's ban on Dorje Shugden.

This is another result we can consider. There can only be degeneration now.

257. Gyalpo – October 16, 2008

Buddhist Friend: The following, I suppose is an example of NKT corporate dharma logic from <http://www.dorjeshugden.com>

"Then from China , Dorje Shugden's practice will spread to the multitudes of Chinese speaking areas of Asia , then the world. Everyone respects China either for monetary, business or cultural reasons. It is after all one of the greatest cultures known to man past and present. It will be the number one culture in the world as it has been in ancient times in the near future due to economic growth. Everything Chinese will be respected and proliferated in the world. Just like now Mcdonald's is popular in China because the USA is powerful and influential therefore the Chinese for now are interested in the American cultural identities. In the near future, the tide will turn towards the east and that is China . Everything Chinese will be sought after, praised and valued. Even today, many governments do not wish to offend the Chinese government in hopes of securing lucrative deals. After all, isn't bring prosperity one of the main functions of any governments whether Democratic or Socialist? The Dalai Lama is his own capacity is making Dorje Shugden bigger, more well known, more heard of and very high profile. Does he not know or understand he is doing that? Highly unlikely. He is indirectly making Dorje Shugden the most popularly known Buddhist deity next to Kuan Yin in China at this time. "

Indefensible treachery and convoluted thought is not superior logic, monk. Sure, you zealots have been blogging well over a decade and use professional PR, that does not hide the fallacies in your campaign. Yoy

have been insulting Tibetans for so long you are no longer even aware of doing it. Mc Donald's indeed.

258. dougal – October 16, 2008

G –

<http://www.dorjeshugden.com>, while an excellent resource, is nothing to do with NKT. its main writer is not an NKT practitioner.

where on earth did you get the idea that NKT is anti-Tibetan? NKT has **never** made any statement that could be considered to be anti-Tibetan.

and what is wrong with the passage you've quoted? does it anger you simply because it makes some fairly reasonable sociological points about the likely ascendancy of Chinese culture in the world's near future? why? are you anti-Chinese?

you're sounding less and less sane. well done for spotting that Buddhist Friend is a fully-qualified monk, though.

259. Buddhist Friend – October 16, 2008

Dear Gyalpo,

Firstly, no one in the NKT wrote that.

Secondly, you have to face the fact that the power of China is rising in this world. I can understand that you regard the happiness of Tibetans to be of primary importance but I value the happiness of all living beings.

Thirdly, NKT has not been blogging for well over a decade, this is a recent development, but the Dalai Lama's followers have been baselessly criticising the NKT and other Shugden practitioners for this period.

Neither the NKT nor the Western Shugden Society have a wish to insult Tibetans or anyone. When they call the Dalai Lama a liar, it's simply a statement of fact, not an insult. For example, if a house is painted yellow, and I say it is yellow, that's stating the truth. Similarly, someone who has told untruths is a liar, that's a simple statement of fact.

The Dalai Lama has lied, that's undeniable, therefore he is a liar. Sad but also true.

260. dougal – October 16, 2008

and another thing:

NKT doesn't use professional PR, afaik!

fries with that?

261. Gyalpo – October 16, 2008

Buddhist Friend: I see you wish to distance NKT from that taitorous essay, but do not disagree with it either. I expect k gyatso will never be welcome in India again, he will die a double exile.

You wrote "Thirdly, NKT has not been blogging for well over a decade" Unlike the vague accusations of 'liar' that you so easily exude, that statement is absolutely false-see post 229 and also Dougal's post about

the 'hero' blogger of NKT in the 90's in which extracts from the first NKT defamation campaign are cited. So you mask your own mistatement with another accusation...nice Gelug logic, folks. How stupid do you think people are to beleive that WSS is not simply a front for NKT so you don't lose your charitable status. Must be melamine in your McDharma.

262. **namkhah** – **October 16, 2008**

Douygal: GKG's ghost written letter to the Washington Times editor is posted on this site:

http://www.send2press.com/PRnetwire/pr_02_1125-dalailama.shtml

Send2press is a for-profit press release service and PR agency.

263. **dougal** – **October 16, 2008**

G -

NKT pretty much stopped blogging and commenting on this issue in '98. some NKT members like myself started up again this year. do the math.

here, i'll help:

2008-1998=10

then, please explain: "traitorous"

264. **dougal** – **October 16, 2008**

actually - sorry. i'm just feeding the trolls, here.

you're not going to be reasonable, so don't bother explaining.

forget about it.

265. **namkhah** – **October 16, 2008**

For my part, I work for a living and do not get dole or a government housing allowance, so see you later.

266. **dougal** – **October 16, 2008**

yeah, i have to go beat up some old ladies and steal candy from some babies on the way to cash in all my ill-gotten government funds! 😊

witness the storm of ranting unleashed by even the slightest criticism of the Dalai Lama! what is *wrong* with you people?

we're SORRY for you that he's lying and causing such disharmony, but we CANNOT let it stand, just because it'll upset you if we speak out. PLEASE try to understand that criticising the Dalai Lama does not make us your enemy, nor does it imply that we are anti-Tibetan, anti-Nyingma, anti-Dalai Lama, pro-PRC, sectarian, angry, murderers, spirit-worshippers, any other of the hundred and one different accusations you keep throwing at us.

we're here defending our position because it's under attack! not because we want to hurt anyone.

even you two, Gyalpo and namkhah - i've nothing against you as individuals, even if i do reply sharply to your inane comments. my

intention, and that of all Dorje Shugden practitioners active online, is simple: to overturn the illegal ban on Dorje Shugden practice and to win back equal status for Dorje Shugden practitioners – in other words, to establish religious freedom for everyone and to preserve our own pure lineage. what is so wrong in that?

i'm sorry for your pain, genuinely. but it's the Dalai Lama who has let you down, not us.

267. Red – October 16, 2008

It's odd that Buddhist Friend cited Shamar to support his case. The current Shamar Rinpoche, in his letter to Ladakh Lama Chime Rinpoche's monastery, said: "We Kagyud and Nyingma followers believe that even our bad dreams are caused by Shugden. Years ago, I visited Dharamsala with the late Karmapa. At that time, I stayed at Gangchen Kyishong guest house. There I dreamed that Shugden was trying to harm me. Later, I performed Padmasambhava's wrathful rituals to counter Shugden's attempts." Clearly, he is among the contras.

268. SeekingClarity – October 16, 2008

Gylapo

Though not myself sympathetic to many of the pro-Shugden arguments, and though there has been some pretty forthright language used in this thread, I have to say that I think your #254 crosses the line and is not helpful.

269. SeekingClarity – October 16, 2008

Buddhist Friend

In #236 you write



The practice of Dorje Shugden is filled with goodness because:

1. Dorje Shugden himself is a Buddha, as evidenced from his enlightened previous incarnations. Also, If someone relies on Dorje Shugden with sincere faith, they will know this through their own experience.
2. The practice came from our enlightened Gurus and the words and aspirations of the practice are filled with goodness. Check the sadhana and see for yourself.

As I mentioned in #241, the DS reincarnation lineage is hotly contested. In #230 you write that you don't care what is contested but it seems to me that if you are going to use hotly contested claims (such as your claim about Sakyas) to justify your position on DS, then you need to be able to defend such claims against those who (hotly) contest them.

In #241 I mentioned that the claim by DS adherents that Virupa took rebirth as Sakya Pandita flies in the face of 700 years of Sakya tradition. So I'm wondering on what basis DS adherents hold Sakyas to have been so wrong for so long?

You hold the “glorious” (#220) Pabongka to be one of your “enlightened gurus”. Given that, I’m wondering whether you hold the statement taken from his letter to Nyu’u Tshalmo Trang and quoted in #241 to be unequivocally true?

270. namkhah – October 16, 2008

Seeking Clarity: The offending straw man posts were meant to be that way. My point is the Shugdenpas don’t seem to have any sensitivity to Tibetan manners. Otherwise they might try dialogue instead of shrill rhetoric and broken record arguments. If the posts caused a little cognitive dissonance, it may serve to demonstrate the Golden Rule, if I may put it that way, since the whole lojong thing seems to be lost on many of you. Anthropomorphic arguments, like ‘Shugden is a buddha and doesn’t involve himself in politics’ are being quoted by Chinese now, this non-involvement by an imaginary being is absurd and transparently incorrect, unless one is a primitive theist.

271. dougal – October 16, 2008

namkhah –

“Otherwise they might try dialogue”

you have to be joking. you do understand, don’t you, that WSS demonstrations began only once the deadline had passed for the DL’s office to respond to the WSS request for dialogue?

of course you do – you’re just being disingenuous, which is itself a weak and desperate rhetotical tactic.

NKT and WSS and the DSDCRS have all requested several times to engage in dialogue on this issue.

Geshe Kelsang publicly challenged the Dalai Lama to debate the issue!

he has never responded to any of these requests for dialogue; hence, the demonstrations.

272. dougal – October 16, 2008

also, what are you talking about? the rest of your post is completely nonsensical (though you get points for “Anthropomorphic” – a lovely, big word).

273. SeekingClarity – October 16, 2008

Namkah

Not sure I entirely follow your post. Are you suggesting that #254 is somehow knowingly mimicing the postings of the Shugdenpas on this thread in a bid to show them the error of their ways?

Personally speaking, I’ve found Buddhist Friend, for example, willing to engage in civilized debate.

Are you suggesting the WSS should stop putting forward arguments it believes in simply because the Chinese are picking up on them?

And it may be that Shugdenpas are, as we post, desperately seeking to become highly attuned to Tibetan manners so as to avoid a damn good thrashing at the hands of your countrymen (#187). You never can tell!

274. namkhah – October 16, 2008

The smarmy new kadampa, cute. You are only 36 and already a cranky curmudgeon.

275. dougal – October 16, 2008

namkhah –

Samdhong said that Shugdenpas are terrorists: i once heard the Dalai Lama say that the best way to deal with terrorists was to listen to them. now, we're *not* terrorists, so why won't he listen to us? isn't he always banging oin about dialogue?

if he has valid arguments, we'll be defeated in debate, won't we? so why do you think the Dalai Lama has ignored all requests for dialogue and debate on this issue?

276. namkhah – October 16, 2008

dougal: I can't speak for others but imagine three monks hacked to death ritualistically in the house next door to yours. Others threatened with the same end in letters. Himachal Pradesh Police establish a link with Delhi office, Shugden Society. Suspects sheltered by China.

Bad mojo.

277. Buddhist Friend – October 16, 2008

@ Dougal,

Good points, Dougal, all logical. Logic is always the way to defeat the enemy of ignorance.

Tsongkhapa would be happy 😊

@ SeekingClarity,

Thank you, I've always felt that you are open minded and willing to discuss and debate without having prejudged the situation. Even though you may not be very sympathetic to pro-Shugden arguments, thank you for considering them.

I'm sure you realize that whether the Sakya relied on Dorje Shugden or not is not important to me and I'm not using it to justify anything. You correctly pointed out that I do not have incontrovertible evidence that the Sakyas relied on DS as an enlightened protector and I agreed, so I'm not claiming that. My own Guru has said that Morchen Kunga Lhundrup said "now is the time to rely on Dorje Shugden", that's all I know.

About Pabongkha, you have to understand his world view to know that he's not being sectarian. Pabongkha's concern is *correct view of emptiness*. According to Pabongkha, Tsongkhapa's teaching on emptiness is the most sublime and perfectly embodies the meanings of Nagarjuna and Chandrakirti's intentions in clarifying the meaning of the Perfection of Wisdom Sutras of Buddha. Since it is impossible to attain liberation or enlightenment unless one understands and realizes Nagarjuna's view, those who are not following Tsongkhapa's view cannot attain liberation or enlightenment. So, from Pabongkha's point of view, for example, it would be impossible for the students of the

Sakya teacher Gorampa to attain liberation or enlightenment. This is the reason for his comments.

As to what I think about that, it's true that if one follows a view contrary to the Madhyamika-Prasangika view, liberation and enlightenment is impossible. Not having received teachings from and studied these different schools, I cannot possibly comment as to whether they follow the correct view of emptiness or not, and frankly, it's not my concern. I say 'live and let live'. What is taught and what is practised depends on the karma and mental capacity of living beings. Everyone is free to practise whatever they want.

278. Buddhist Friend – October 16, 2008

Dear SeekingClarity,

I didn't answer a couple of your points. About Virupa, or Mahasiddha Biwawa, I hadn't heard before that the Sakyas claim that he never reincarnated.

I don't have any evidence to prove the contrary, just my faith in Trijang Dorjechang as an enlightened being (there is a long list of his incarnations too) who knows these things. Do you know why the Sakyas claim that he took no further rebirths?

I found this in a biography of Virupa by Keith Dowman:



And yet, the great dakini master was not to attain ultimate liberation until he had lived seven hundred years..... Virupa ascended to the Paradise of the Dakinis.

Just because he went to the paradise of the Dakinis does not prove that he did not take any more incarnations. Also, if it thought that Virupa was a manifestation of Manjushri, and Sakya Pandita too was a manifestation of Manjushri, they are obviously both in the same mental continuum and so Virupa did take further rebirths. We could say *according to ordinary appearances* Virupa did not take any further rebirths, but since Manjushri can manifest countless emanations, and Virupa is in the same continuum as Manjushri, obviously he did.

279. SeekingClarity – October 16, 2008

Hi Buddhist Friend

I've always found focused discussion much more enjoyable and rewarding than mudslinging!

Re #277.

In "The Two Truths Debate: Tsongkhapa and Gorampa on the Middle Way" by Sonam Thakchoe it says



Whilst Tsongkhapa and Gorampa agree that Nagarjuna's philosophical outlook is the highest expression of Buddhist insight, and that Chandrakarti is his definitive Indian commentator, their agreement ends there...

Tsongkhapa and Gorampa are two of the most widely read and respected figures within Tibetan philosophy...Both...formulated a complete Buddhist epistemological, ontological and soteriological agenda based on their understandings of Indian Madhyamaka. Both rank the Prasangika Madhyamaka as the most profound of all Buddhist philosophical schools. And most importantly, despite both claiming that their views are Prasangka Madhyamaka, their views are philosophically and hermeneutically distinct.

<http://books.google.co.uk/books?id=iBjuSQ7FfqkC&dq=Gorampa&pg=PP1&lpg=PP1&sig=ACfU3U3n4mGPj5sI>

No great point to make here. Just think it's quite interesting that there are contested (that word again!) views of the Madhyamika Prasangika. (In case you're thinking I'm rather well-read, I haven't read this book, just looked at some of the first few pages!)

I absolutely agree that there is no fault in saying: "I believe my view of emptiness is correct and yours is not" or "I believe followers of Gorampa cannot attain full enlightenment". So I entirely agree that Phabongka is not being sectarian in favouring one view of emptiness over others. (This would, after all, be a pretty crazy definition of sectarianism.)

Now if Phabongka was saying "well, the other schools have a jolly good try, but they don't quite get emptiness right" – in other words, close, but no cigar – I'd have no problem. But he isn't saying that. He's saying the other schools have no value and are pretty much worse than useless.



They are not even Svatantra or Cittamatra, let alone the view of Prasanga Madhyamaka – meditating only the nihilist view like tirthikas and Hashang. If one upholds the nihilist view, the result is nothing other than going to Avichi hell.

Pretty strong stuff! And that's what I find somewhat disquieting. And I think it's the strength of Phabongka's condemnation that leads some to label Phabongka as "sectarian".

To clarify, when I asked you whether you view Phabongka's words as unequivocally true, I was not suggesting that your view should be based on what you personally know or don't know about the other schools. Instead, what I was asking was whether you accept it as true simply because Phabongka said it – in other words on the basis of faith in your lineage guru.

280. Buddhist Friend – October 16, 2008

Dear SeekingClarity,

I have read the book that you quoted and I'm pretty clear in my own mind that Gorampa's view is not correct. It is, as you say, another

interpretation of the Madhyamika–Prasangika view where all conventional truths are seen as objects of abandonment.

I'm not quite sure what Pabongkha is referring to when he says *They are not even Svatantra or Cittamatra, let alone the view of Prasanga Madhyamaka – meditating only the nihilist view like tirthikas and Hashang. If one upholds the nihilist view, the result is nothing other than going to Avichi hell.*

Geshe Kelsang teaches in his books that Hashang taught a view that all conceptual minds are harmful and are to be abandoned. Just as both black and white clouds obscure the sky, so positive and negative conceptual minds obscure the mind and should be abandoned. He taught a meditation which involved blanking the mind. This is probably the nihilism that is being referred to. Gelugpa scholars in the past have criticised practitioners of Dzogchen (which was not taught by Buddha Shakyamuni) for following Hashang's nihilistic view, so maybe for Pabongkha any school that teaches Dzogchen would be subject to this stinging criticism. He clearly seems to be saying that they are not following any view of emptiness at all, only nihilism. The effect of holding nihilistic views is rebirth in hell, as he says.

I personally do accept that Pabongkha had knowledge of these schools and their meditations and was thus commenting on their lack of suitability as a path to enlightenment. I don't have any personal experience of them to be able to agree or disagree.

281. dougal – October 16, 2008

namkhah –

i wanted to leave this, because SeekingClarity and Buddhist Friend are engaged in a reasoned discussion attempting to clarify and thereby finally prove or debunk the modern revisionist view of Je Pabongkhapa as a sectarian, but your latest post is inexcusable.

STOP SLINGING THAT MUD ABOUT MURDERS. it's the lowest – the most despicable – calumny, and it reeks of your desperation.

without ANY evidence you hope to denigrate Shugdenpas using these horrible murders. you should be ashamed of yourself.

if you really are a Tibetan who's been around the higher echelons of government since the sixties, as you claim, even if only as a photographer, then you know damn well that you're lying, and what's more, YOU KNOW THE DALAI LAMA IS TOO.

didn't you take vows? and you dare question the authenticity of others' ordination?

you disgust me.

282. dougal – October 16, 2008

Buddhist Friend –

i'm sorry. i can't abide that particular lie. i haven't your patience.

283. SeekingClarity – October 16, 2008

Buddhist Friend

Re #280

I see you're the one who's rather well read! I shall engage with your note after sleeping. Would just mention that I've read that Dzogchen appears in the Guhyagarbha tantra.

284. Gyalpo – October 17, 2008

more poop scoop:

“All these horrible situations have developed through the power of your evil actions. This is our valid evidence to prove that you are not Buddhist. Because of this, we also believe that you are the saffron robed Muslim. Throughout your life you have pretended to be a Buddhist holy being giving Buddhist teachings that you have stolen from Trijang Rinpoche. By doing this, you have cheated people throughout the world. In summary, it is clear that your real nature is cruel and very evil. Copyright © 2008 WesternShugdenSociety.org.”

285. SeekingClarity – October 17, 2008

Buddhist Friend

Re #278

Apparently, according to Virupa's namthar by Jetsun Rinpoche, at the end of his life Virupa dissolved into a statue of Avalokiteshvara.

Why are there no reincarnations of Virupa? Because, seemingly, fully realized beings don't have reincarnation. According to Namdrol, posting on the LazyBuddhist site



For example, there are no reincarnations of Shakyamuni Buddha. There are no reincarnations of Vipashyin, Sikhin, Kashyapa or Kanakamuni. There are no reincarnations of Padmasambava, Milarepa, or Lama Tsongkhapa. There are no reincarnations of any of the these fully realized masters.

Note too that Sakyas hold that Sakya Pandita was not reborn as Buton – one of the rebirths listed in the DS reincarnation lineage.

These points were put to GKG by Chris Fynn in 1997 – see #14 on the following thread

http://groups.google.com/group/talk.religion.buddhism/browse_frm/thread/scoring=d&am



Moreover, Geshe-la last year it was pointed out here by the Ashoka Society there are serious flaws in proposed 'reincarnation' lineage of Gyalpo Shugden, as put forward by yourself in the book "Heart Jewel" – so far these points have not been addressed:

a) It has never been a position of the Sakyapa school that Jamgon Sakya Pandita was the same continuum as the Mahaasiddha Virupa, know generally to the Tibetan as Birwapa who in any case

attained complete enlightenment, thirteenth stage Vajradhaarahood, during his own lifetime.

b) According Jamgon Sakya Pandita's rnam.thar, his Guru, Jetsun Dragpa Gyaltsen predicted that he was to take only three more births subsequent to his death; as a Vidyadhaara in a distant world realm to the east; after that, as the son of an Bengali King called Mumuni, named Suryagarbha; and finally in his last life traversing the stages and paths, he was to have become the Buddha Vimala`srii...

Therefore you can see, Geshe-la that there seems to be no clear agreement amongst any party on these issues; there is a disagreement between the Sakya school and the Gelugpa school regarding the question of Sakya Pandita's incarnations; and among the Gelug school there is no common agreement about the disposition of this matter either. As such these issues must be confined to matters of *opinion* and *belief* and cannot be held as facts, in the sense that we in the West commonly take the term 'factual' to mean - yet in your book these things are stated as if they were commonly accepted truths.

In his replies (#23,24) GKG response is confined simply to restating the DS reincarnation lineage.



Later Lamas such as Tagphu Dorje Chang and Je Phabongkhapa perceived Dorje Shugden as a manifestation of Buddha Manjushri. These Lamas realized that Dorje Shugden is the same mental continuum as Duldzin Dragpa Gyaltsen. Duldzin Dragpa Gyaltsen is the same mental continuum as Sakya Pandita who is a manifestation of Manjushri.

286. **Buddhist Friend – October 17, 2008**

Dear SeekingClarity,

What Namdrol says does not make any sense. The whole reason for following the Mahayana path is to attain a **non-abiding nirvan** whereby one is able to emanate in any aspect whatsoever for the benefit of all living beings. To deny that Buddhas emanate in this way is to negate the very reason for attaining Buddhahood and is an implicit denial of the Buddhist teaching that Buddhas can benefit all living beings without exception.

The main way in which Buddhas help us is to emanate as Spiritual Guides such as Virupa and Sakya Pandita to guide living beings to enlightenment.

It is true that highly realized beings do not appear in just one aspect, and they do not appear sequentially. Even a first ground Bodhisattva is able to emanate a hundred forms as Chandrakirti says in *Guide to the*

Middle Way, and Bodhisattvas on higher grounds can emanation millions of forms. What need is there to say how many forms Buddhas can emanate?

Even at the time of Buddha Shakyamuni, Manjushri was already enlightened. He has attained enlightenment many aeons before as a Buddha called Tathagatha Lamp of the Nagas. Therefore all his subsequent incarnations were already fully enlightened Buddhas. This is one reason why Dorje Shugden is a Buddha. According to common appearance, manifestations of Manjushri like Sakya Pandita and Tulku Dragpa Gyaltzen were born and had to learn the Dharma, and then became enlightened, but this is just like a play that Buddha manifests to show us the path.

Buddha Shakyamuni himself was already enlightened when he descended from Tushita Pure Land to this world, and he showed the twelve deeds of a Buddha. When he passed into Nirvana, that again was only according to common appearance. Buddha's emanations exist even today in this world because he will never stop appearing in various forms to benefit others until all beings are enlightened.

As Chandrakirti says in *Guide to the Middle Way* :



O Conqueror, for as long as all worldly beings have not gone to the most sublime peace,
And for as long as space has not been destroyed,
You who are born from the mother of wisdom and nourished by compassion
will perform your deeds;
So how could you have a solitary peace?

Buddha Shakyamuni's emanations will remain until the end of space, as will Manjushri's and all the other beings who have become enlightened that Namdrol mentioned. For example, the Tutor of the Eight Dalai Lama, Khachen Yeshe Gyaltzen was recognised as an incarnation of Milarepa. Trijang Rinpoche was recognised as an incarnation of Atisha. Many people believe that Je Tsongkhapa was in the same mental continuum as Padmasambhava, so what Namdrol says contradicts both scripture, reason and tradition.

As to Virupa and Sakya Pandita not being in the same mental continuum, why do the Sakyas they say this? Again, according to common appearances, someone might say "I am only going to take another three rebirths" but this is not so because Dragpa Gyaltzen was also an emanation of Manjushri and so everything I wrote above applies to him as well. Both Teacher and Student (Dragpa Gyaltzen and Sakya Pandita) according to our tradition were emanations of Manjushri. This accords with the tantras where Conqueror Vajradhara says "I am the speaker, I am the listener". Buddhas can manifest as both Teacher and student if that is what is needed to benefit others.

Buddhas don't have any limitations so for Namdrol to impose some is very strange! The only thing that limits them is our karma. We sometimes lack the merit to meet with emanations of Buddha directly, but for those who do have the merit, Buddha's emanations will descend like a shower of rain to relieve the torments of samsara.

287. Buddhist Friend – October 17, 2008

Sorry about the blockquote formatting error – of course only the first verse is Chandrakirti's!

288. Seeking Clarity – October 17, 2008

Buddhist Friend

I think it necessary to distinguish between emanations and reincarnation. Clearly, being an emanation of Manjushri is not **sufficient** to be included in the DS reincarnation lineage. If it were, then JSK would necessarily be included in the DS reincarnation lineage. And, clearly, he isn't.

As Namdrol puts it



Emanations are one thing, incarnations i.e. asserting that one person is the incarnation of a previous person are quite a different thing.

If you pay attention the pious hagiographies penned by Tibetan disciples, there has never been one Lama in the entire history of Tibetan Buddhism that has not been the emanation of this Buddha or that Bodhisattva.

The 13th Dalai Lama is said to have been reincarnated as the 14th. But no-one, likewise, says Buddha Shakyamuni reincarnated specifically as such-and-such a person. Of course, that's not to say that Buddha Shakyamuni can't emanate in numerous forms. No Buddhist, I think, questions this.

Here's another way I've thought about it. In "Music Delighting the Ocean of Protectors" (pp14-5), Trijang writes that DS is an emanation of Manjushri and goes on to say he's an emanation of Vajrapani. He then says



These and other similar assertions might seem to contradict the preceding citation but, in actuality, it makes no difference. In general, the Lords of the Three Lineages, Manjusri, Avalokiteswara, and Vajrapani are the wisdom, compassion, and power of the Buddhas, themselves, appearing in form, and all of those qualities are perfected in the continuum of every Buddha. Since there are no actually separate continuums that can be posited for the

wisdom, compassion and power of enlightenment, then how can those three appearing in the forms of Deities be of separate continuums? So, in those terms, from the facet of his being the embodiment of the wisdom of all Buddhas he is Manjusri, while from the facet of his being of a nature of their great capability and power, he may also be said to be Lord of Secrets Vajrapani.

From this, it seems that to say a high lama is an emanation of Manjushri is to say that they are an emanation of Avalokiteshvara, Vajrapani, etc. In which case one could reasonably say that all high lamas are an emanation of Manjushri! But it would surely be meaningless to say that because all lamas are an emanation of Manjushri, they are all therefore part of the same reincarnation lineage. Hence, it would seem that something different is required for various persons to form a reincarnation lineage.

As I understand it, reincarnation is the process of birth, death and rebirth within a particular mental continuum. In the DS reincarnation lineage Buton (1290–1364) is said to have reborn as Duldzin Dragpa Gyaltsan (1350–1413). But as you see the latter was born some years before the former. In other words rebirth is said to have occurred before death. A strange sort of reincarnation, some argue!

I've written this rather hastily as I'm going away for three or four days. So the fact that I don't reply to any of your postings promptly doesn't mean I've lost interest in discussion!

289. SeekingClarity – October 17, 2008

Buddhist Friend

Correction to #288.

The penultimate para should read "But as you see, the latter was born some years before the former **died**".

290. SeekingClarity – October 17, 2008

Buddhist Friend

One more thing before I go. A quote from a post by Namdrol on ESangha from 2005 setting out Sakya attitudes to the DS reincarnation lineage.



According to your school, Shugden is also the continuum of Sakya Pandita and Mahasiddha Virupa. Clearly, this history attempts to validate your view of Shugden's status as a "lokottara dharmapaala", a supramundane dharma protector, by identifying him with the Sakya school's greatest masters– a doctrine which is deeply offensive to Sakyapas such as myself for obvious reasons.

For us it is absolutely slanderous to claim that a) Sakya Pandita has tulkus That one of his tulkus is a mundane protector.

It also shows that you attempt to locate the origins of Shugden in the Sakya school- this goes hand in hand with Pabhongkha's adoption of Naro Khachod- previously an unimportant practice in Gelugpa.

Full post (#308) at

<http://www.lioncity.net/buddhism/index.php?showtopic=34974&st=300>

291. dougal - October 17, 2008

namkhah -

right. you got me. well done.

“An Internet troll, or simply troll in Internet slang, is someone who posts controversial and irrelevant or off-topic messages in an online community, such as an online discussion forum or chat room, with the intention of provoking other users into an emotional response or to generally disrupt normal on-topic discussion.”

http://en.wikipedia.org/wiki/Internet_troll

just in case anyone but us is reading and is unclear: the crime of the horrible murders of Lobsang Gyatso and his two assistants in Dharamsala has never been solved. acting on an unsubstantiated tip-off from the Tibetan Government in Exile, the Dharamsala police held and interviewed several members of the Dorje Shugden Devotees Charitable and Religious Society, based in Delhi, for a week, before releasing them without charge. “evidence” produced by the TGIE, in the form of a letter from the DSDCRS, when translated, turned out to contain no threat, only an invitation to debate. two individuals on Interpol's suspect list, purported to be pro-Shugden, are said to now be somewhere in Tibet. Lobsang Gyatso had been an outspoken critic of Shugdenpas; he had also been an outspoken critic of many other groups, including the notoriously war-like Tibetan Khampa guerillas, though unlike the Shugdenpas these others have never been singled out as suspects. these murders took place in the evening in Dharamsala in rooms very close to the Dalai Lama and other members of the government, but apparently, despite this, no-one saw or heard anything.

this unproven and unsubstantiated allegation is brought up time and time again in a blatant, facile attempt to denigrate Shugdenpas. to abuse such a horrible crime for one's own political ends in such a way is unspeakably low, and only brings the basest shame on those who continue to do it, such as yourself, namkhah.

i realise that you threw this in just when i had asked you a particularly sticky question, and that you resorted to this abhorrent tactic in an attempt to evade it. therefore i'll ask you again:

“if he has valid arguments, we'll be defeated in debate, won't we? so why do you think the Dalai Lama has ignored all requests for dialogue and debate on this issue?”

292. Gyalpo - October 17, 2008

Dougal: I have already informed Chushi Gangdruk offices in new Delhi, that WSS/NKT is insinuating they may be the culprit for these unsolved

murders. Chushi Gangdruk culpability is highly improbable: firstly, Geshe Lobsang Gyatso was Khampa (all of whom generally are outspoken) and many, many of whom are Gelugpa—just look at every Gelug Dratsang's roster, Khampas are very heavily present. I don't think you understand the kinship bonds of multi-generational buddhists. Secondly no group is more loyal to the Tibetan cause than Chushi Gangdruk to the extent of laying down their lives and fighting under very difficult conditions for years, as opposed to just running away. This WSS/NKT political entanglement may be a fun parlor game for nameless NKT bloggers, but the consequences are serious, so I suggest you inform yourself better before meddling again. I never said you lot were responsible for the murders, that is your inference. I don't necessarily advocate what I am reporting.

Last point, I didn't even mention the attempted murder by strangulation on the over ninety year old Ven. Chatral Sanjay Dorje Rinpoche in Nepal by a muscular western man. Chatral Rinpoche of course is the author of Rain of Adamantine Fire (Dorje Me Char), an anti-Shugden polemical refutation of Dzeme Tulku's writings. Those who read Tibetan can download a pdf <http://www.reting.org/DorjeMechar.pdf> The above mentioned incident in Nepal may be coincidental, again we don't know for certain what possible motive a western man would have to kill a saintly vegetarian yogin, who releases thousands of fish every year into Calcutta harbour.

293. dougal – October 17, 2008

Gyalpo –

"I have already informed Chushi Gangdruk offices in new Delhi, that WSS/NKT is insinuating they may be the culprit for these unsolved murders."

then you're an idiot, aren't you? we've insinuated no such thing.

my point – which i hope would be clear to anyone reasonable – is that it was **only** Shugdenpas who were suspected when in fact there are many other groups who might reasonably arouse the same, albeit small, suspicion, there being no evidence to incriminate **any** group.

i have absolutely no reason to believe that Chushi Gangdruk are responsible or even more likely to be responsible than Shugden practitioners. my point is that the suspicion that the TGIE placed on Shugdenpas was entirely disproportionate and unwarranted. why blame Shugdenpas but **not** the pretty fearsome guerillas, who Lobsang Gyatso had also criticised? it makes no sense to blame Shugdenpas any more than anyone else – it was just a political move to capitalise on a very sad event.

go stir somewhere else. have you never heard of karma? think what you're creating for yourself.

294. dougal – October 17, 2008

Gyalpo –

again – instead of stirring and slinging mud, how about you answer a question with valid reasoning for once, if you're up to it:

if the DL has valid arguments to support his ban, we'd be defeated in debate, wouldn't we? so why do you think the Dalai Lama has ignored

all requests for dialogue and debate on this issue?

295. Jimmy Marsden – October 17, 2008

I really appreciate the considered discussions of Seeking Clarity and Buddhist Friend — for centuries these kinds of things have been debated respectfully and it allows for the Buddhist tradition to breathe and different traditions actually to get along better — appreciating each other more and also appreciating their own tradition more. People with different karma need different traditions. Trijang Rinpoche was fond of discussing philosophy with his Nyingma friends and they had tremendous mutual admiration and respect.

However, although everyone is welcome to their position on the nature and origin of Dorje Shugden and can discuss it all they want, I do believe that polemics should NEVER be used as an excuse to interfere in people's religious freedom.

Shugden practitioners and those who wish to suppress his practice naturally have different ideas of the history and origin of Dorje Shugden because the former see him as an enlightened being whereas the latter do not. In any religion, there is dispute over holy beings — this is because not everybody has faith in the same holy beings. But this is not a reason to ban the spiritual practice of those who hold different beliefs.

I do not see that it matters very much what non-Shugden practitioners think of Dorje Shugden, except in so far as it can make for interesting discussions. Practitioners rely upon him as a powerful Dharma Protector, an enlightened being, and they gain beneficial spiritual results from this practice. There are plenty of people in this world who do not believe in the power of the Catholic saints, but this does not affect the faith of Catholics who believe in them and know their good qualities through their own experience.

Religious freedom should be granted to Shugden practitioners regardless of their beliefs. Let people worship a tree if they want. If we could all just agree on this simple point, the problem would be solved.

296. Gyalpo – October 17, 2008

"have you never heard of karma?" The cultists chanting the DL is a liar and evil is asking me this question, very funny indeed.

297. dougal – October 17, 2008

Gyalpo –

if the DL has valid arguments to support his ban, we'd be defeated in debate, wouldn't we? so why do you think the Dalai Lama has ignored all requests for dialogue and debate on this issue?

298. dougal – October 17, 2008

G –

ok – i asked you that because it looks like you created a harmful action of divisive speech. what was your motivation for informing "Chushi Gangdruk offices in new Delhi, that WSS/NKT is insinuating they may be the culprit for these unsolved murders", if not to create division?

then – i call the Dalai Lama a liar because he has lied. i am not lying – this is the truth.

i haven't personally called him "evil" yet, but that's just coincidental. i believe his intention is harmful and his motivation selfish, which means that "evil" would be a quite appropriate adjective to use to describe him presently.

that doesn't mean i wish him harm. people can change – i hope he changes, and avoids the consequences of his current evil actions. this is why i demonstrate.

finally – stop evading the question:

if the DL has valid arguments to support his ban, we'd be defeated in debate, wouldn't we? so why do you think the Dalai Lama has ignored all requests for dialogue and debate on this issue?

299. **dougal – October 17, 2008**

namkhah –

if the DL has valid arguments to support his ban, we'd be defeated in debate, wouldn't we? so why do you think the Dalai Lama has ignored all requests for dialogue and debate on this issue?

300. **dougal – October 17, 2008**

any of you?

301. **dougal – October 17, 2008**

do you want to hear my guess?

302. **Gyalpo – October 17, 2008**

go ahead, you know you want to

303. **dougal – October 17, 2008**

because he hasn't any valid arguments. he wouldn't last 5 minutes in serious debate, even against me. i say that without pride – i'm no greatr debater – it's just that his reasons are so transparently bogus.

here are his reasons for his ban, and some answers, by me and others:

“Worshipping this evil deity is a danger for my life and for the freedom of Tibet...”

answer:

one of the 8 benefits of taking refuge in the Three Jewels is that one is protected from harm by humans and non-humans. if the Dalai Lama is a sincere Buddhist, relying on enlightened Protectors such as Palden Lhamo, he has nothing to fear from Dorje Shugden, if is Shugden an evil spirit.

if Dorje Shugden is a danger for the freedom of Tibet, that would make him, a worldly spirit in the Dalai Lama's view, more powerful than the enlightened Protectors of Tibet, such as Palden Lhamo. this is clearly nonsense.

“...in order to save this pure and profound Tibetan Buddhism from

degenerating into spirit worship...”

answer (taken from <http://www.shugdensociety.info>):



The fact is, that all four schools of Tibetan Buddhism, and in particular HH Dalai Lama, his government, and his entourage, intensively rely upon not only one so-called protector deity, but a great number of such deities from various origins. In Tibetan society hundreds of such deities are regularly worshipped with elaborate rituals. Despite His Holiness claiming to 'save this pure and profound Tibetan Buddhism from degenerating into spirit worship', worship of such deities has never decreased, nor has there been any effort to make it decrease. On the contrary, since the end of the 1980-ies a new fervour of worshipping such protector deities has flourished among the Tibetans in exile, and this fervour originates nowhere else but in Dharamsala. Five oracles are regularly invoked at every ceremony around His Holiness, special temples were built and new rituals and prayers were composed, a number of them even by the present His Holiness himself. The traditional trio-photo of His Holiness with his two masters, Kyabje Ling Rinpoche and Kyabje Trijang Rinpoche on each side, has been fully replaced by another trio-photo with His Holiness and the protectors Nechung and Palden Lhamo on both sides. Except for the ban on Dorje Shugden, not a single Tibetan god or demon has been discriminated, persecuted or abolished.

“This ban is applied in order to promote peace and harmony between the four Tibetan Buddhist traditions.”

answer, also from [shugdensociety.info](http://www.shugdensociety.info):



His Holiness implies as though followers of Dorje Shugden are impossible sectarian Gelugpas, who can't stand any other school, and are thus 'de-harmonizers'.

However, the reality is that adherents of Dorje Shugden are like any other Tibetan Buddhist, practising their own Dharma given by the great masters of their tradition, without causing any trouble to any other fellow Dharma practitioner. There is more than enough evidence to proof this fact. To give just one example:

After Tibetans came into exile about 1500 Tibetan monks and lamas of all four Tibetan traditions lived together in a place called Buxaduar in West Bengal in the years from 1960 till 1968. Among the Gelug- and Sakya-monks the majority were practitioners of

Dorje Shugden. They lived harmoniously without any problems or tensions with monks from Nyingma and Kagyu-traditions, all sharing the same houses, same food and same prayer gatherings in a true sense of brotherhood.

In general, the relations between the four Tibetan Buddhist schools, in comparison to many other religious groups in the world, is very wholesome and harmonious – as long as the exile Tibetan government does not mess in their affairs.

A good proof of such brotherhood has also been demonstrated in South India in Bylakuppe, when the monks of Sera Mey Pomra Kamtsen were recently expelled from the rest of the Sera monastery as well as Tibetan society as a whole by means of signature campaigns, due to their refusal to renounce their faith in Dorje Shugden. In the course of events some Tibetan groups in the settlements completely denied these new outcasts every access to Tibetan shops, the monastery's clinic, as well as its food supplies and distribution. With no nearby source left for purchasing daily living necessities, the 'Tibetan Camp Number Four', headed by His Eminence Penor Rinpoche, openly welcomed the monks of Pomra Kamtsen to purchase their living-necessities such as milk and so on from the camp's shops and outlets. 'Camp Number Four' is populated by a majority of Nyingmapas, who had no hesitation to help Geluggpas worshipping Dorje Shugden. Isn't this a clear sign of the solidarity of Dharma-practitioners far beyond the boundaries of schools?

“...to give me the transmission of the Sangwa-Nyingpo-Tantra. I consulted my teacher Ling Rinpoche about it, and he responded negatively, saying, there is a lot of discussion about it. Actually my teacher was afraid of Dolgyal (Dorje Shugden). Thus I lost my religious freedom.”

answer:

from me: Kyabje Ling Rinpoche was afraid of a spirit??! 😊

from shugdensociety.info:



His Holiness blames the negative response received from his teacher Ling Rinpoche about taking the teaching of Sangwa-Nyingpo-Tantra to Dorje Shugden. There is in fact 'a lot of discussion' about this Tantra, but these discussions have nothing to do with Dorje Shugden whatsoever. Many great earlier Tibetan scholars, especially those with a precise knowledge of Sanskrit, such as master Jangchub Woe, translator Goe, translator Chak, great Sakya pandita, the great master Bhutoen, etc., have classified a number of Tibetan Tantras as

lacking the authenticity of being original Indian Buddhist Tantras. These texts, including the Tantra in question, were classified separately. Kyabje Ling Rinpoche's comment that 'there are a lot of discussions about this Tantra' refers to these discussions of many earlier and later Tibetan scholars about the authenticity of the Sangwa-Nyingpo-Tantra.

Ling Rinpoche's answer has therefore nothing to do with protector Dorje Shugden. Ling Rinpoche neither had any reason to be afraid of the deity, nor did he have any reason to frighten His Holiness of such a deity. Unfortunately, the former Kyabje Ling Rinpoche is no longer among us, but many respectable and trusted disciples of Kyabje Ling Rinpoche are still living.

304. namkhah – October 18, 2008

I met and took teachings from Kyabje Ling Rinpoche. I didn't know the late Trijang Rinpoche personally. I still don't feel anyone speaks for either of the late tutors or can a) interpret their outward actions or b) judge their students so many years later with authority, particularly from second hand information (Okay, maybe Dougal does but no one else, particularly legions of Chinese ultra-nationalist bloggers who probably only heard of Trijang from propaganda sites)

For what its worth, I feel HHDL had tradition imposed on him as a small boy, which was beneficial but relationships are not static and permanent things. In maturity he had affinity with other teachers like Kyabje Dilgo Khyentse and especially Negi Lama (Kunnu Rinpoche) probably the best lama of the 20th century. After all, the Dalai Lama outranks both his senior and junior tutors and his duties are not solely Gelugpa anymore so don't judge him by irrelevant criteria. He has been kind to Tibetan Muslims over the years as well, that does not diminish anyone.

By the way Dzogchen is not Hwashang's teaching and is certainly not nihilism, that is incorrect but I will leave such questions to specialists as should Buddhist Friend who has grossly misspoken several times here Anyway at least you guys cannot accuse me of preaching to the converted!

305. Buddhist Friend – October 18, 2008

Dear SeekingClarity,

There's no question that, since Manjushri is a fully enlightened being, all his 'incarnations' are in fact emanations appearing to take rebirth from ordinary parents. There is no contradiction here because Buddha Shakyamuni also appeared to take rebirth from ordinary parents, even though he was fully enlightened.

Why is it important to make a distinction between reincarnation and emanation? Buddhas can manifest any appearance in dependence upon what living beings need.

There's no problem in my mind with saying that Virupa, Sakya Pandita and so forth were all emanations of Manjushri appearing as ordinary beings and were in a dream-like 'reincarnation lineage' that also

included Tulku Dragpa Gyaltsen who became Dorje Shugden. They are all simply appearances manifested by Manjushri to benefit living beings just as a magician can make illusions appear to an audience.

There is only a problem if we cling to ordinary view and regard these appearances of Teachers as individual sentient beings saying “that person did not reincarnate as that person”, such as the case of Virupa and Sakya Pandita. My question is: why couldn't they? We're grasping at individual people and individual mental continuums when we think like this.

Manjushri can manifest these appearances of multiple sentient beings reincarnating where they are not really multiple or reincarnating at all. Because these Teachers are all simply the illusory play of Manjushri's mind, they are in the same mental continuum.

306. Dzogchen – October 18, 2008

I request that NKT members who have not taken teachings about Dzogchen or received the relevant transmissions please refrain from slandering these teachings. Since you haven't received them and your knowledge perhaps only comes from glancing through books, please don't insult or put down what you don't understand.

Thank you.

307. Dzogchen – October 18, 2008

As for debates.....

The Dalai Lama did debate the practice of Dorje Shugden with many Gelug Lamas, they had meetings where he quoted many texts and relevant historical happenings. Those Lamas were convinced... So a debate with the die-hards, who have already called him a liar and say he is a fake Dalai Lama, would seem counterproductive. Don't you think?

308. Buddhist Friend – October 18, 2008

Dear Dzogchen,

No one from the NKT is slandering Dzogchen teachings. I was merely pointing out that Gelug Lamas in the past have accused Dzogchen of being the nihilistic view of Hashang. For example, Khedrubje said this:

[blockquote]Many who hold themselves to be meditators of the Snow mountains [of Tibet] talk, in exalted cryptic terms, of theory free from all affirmation, of meditative realisation free from all mentation, of [philosophical] practice free from all denial and assertion and of a fruit free from all wishes and qualms. And they imagine that understanding is born in the conscious stream when – because in a state where there is no mentation about anything at all there arises something like non-identification of anything at all – one thinks that there exists nothing that is either identical or different. By so doing one has proclaimed great nihilism where there is nothing to be affirmed according to a doctrinal system of one's own, as well as the thesis of the Hashang in which nothing can be the object of mentation[/blockquote]

From this article:

<http://earlytibet.com/about/hashang-mahayana/>

It is not my intention to criticise Dzogchen and I apologise if you think I have.

309. Buddhist Friend – October 18, 2008

Dear Dzogchen,

You say:

[blockquote] The Dalai Lama did debate the practice of Dorje Shugden with many Gelug Lamas, they had meetings where he quoted many texts and relevant historical happenings. Those Lamas were convinced... So a debate with the die-hards, who have already called him a liar and say he is a fake Dalai Lama, would seem counterproductive. Don't you think? [/blockquote]

Not so. The "diehards" are still open to be convinced if he has valid reasons. I personally feel that none of the reasons he has given thus far are valid or convincing and I doubt if he has any more.

Some of his reasons fly in the face of reason, strange for someone schooled in logic and debate, don't you think?

In reality, the Gelug Lamas have no choice but to agree with the Dalai Lama because no one can disagree with him and remain within Tibetan society, which is an autocracy.

310. dougal – October 18, 2008

Dzogchen –

"I request that NKT members who have not taken teachings about Dzogchen or received the relevant transmissions please refrain from slandering these teachings."

fair enough, but entirely redundant. i request that people from Wales who have not studied the beneficial effects of coffee consumption please refrain from slandering coffee drinkers.

no NKT member has *ever* slandered Dzogchen, that i'm aware of, at least. why do you think they have? can you cite an example?

i for one know next to nothing about Dzogchen and so have no possible cause to comment on it other than to say that, clearly, it is a venerable practice tradition that a great many people have faith in. so if you have faith in it and if it works for you, i sincerely rejoice.

what's with the NKT-phobia? this isn't about NKT. it's about the DL's illegal ban on Dorje Shugden practice.

you say:

"The Dalai Lama did debate the practice of Dorje Shugden with many Gelug Lamas, they had meetings where he quoted many texts and relevant historical happenings. Those Lamas were convinced..."

really? in that case he has valid logical reasons, as no Gelug Lama free to make up his own mind would be convinced by anything less.

there remain Gelug Lamas unconvinced, however – presumably because they have not been exposed to these valid reasons. for example, senior disciples of Lama Yeshe wrote to the Dalai Lama requesting clarification

of the apparent discrepancies between the Dalai Lama's points concerning Dorje Shugden practice, and their late Lama's teachings on the same subject. as far as i know, they never received a reply. Geshe Kelsang offered to debate *publicly* the issue with the Dalai Lama, allowing for peer review of the reasonings used and for the winning argument to be decided according to the classic rules of debate by those peers. Geshe Kelsang stated, as is proper, that if valid arguments were brought forth to prove that, for example, the practice of Dorje Shugden is harmful to the Dalai Lama's health, then as a non-harmful Buddhist he would immediately renounce his practice and advise his students to do the same.

why do you think the Dalai Lama declined to take that opportunity to clarify and prove, once and for all in the eyes of the Buddhist community and the world, the validity of his reasons?

311. **dougal – October 18, 2008**

i for one would like to vow, here and now, to renounce my practice of Dorje Shugden the moment i am presented with valid reasoning to show that Dorje Shugden practice is injurious to the health of the Dalai Lama.

312. **dougal – October 18, 2008**

or of the validity of any of his "reasons", for that matter. it's been 12 years and i'm still waiting, but i like to think i'm not unreasonable.

313. **Dzogchen – October 19, 2008**

"I apologise if you think I have."

Interesting way to phrase an apology.

Dougal, the reasons have been outlined by others far better versed in Gelug doctrine than I. You have chosen not to accept any of those reasons. However, don't say that reasons haven't been provided (including many quotes that show the discrepancies as to how Shugden arose as a Buddha). If you don't like the reasons, fine, but don't say they haven't been given.

As to Shugden adversely affecting the Dalai Lama's health, this is a matter of samaya AFAIK. Shugden monks were disobeying the Dalai Lama's advice about abandoning the practice, and still attending his tantric initiations even though he asked them not to. Such a samaya breach is widely known to cause illness in the initiating Lama.

Because I don't know much about Gelug history, I'll stop my comment here. I don't want to be brow-beaten by those who believe my path is nihilistic and false 😊

314. **Buddhist Friend – October 19, 2008**

Dzogchen,

Are you implying that Shugden practitioners are responsible for the Dalai Lama's gallstones? Perhaps he touched a Nyingma text and they were given to him by Dorje Shugden! A tad superstitious, no?

Let's make Shugden practitioners the scapegoats for everything that goes wrong...takes me back to 1930's Germany.

My apology was sincere. I have no wish to criticise Dzogchen or its practitioners, I was simply trying to explain Pabongkha's perspective.

315. dougal – October 19, 2008

Dzogchen –

now listen – NOBODY IN NKT HAS SAID THAT THE DZOGCHEN PATH IS NIHILISTIC AND FALSE – those are *your* words, not ours. stop trying to falsely apportion blame. i say again, NOBODY IN NKT HAS SAID THAT THE DZOGCHEN PATH IS NIHILISTIC AND FALSE.

you are correct that reasons have been given by the Dalai Lama. i am asking, as are all those who follow logic, for *valid* reasons. no valid reasons have been given so far. just because there are those who, through political expediency or plain sycophancy, have chosen to accept invalid reasons does NOT make those who do not accept those invalid reasons unreasonable.

i will accept valid reasons, whether i like them or not. provide some.

316. Dzogchen – October 19, 2008

I didn't say Shugden practitioners were responsible for the Dalai Lama's gallstones. I was trying to say it was a generally accepted doctrine that those who take tantric initiations and then deliberately take commitments from the initiating master and break them, are said in the texts to sometimes cause illness in the tantric master. I didn't assign any blame for gallstones, this is what I said.....:

“Shugden monks were disobeying the Dalai Lama's advice about abandoning the practice, and still attending his tantric initiations even though he asked them not to. Such a samaya breach is widely known to cause illness in the initiating Lama.”

Unless we are a realized being we can't say what karma caused what illness. I can't know that perhaps it wasn't monks the Dalai Lama ordained who maybe decided to disrobe or not practice that didn't cause the gallstones. Or that the karma of the world did so. Who knows. That doesn't change the fact that doctrinally, taking initiations and deliberately breaking the commitments of those initiations (in the case of the Shugden monks, taking the initiation and continuing the practice despite the Dalai Lama asking them not to), is believed in Vajrayana to cause illness in the master. I am sure in NKT this must be taught as well, it is in the tantras as well as explained in several commentaries I have perused about the tantric vows.

Dougal, as a Dzogchen person, the Yellow Book, from an oral history passed by Trijang Lama To Dzemey Lama, is more than enough proof for me this practice is sectarian and causes division. If you choose to ignore such a relevant document in this dispute that evidence Shugden's utility for a least SOME of those who practice him, that is your prerogative. Further more, I believe the account of Chatral Rinpoche, one of the teachers of my teachers.

For most Nyingmapas and Kagyupas, the Yellow Book is all the proof we need that this practice of Shugden isn't a peace practice, but a purity enforcing practice.

Still, these and many other reasons have been given. You will not believe them because Geshe Kelsang Gyatso has told you to ignore the Yellow Book and that Shugden is a Buddha. That is your right, but it doesn't lead for very fruitful debate. And Dougal, I have seen you try to spread what you acknowledge are rumours without evidence about the

Dalai Lama on another thread about this issue.

If you are willing to do that, it's pretty darn clear (as Sarah Palin would say) that you are "palling around" with fundamentalists who want to harm the Dalai Lama in whatever way they can. You will listen uncritically to those people, but not even give the reasons outlined here a chance. You choose to ignore historical problems with the practice in favor of "personal experience".

For this reason, I feel debate with you about this issue is a waste of time. Indeed, I'm embarrassed I posted this much and will use the time instead now to meditate.

317. Dzogchen – October 19, 2008

Final comment here: "No one in NKT has said the Dzogchen is false", true – to my face. They've only posted passages from their own lineage lamas here indicating this. Lineage lamas who they believe are Buddhas. I can connect the dots. And please, enough melodramatic comparisons to 1930s Germany. There are no gas chambers involved in this dispute. Trying to use the murders of the Jews (my people, incidentally – I wasn't born Buddhist) to garner support for your cause is counterproductive and won't win you many supporters in the Jewish community.

318. dougal – October 19, 2008

Dzogchen –

i wasn't trying to spread those rumours, i was making a point to another Shugden practitioner that we (WSS) had NOT in fact been using unsubstantiated rumour to slander the DL – that the information given about his background and possibly false recognition was intended to throw doubt on his infallibility (which is used by many of his supporters, whether they admit it or not, as their "valid reason" for believing whatever he says. i said that if we wanted to spread unsubstantiated rumour indiscriminately, there are FAR more damaging rumours that we could use, such as that about his government's alleged assassination of his opponents, or the one about his illegitimate daughter by his young oracle. i stated clearly that these were simply *rumour*. the point was that WSS was *not* in fact rumour-mongering.

please read above in this thread for more on the Yellow Book. such stories abound within Tibetan Buddhism, about many different deities and protectors. they are not taken literally by the learned. for example – please think: you can accept that Trijang Rinpoche believed Dorje Shugden to be an enlightened Protector; you can also accept that Trijang Rinpoche had a clear understanding about the non-harmfulness of enlightened beings, whose very nature is compassion. on this basis, it is impossible to credibly posit that Trijang Rinpoche believed that Dorje Shugden harmed anyone, ever.

use your brain, please. you accuse me of peddling rumour and misunderstanding and then do precisely that yourself in your post. not good.

i will not listen uncritically to anyone, including my lamas, because they have taught me never to do so. i *still* have seen little or no evidence of you and your fellow DL apologists thinking in any critical way whatsoever about his ban. if you even begin to do so, his illogical "reasons" for his ban evaporate like mist in the midday sun.

and stop reading between the lines and joining the dots and listen clearly! WE'VE NOTHING AGAINST DZOGCHEN. THE DENIGRATION AND SECTARIANISM YOU SEE IS A PRODUCT OF YOUR OWN WISH TO BELIEVE WE'RE YOUR ENEMY.

we're not your enemy. our only enemy is delusion and lies.

319. **Dzogchen – October 19, 2008**

Dougal...This will be my last post and that is a promise, but your contradiction here is so self-evident you need to be called on it. The post of yours, ironically, i found in the comments section of a blog that you or another NKT posted a link to in order to support your argument. NOW you say THIS: "wasn't trying to spread those rumours, i was making a point to another Shugden practitioner that we (WSS) had NOT in fact been using unsubstantiated rumour to slander the DL"

On the BLOG, someone posted your comments on a Shugden website and you explained them THIS WAY:

"that was me who posted that on another blog, and i'll admit i have no evidence whatsoever – i was repeating hearsay. i did state clearly (which you've not copied and pasted) that these are just rumours, nothing more. but i'll admit that i was being mischievous, and that my motivation probably wasn't 100% clean and pure – sorry."

I venture to say your anger has crippled your ability to be an effective spokesperson for your cause. You acknowledge your own motivation is tainted in some of the things you have posted. This indicates to me you are trying to practice Buddhism, as am I. It also indicates both of our time would better be spent cultivating dharma than discussing this. So, I wish you good results in your cultivation.

320. **dougal – October 19, 2008**

yes, i was being somewhat mischievous. i probably was above, also, when i stated what the rumours were. sue me. 😊

the point remains that my intention was to show that WSS wasn't indiscriminately peddling rumour.

my motivation's not 100% pure 100% of the time, and won't be until i'm a Bodhisattva. i do try to make sure that there's a valid point to (most of) my comments, and i can say that my main motivation, underlying is always good.

i'm here because there's *so much* misinformation and slander currently on the net regarding this issue. i feel some duty to try to redress this. i take your point re. meditation, though – my *main* duty, after all, is to train my mind for the benefit of others.

321. **shaza – October 19, 2008**

Hi dougal

"i'm here because there's *so much* misinformation and slander currently on the net regarding this issue"

yes, you're spreading it yourself.

in post# 303, you said

"Kyabje Ling Rinpoche was afraid of a spirit??!"

and you supported you claim by quoting from the india's shugdensociety site "...to give me the transmission of the Sangwa-Nyingpo-Tantra. I consulted my teacher Ling Rinpoche about it, and he responded negatively, saying, there is a lot of discussion about it. Actually my teacher was afraid of Dolgyal (Dorje Shugden). Thus I lost my religious freedom."

what you probably don't know is it was a huge spin from the original speech.

what the Dalai Lama actually said in July, 2008, New York:

"in the late 60's I still practice it then I already started receiving teaching from Kuunu Lama Rinpoche [on] Shantideva's text. Then he very much non-sectarian. He received many many different teachings from different traditions. So i want to receive one teaching, Nyingma Tradition, Nyingma sort of teaching from him. Firstly i asked Ling Rinpoche since I already received some teaching from him so now i want to receive Gyu Sangwa Nyingpo, Nyingma sort of text (translator jumps in: Tantra). Then Ling Rinpoche a little bit cautious because of this spirit. Although Ling Rinpoche never worshipped this spirit. He himself very very cautious about this spirit. Not like Trijang. Trijang is sort of very close [to] this spirit. However, as Ling Rinpoche recalls this story about a Gelug lama received teaching from Nyingma tradition then this spirit will destroy you. So Ling Rinpoche a little bit scared. (Laughter) So Ling Rinpoche advised me 'be careful, be careful'. He don't allow that. Therefore i failed to receive teaching from him."

now you know you are simply repeating the lies of shugdensociety and it will be better if WSS can stay away from them for their own reputation.

Best

Shaza

322. **dougal – October 19, 2008**

Shaza –

hello again, Shaza. all the gang's here, eh?

i've heard that "Dharma" talk, yes. i don't understand, though: what point that i made does this quote disprove?

if you're saying that shugdensociety.info is wrong or lying in saying that "Ling Rinpoche's answer has therefore nothing to do with protector Dorje Shugden", and that the DL's word is true: "So Ling Rinpoche a little bit scared" (even if he did laugh about it he still said, according to the DL: "be careful. be careful" – implying he had reason to be concerned), then you **are** saying that Ling Rinpoche was afraid of a spirit.

whether or not shugdensociety.info is correct, are you *really* saying that Ling Rinpoche was afraid of a spirit, Shaza?

ps. another example of the DL's subtle and not so subtle ("wrong. yes, wrong") campaign to undermine his own Root Guru's reputation: "Ling Rinpoche" and "Trijang"??

that'll be "Trijang *Rinpoche*" to you, your Holiness.

i'm going to stop posting here in a bit. i can't believe anyone whose mind's for changing is sill reading, and i'm pretty satisfied that any who *do* read through this stuff will see all the arguments laid out clearly here. it's getting so that i'm just rehashing the same old explanations and refutations for the same old tired nonsense from an endless round of new (and not-so-new, Shaza) nincompoops.

323. **dougal – October 19, 2008**

none of you's answered my question yet, either:

if the DL has valid arguments to support his ban, we'd be defeated in debate, wouldn't we? so why do you think the Dalai Lama has ignored all requests for dialogue and debate on this issue?

324. **shaza – October 19, 2008**

Hi dougal,

"i've heard that "Dharma" talk, yes. i don't understand, though: what point that i made does this quote disprove?"

so you knew all along the shugdensociety quote is a fabrication of DL's original speech but still insisted to use it as if it was true?

"whether or not shugdensociety.info is correct, "

shugdensociety was lying of course. they put words in DL's mouths he never said in that speech. For example, "I consulted my teacher Ling Rinpoche about it, and he responded negatively, saying, there is a lot of discussion about it." This is added to the speech so shugdenschugden could go on and explain why Ling Rinpoche advised DL not to learn Nyingma because Ling was critical of Nyingma tantras etc.

And you took that bait.

"are you really saying that Ling Rinpoche was afraid of a spirit, Shaza?"

Context please.

DL says "However, as Ling Rinpoche recalls this story about a Gelug lama received teaching from Nyingma tradition then this spirit will destroy you."

So Ling Rinpoche was afraid that Shugden might harm DL for learning Nyingma because Shugden is sectarian.

"if the DL has valid arguments to support his ban, we'd be defeated in debate, wouldn't we? so why do you think the Dalai Lama has ignored all requests for dialogue and debate on this issue?"

Yes it'll not be easy to debate with you. You can't even listen to your opponents' views properly.

And if i am not mistaken, you are probably having a kick misrepresenting your opponents's views.

Best

Shaza

325. **Buddhist Friend – October 19, 2008**

We all know that the Dalai Lama has lied about many things. What's to say he hasn't misrepresented his conversation with Kyabje Ling Rinpoche at this teaching in New York in 2008? No one can dispute it because this Master is no longer with us.

The problem is you can't believe a liar on anything. If they lie once, you can't really trust anything they say because you don't know what's true and what's false. I wouldn't trust the Dalai Lama on anything, frankly.

I'm sorry if that causes offence, it's not my intention. What the Dalai Lama says is not always 'Gospel truth', or any kind of truth for that matter. This is the same Dalai Lama who said:



"Shugden followers have resorted to killing and beating people. They start fires. And tell endless lies. This is how the Shugden believe. It is not good."

These are lies, I'm afraid.

I'm convinced that what Ling Rinpoche meant was for the Dalai Lama to be 'careful' about mixing traditions. Some people believe that the Dalai Lama mixing Gelug and Nyingma teachings broke Ling Rinpoche's heart, literally.

326. shaza – October 19, 2008

Hi Buddhist Friend,

""I'm convinced that what Ling Rinpoche meant was for the Dalai Lama to be 'careful' about mixing traditions. Some people believe that the Dalai Lama mixing Gelug and Nyingma teachings broke Ling Rinpoche's heart, literally.""

I think dougal would disagree with you because he seems to agree that Ling Rinpoche was questioning the authenticity of that Nyingma tantra, not that Ling's against "mixing" Gelug and Nyingma's teachings.

dougal quotes from shugdensociety in #303:

"Kyabje Ling Rinpoche's comment that 'there are a lot of discussions about this Tantra' refers to these discussions of many earlier and later Tibetan scholars about the authenticity of the Sangwa-Nyingpo-Tantra."

So who should i believe, you or dougal?

Best

Shaza

327. namkhah – October 19, 2008

Buddhist Friend, You may as well throw in the maroon toga, you are totally out of order and have broken your samaya by indulging in gratuitous divisive speech. I'm sure you can get a job doing something beneficial, why not go to Sudan and help the refugees or something?

328. Buddhist Friend – October 19, 2008

namkhah,

:)) You're so funny! Thanks for giving me a laugh.

I don't have any samaya with the Dalai Lama.

I'm not engaging in divisive speech, just pointing out some important truths. I have no intention to cause a schism in the Sangha as the Dalai Lama has done....bad mojo! 😊

@ Shaza,

Nice to see you! I'm pretty sure that Ling Rinpoche would have a big problem with mixing Gelugpa and Nyingma teachings.

329. shaza – October 19, 2008

Hi Buddhist Friend,

“Nice to see you! I'm pretty sure that Ling Rinpoche would have a big problem with mixing Gelugpa and Nyingma teachings.”

why?

330. Buddhist Friend – October 19, 2008

Hi Shaza,

Because, if you take two pure things and mix them together, what do you get? One impure thing.

Nyingma and Gelugpa practices are best kept separate and enjoyed separately otherwise the special qualities of each are lost. Each tradition has its own path to enlightenment and to mix them causes confusion.

I feel it's best to have one root Guru and to practise their teachings because it keeps everything simple, clear and effective; that's my own experience. Then you don't have to wonder what path to follow and you don't get confused by apparent contradictions.

You just need one path to enlightenment. You don't need a spiritual supermarket situation where you take a bit of this and a bit of that in accordance with your whim and end up with something that doesn't work.

331. namkhah – October 19, 2008

Yur Geshela did have samaya with HHDL, he ought to go to Sudan also.

332. Buddhist Friend – October 19, 2008

namkhah,

No he didn't Trijang Rinpoche was his root Guru

333. namkhah – October 19, 2008

Incorrect. GKG took the Kalachakra from His Holiness in the Norbu lingka in Lhasa in 1954.

334. Buddhist Friend – October 20, 2008

Namkhah,

I'm not sure if what you are saying is true. I remember once in a

teaching GKG explained that he had no karma to receive teachings from the Dalai Lama. He said he had tried to go to one of the Dalai Lama's teachings but he became sick and couldn't go.

Even if he did receive empowerment from him, Buddhism teaches that you need to act appropriately. If someone is destroying the Buddhadharma you don't just sit back and think "it's okay because he's my Guru". You have to take appropriate action, even if you think that person is a Buddha. You can't do nothing if someone is trying to destroy your tradition and who appears to have no respect for the person you regard as your root Guru. GKG is justified in opposing the Dalai Lama.

We don't know how GKG really views the Dalai Lama, but it's pretty clear what he thinks of his actions!

Trijang Rinpoche is GKG's main Teacher and root Guru. It's clear that he received most of his initiations and instructions from Trijang Rinpoche. It is Trijang Rinpoche who inspired Geshe Kelsang and whose teachings he is now spreading in the West. It was also Trijang Rinpoche who gave GKG the permission to change the presentation of the teachings for Westerners and who originally asked him to come to England as Resident Teacher of Manjushri Institute.

335. Namgyal – October 20, 2008

"Buddhism teaches that you need to act appropriately. If someone is destroying the Buddhadharma you don't just sit back and think "it's okay because he's my Guru". You have to take appropriate action, even if you think that person is a Buddha."

It is also very clear that the Dalai Lama, whilst having respect for Trijang Rinpoche and Phabongkha Rinpoche, saw their action of spreading the worship of a sectarian worldly spirit as harmful for the Gelugpa tradition and the Buddhadharma generally. Most Tibetan lamas would agree with this.

The Dalai Lama's position in this dispute receives the most backing from the sectarian writings of Phabongkhapa and Trijang Rinpoche who praised their gyalpo spirit protector for killing people for not following their own political agenda. The Dalai Lama's position is nothing more than a natural response to the words of these lamas.

336. shaza – October 20, 2008

Hi Buddhist Friend,

"Because, if you take two pure things and mix them together, what do you get? One impure thing."

Vajrayogini as practiced by Gelugs today originally came Sakya, do you call this practice an 'impure thing' ?

Best

Shaza

337. Buddhist Friend – October 20, 2008

Dear Namgyal,

'Sectarian worldly spirit' – we've only got the Dalai Lama's word for

that. His word against the holy Lineage Gurus of the Gelugpa tradition means nothing to me.

Don't you see that by asserting that Pabongkha Rinpoche and Trijang Rinpoche were deluded you invalid the Dalai Lama who was a product of their teachings and the lineage itself? This argument has been repeated many times already but people just don't get it.

What is harmful for the Gelugpa tradition is what the Dalai Lama is doing now – encouraging Gelugpas to mix traditions. He's not protecting the tradition but destroying it.

As I said before, people agree with the Dalai Lama because they have no choice. The TGIE is a theocracy and the Dalai Lama dictates what people do and what they believe. Only someone outside Tibetan society such as GKG can disagree with the Dalai Lama and even that is dangerous.

338. Buddhist Friend – October 20, 2008

Dear Shaza,

Every practice in the Gelugpa tradition comes from somewhere because there is a lineage going back to Buddha Shakyamuni. It's true that the Naro Khacho lineage of Vajrayogini was maintained by various Indian and Tibetan Gurus, including the Sakyas, but that doesn't make it a Sakya practice because it didn't originate with them, it originated with Naropa. What is uniquely Sakya practice is Lamdre, a particular presentation of the teachings.

Similarly, what is uniquely Gelugpa is the combination of lamrim, lojong and Vajrayana mahamudra practised within the framework of the Guru Yoga of Je Tsongkhapa and the Vajrayogini sadhana written by Pabongkhapa.

An example of mixing traditions is not a Gelugpa doing Vajrayogini practice that happened to be passed through a lineage of Sakya and Gelugpa Gurus but a Gelugpa who tries to practice lamrim and lamdre together, or lamrim and Dzogchen. It's Gelugpas relying on Nyingma terms, receiving teachings from so many different sources and having so many different Lamas that you begin to wonder "what is the path?" "From whom do I receive definitive guidance?". It's losing the system.

Someone will say "but Je Tsongkhapa had lots of different teachers". True. He needed to receive transmission of all the practices that he would then formulate into his own 'system' of teaching and practice. He didn't mix systems but formulated his own. He was an emanation of the Wisdom Buddha Manjushri so he had the wisdom to do this – to receive the teachings, correct misunderstandings and to re-present the teachings in a different form suitable for those practitioners who had karma with him.

Atisha had previously done this too when he went to Tibet. His system of teaching and practice was called 'lamrim'. Those who made lamrim their main practice were called 'Kadampas'. Tsongkhapa's system was an elucidation of Atisha's teachings that became known as the 'New Kadampa'

Basically, you need a 'system' for your enlightenment. Each tradition has its own unique combination of practices, or 'system' of practice that is unique. By following that system, encouraged and educated by the Gurus who practise it single-pointedly, we are led to enlightenment.

Otherwise, if we mix systems, there is no system! Confusion and doubts will arise: “should I do this practice, or should I do that practice?”. It’s no longer clear because we’ve created our own system which is a mish-mash of different practices that we don’t know how to combine to produce results.

Great beings like Atisha, Longchenpa, Sakya Pandita, Milarepa, Gampopa and Tsongkhapa, already transmitted the ‘system’ of practices that are unique to a particular tradition . Why do we need to mix them? If we just pick and mix, we don’t know the order of practice and tend to practice only those things that make us feel good or that we feel drawn to. This is a big mistake! It’s better to stick to the established system of whatever tradition we choose to practice and single-pointedly practice that system until we attain the result of enlightenment.

It is a big mistake to mix and thereby destroy these systems simply in the name of being non-sectarian. To be non-sectarian means to practice one system while having respect for all the others. There’s no contradiction whatsoever between practising one tradition purely and being non-sectarian. These days the Dalai Lama is promoting a very strange version of non-sectarianism which involves receiving teachings from all the Tibetan schools of Buddhism and practising them. This is crazy! It’s the destruction of the pure systems of practice that I mentioned before. As I said: what do you get if you take one pure thing and mix it with another pure thing? one impure thing – a mish-mash of your own making.

The Dalai Lama is seriously misleading people because he doesn’t really understand what it means to be non-sectarian. It will be very sad if he destroys the Buddhadharma through this mixing of traditions.

339. Seeking Clarity – October 20, 2008

Hi Buddhist Friend

You ask



Why is it important to make a distinction between reincarnation and emanation?

Well there clearly *is* a distinction. As I said, Je Tsongkhapa is held to be an emanation of Manjushri but he is *not* part of the DS reincarnation lineage (DSRL).

I’m not sure if during their lives and soon afterwards, Virupa and Sakya Pandita were held to be emanations of Manjushri by Sakyas. But let’s assume, for the sake or argument, that they and every member of the DSRL were held to be an emanation of Manjushri during their lives or soon after. Even then, it would be the case that

- (1) all members of the DSRL were emanations of Manjushri BUT
- (2) Not all emanations of Manjushri were members of the DSRL.

I’m not sure that you referring to the DSRL as “dream-like” is actually doing any useful work. After all, the fact it is dream-like, makes it no different to anything else including my cousin. And as GKG points out in “Understanding the Mind”, it can’t be the case that my cousin can both be male and female. And equally it can’t be the case that Virupa was

both reborn as Sapan and not reborn as Sapan.

So my point is that for 750 years before the arising of DS, the Sakyas had held that Virupa did not take further rebirths. Given that it cannot be the case both that Virupa was and was not reborn as Sapan, the implication of the DSRL is that the Sakyas were dead wrong for at least 750 years. Would you agree?

Just imagine if it had been announced that the 14th DL had been discovered before the 13th DL had died. People would have said that this so-called 14th DL couldn't possibly be the reincarnation of the 13th DL as the 13th DL hadn't yet died! Reincarnation is the process of birth, death and rebirth and so it makes no sense to posit rebirth taking place *before* death. But isn't this exactly what's being posited in the DSRL where Duldzin Dragpa Gyaltsan is said to be a reincarnation of Buton?

340. dougal – October 20, 2008

a slightly different point re. mixing:

you may say: "we believe that HHDL is a holy being who is now using his omniscient wisdom to refine and amalgamate disparate traditions into one that is particularly suited to practitioners of this modern world – you shouldn't say he is "mixing"; how do you know he isn't enlightened and able to do such things correctly, just like Atisha and Je Tsongkhapa before him?"

that's a fair question. the answer is: i can't. if that's your belief – great.

however. afaik, neither Atisha nor Je Tsongkhapa organised sectarian witch-hunts to destroy those who chose *not* to follow their new, synthesised traditions but instead to remain faithful to their old traditions. for many, the new way was appropriate, and worked. for others, presumably, the old way was preferable.

now, i can have my own opinions on the suitability or otherwise of the DL to do this, but that doesn't mean i won't respect everyone else's right to follow him if they feel that it works for them.

what i cannot respect is his sectarian actions of destroying an old, valid tradition. he has no authority to do this and i won't accept it.

lastly, SC –

i get that you're trying to check whether GKG's listing of Sakya Lamas as proponents of the enlightened nature of DS, but i'm not convinced it matters that much. whatever the Sakyas believe is fine – i don't feel a need to convince them otherwise. i'll believe my Guru, they can believe theirs, and we can all live together happily. after all, i hold beliefs that are wildly contrary to those held by practitioners of other faiths, but that doesn't mean we can't respect each other. i don't feel the need to prove anything to them.

341. SeekingClarity – October 20, 2008

Buddhist Friend

In #192, I wrote

So, if the TGIE is the entity that ultimately owns or

controls the Gelug monasteries in India, surely – in principle, at least – it has the right to determine what is and isn't practised in those monasteries, including banning the DS practice.

In #198, you replied



How (or why) should a secular government 'own' or control a monastery? Don't you think that's dodgy and the poisonous mixing of Dharma with politics? This is precisely the problem.

It's taken me a while to formulate the beginnings of an answer, taken from three posts by Namdrol on ESangha.

In #297

<http://www.lioncity.net/buddhism/index.php?showtopic=34974&st=280>

Namdrol writes



All Gelugpa monasteries in India are branches of the Tibetan Government in Exile, the Ganden Phodrang – this state of affairs was actually the creation of Trijang Rinpoche.

The Dalai Lama is the legal head of all Gelugpa Monasteries in India. He has the right therefore, to decide what will and what won't be practiced in monasteries run by the TIE. Ganden, Sera and Drepung are all branches of the TIE. Your objection therefore is false.

He has no control over monasteries established outside the authority of the TIE, for example, NKT, Dagom, etc.

In #309

<http://www.lioncity.net/buddhism/index.php?showtopic=34974&st=300>

He continues



...originally, the three main monasteries of Sera, etc., had their own hierarchy. The Ganden Phodrang is actually a branch of Drepung, in fact, and the Dalai Lama is a Drepung tulku.

After the Diaspora, Trijang Rinpoche, appointed to the task of setting up the TGIE, wanted all the exile schools to be administered by the TGIE. Sakya, Kagyu and Nyingma would not assent to this, and the Dalai Lama sided with them – in a youthful

display of independence from the junior tutor.

So, Trijiang Rinpoche settled for bringing the administration of the three main schools of the Gelugpas under the centralized administration of the TGIE with the Dalai Lama as the head of the everything.

So if you have a complaint about how things are set up in India, blame Trijiang – he set up the TGIE.

He continues in #473

<http://www.lioncity.net/buddhism/index.php?showtopic=34974&st=460>



Part of the Shugden story is the story of a young ruler who carefully and systematically shrugged off the controlling influence of mentors whose policies he felt were not in the interest of the fate of Tibetans or the Dharma. For example, Trijiang attempted, in the early sixties, to have Kagyu, Sakya and Nyingma monasteries absorbed into the Ganden Phodrang, arguing that the survival of the Dharma depended on the corporate consolidation of Tibetan Buddhism. In fact, Gomang Rinpoche, the main heir to the Shugden lineage after Trijiang's death, stated in many places, including in the United States, that there was no need for Kagyu, Sakya and Nyingma, and that the only pure lineages of their teachings existed in the Gelug school, as absurd as that sounds.

342. SeekingClarity – October 20, 2008

Dougal

I guess whether something matters very much depends on what the question is. If the question is: "What is the nature of DS", then whether particular Sakya lamas held DS to be enlightened perhaps does not matter so much. What matters more is *why* those who hold DS to be enlightened (whether they include particular Sakya lamas or not) do so.

As I say in #229, GKG mentions three Sakya lamas who he claims hold DS to be enlightened. However, as I also say, one (Dhongtog Tulku Tenpai Gyaltzen) clearly doesn't, and the weight of evidence suggests that neither did the other two. I think this does matter, to the extent that it shows that one can't necessarily take GKG's comments on DS uncritically – as I think some do. But clearly this "some" doesn't include your good self for, as you say in #318



i will not listen uncritically to anyone, including my lamas, because they have taught me never to do so.

343. Buddhist Friend – October 20, 2008

Dear SeekingClarity,

Thanks for your reply. I don't think there is a distinction between emanation and reincarnation when it comes to Manjushri because Manjushri is an enlightened being. 'Dream-like' is actually very significant because it means that what you think is happening is not really happening at all. If we take the term 'reincarnation' this conjures up the image of a mind being in one body, then that person dying, the mind leaving that body and incarnating in another body. This is not what is happening in the case of the 'reincarnation' lineage of Dorje Shugden because Manjushri is not a sentient being.

My point is, we are trying to apply ordinary rules to a Buddha, and it's inappropriate to do so. There is no real 'reincarnation' taking place, only an appearance of one. Virupa was not *really* born as Sapan. Manjushri produced two emanations at different times, one called Virupa and one called Sapan. It isn't as if Virupa's mind left his body and reincarnated as Sapan; that isn't what is happening. There is no Virupa mind and no Sapan mind because they are both equally Manjushri. All that happened was that the emanation that was Virupa disappeared and later an emanation that was Sapan appeared but according to tradition we can say that 'later Virupa was born as Sapan'.

This is one reason why there's no problem with both Duldzin Dragpa Gyaltsen and Buton being alive at the same time, both in the 'reincarnation' lineage of Dorje Shugden because they are both emanations. They don't have two separate minds because they are both Manjushri. They don't have to arise sequentially, like a seed and a sprout, because they don't have to follow ordinary rules. They are emanations. Manjushri can manifest any form to benefit living beings, including the appearances of a 'reincarnation lineage'

Do I think the Sakyas were right or wrong? I agree with Dougal. We can both be right with respect to the tradition we have received. Buddha, for example, described the universe in different ways to different people. If you ask "yes, but which appearance is the right one?", that's assuming that there is one absolute universe that's true for everyone. There is no such thing. All the appearances that Buddha described, even though they were contradictory, were valid for the people who had the karma to receive them.

344. dougal – October 20, 2008

uncritically? no. but when it comes down to a choice of who to believe, GKG or Namdrol – i'll pick GKG, thanks.

345. SeekingClarity – October 20, 2008

Hi Buddhist Friend

Here are some initial thoughts with regard to #343.

Regarding the translation of "Music Delighting the Ocean of Protectors", it states on <http://www.dorjeshugden.com>



The translators are world-renowned and senior students of the highest Gelugpa Lamas of our

century.

Given that this is so, I take it that (1) when the translators use the term “(re)incarnation lineage” they do so accurately, (2) when they use the term “emanation” they do so accurately and (3) the two terms are not interchangeable, for if they were Trijang would, for clarity, have used a single term (or at the very least pointed clearly to their interchangeability).

But, essentially, your explanation amounts to saying that the two terms are interchangeable/mean the same thing/are synonyms. You are saying that what happened is simply that Manjushri emanated in the form of Virupa, Sapan, Buton and so forth, that the term “reincarnation lineage” adds nothing to this explanation and, if anything, just confuses matters.



All that happened was that the emanation that was Virupa disappeared and later an emanation that was Sapan appeared.

According to your explanation, it follows that Longchempa, Jetsun Dragpa Gyaltzen and Je Tsongkhapa – apparently all well-known emanations or Manjushri – are all members of the (re)incarnation lineage. But if so, why doesn't Trijang list them?

Given that GKG's books are designed to communicate Dharma clearly, why have a chapter in *Heart Jewel* entitled “Previous *Incarnations* of the Dharma Protector” when it could simply have been entitled “Previous *Emanations* of the Dharma Protector”? And why write sentences such as (p80)



Birwawa [Virupa] *took rebirth* in Western Tibet as the great Lama of the Sakya Tradition...Sakya Pandita.

In *Heart Jewel* (p75) GKG writes



To guide sentient beings along the spiritual path, Dorje Shugden manifests many different aspects. Sometimes, he appears in a peaceful aspect, sometimes in a wrathful aspect, sometimes as an ordained person, sometimes as a lay person, sometimes as a Bodhisattva, sometimes as a Hinayanist, sometimes as a non-Buddhist, and sometimes even as a non-human

According to your argument, Hinayanists, non-Buddhists and non-humans are all part of the DS (re)incarnation lineage. So, again, why don't they appear? To me, all this points to something more than “(re)incarnation lineage” and “emanation” being synonyms.

The various DL's are said to be emanations of Avalokiteshvara. However, even though there are countless emanations of Avalokiteshvara, there can only be one single incarnation of any

particular DL. So the incarnation lineage of DL's is a lineage of enlightened beings that is a very small subset of the set of emanations and follows the "ordinary rules" of reincarnation i.e. death coming before rebirth.

Your "synonym argument" does in fact make the Shugdenpa view compatible with the Sakya view as, in both cases, neither hold there was a rebirth in the ordinary sense. However, as of this moment, I don't buy your synonym argument.

346. shaza – October 20, 2008

Hi Buddhist Friend,

Thanks for your thorough reply.

"It's true that the Naro Khacho lineage of Vajrayogini was maintained by various Indian and Tibetan Gurus, including the Sakyas, but that doesn't make it a Sakya practice because it didn't originate with them, it originated with Naropa."

Well, according to your logic, Lamdre should cease to be a Sakya practice because it originated from the Indian Mahasiddha Virupa.

"An example of mixing traditions is not a Gelugpa doing Vajrayogini practice that happened to be passed through a lineage of Sakya and Gelugpa Gurus but a Gelugpa who tries to practice lamrim and lamdre together, or lamrim and Dzogchen."

GKG's version of Vajrayana Mahamudra (VM) is essentially about the two stages. The tantric part of Lamdre is essentially about the two stages. I don't see why Lamrim practitioner can learn VM while not Lamdre if they have received the teachings.

"Someone will say "but Je Tsongkhapa had lots of different teachers". True. He needed to receive transmission of all the practices that he would then formulate into his own 'system' of teaching and practice. He didn't mix systems but formulated his own."

so you are saying it's OK to mix as long as it's well formulated? If that's what you meant, "mixing" is not exactly the problem, the problem seems to be that they need to be properly mixed, right?

"Basically, you need a 'system' for your enlightenment. Each tradition has its own unique combination of practices, or 'system' of practice that is unique. By following that system, encouraged and educated by the Gurus who practise it single-pointedly, we are led to enlightenment."

I don't see why you cannot learn Lamdre while you are learning Atisha's Lamrim. It's not about "mixing systems". It's about the option to learn from other traditions.

"Otherwise, if we mix systems, there is no system! "

There is no shortage of such mixing in NKT. Although Vajrayogini is a complete system in itself with eleven yogas and its own completion stage practices, GKG still mixes it with his version of Vajrayana Mahamudra. (Cf p.127, Tantric Grounds and Paths)

"It is a big mistake to mix and thereby destroy these systems simply in the name of being non-sectarian."

GKG is certainly not non-sectarian, but i would not say he destroys both VM and Vajrayogini as a result of this mixing.

Best

Shaza

347. SeekingClarity – October 20, 2008

Dougal

GKG writes



Not only Gelugpa Lamas believe this, some Sakya Lamas also believe that Dorje Shugden is a holy being. In the book by Dhongtog Tulku Tenpai Gyaltzen he says that Dorje Shugden cannot be a worldly spirit because he is a Bodhisattva.

In contrast, Namdrol (#144) writes

<http://lazybuddhist.wordpress.com/2008/04/26/dirty-laundry/>



Why today, I even ran across the laughable assertion that Dhonthog Tulku, the chief Sakya polemicist against this practice, considers Shugden a bodhisattva

Who to believe on this one? In fact, you don't need to simply believe either as you can look at the translation of part of Dhonthog Tulku's book on the web and see that Namdrol is correct.

In *Heart Jewel*, GKG writes that Morchen told his disciples "Now is the time to rely upon Dorje Shugden". However, Namdrol says that he's read Morchen's namthar (spiritual biography) and it says that Morchen himself did not rely upon DS! Instead he relied upon Panjaranatha, Shri Devi and Caturmukha, the usual protectors of the Sakya Order. According to Sakya scholar, Jeff Watt there are records of the initiations Morchen gave and there is no record of him ever giving DS. Furthermore, in the ten years since GKG was asked to provide a reference for his Morchen quote, neither he nor any other Shugdenpa has obliged. And given the acrimony of the debate, I'm pretty certain that if one could be found, Shugdenpas would put it out there pretty quickly. I know I would!

So GKG says Morchen told his disciples to rely on DS. Namdrol says no? Who to believe? It seems reasonable to me to go with Namdrol on this one. But maybe you see it differently?

348. Buddhist Friend – October 20, 2008

Dear SeekingClarity,

It seems you have a lot of faith in Namdrol. I have faith in GKG. I think we can agree to disagree. There's no meaning in debating these points because they don't add anything to anyone's spiritual practice.

You will realize the truth through your practice, not through anyone's version of history. Although this seems unbearably simplistic for most people, I go with what Buddha said: "come and see". If I come and see and experience the good results of a particular spiritual practice, I can know that it is good and genuine. The problem here is that most people are debating the merits and demerits of Dorje Shugden practice, history and so forth without having ever tasted the product.

It's like someone telling me that a certain brand of chocolate that I have tasted and found delicious is unwholesome simply because someone they trust claims to have tasted it and found it unwholesome. I'VE TASTED THE CHOCOLATE! What do other people's opinions matter about how it tastes, especially when they haven't tried it and are relying on a third party?

Are we going to live our lives through other people's knowledge and perceptions? I don't think so.

My view is that you can talk about something you've got experience of. Everything else is polemics and rather pointless!

349. Seeking Clarity – October 20, 2008

Hi Buddhist Friend

I sense our exchange coming to a close. Anyway, a few short responses.



It seems you have a lot of faith in Namdrol. I have faith in GKG. I think we can agree to disagree.



As Dougal noted, faith does not mean uncritically accepting what one's guru says. In fact, it's an interesting question about how one has faith whilst maintaining a critical perspective.

You have faith in GKG. But when you critically assess his statements about Dhontong Tulku and Morchen in the face of the opposing case put by Namdrol and others, where does that leave you? I was left thinking that GKG is incorrect with regard to Dhontong and that the balance of evidence suggested he was not correct about Morchen. That's not a case of blindly favouring Namdrol over GKG on every point at issue. It's simply making a best judgement on a case-by-case basis. I think that's reasonable.

Are we going to live our lives through other people's knowledge and perceptions? I don't think so.



Some of the arguments of the WSS (and its opponents) centre around Tibetan history earlier this century (and in previous centuries) that we don't have direct experience of. Hence we sometimes end up having to rely on others' knowledge/tes

Of course, direct experience

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response.)
And
I
appreciate
the

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in
which
the
debate
has
been
conducted.

All
the
best

SC

350. SeekingClarity – October 20, 2008

REPOSTED AFTER FORMATTING MADNESS ABOVE!

Hi Buddhist Friend

I sense our exchange coming to a close. Anyway, a few short responses.



It seems you have a lot of faith in Namdrol. I have faith in GKG. I think we can agree to disagree.

As Dougal noted, faith does not mean uncritically accepting what one's guru says. In fact, it's an interesting question about how one has faith whilst maintaining a critical perspective.

You have faith in GKG. But when you critically assess his statements about Dhontong Tulku and Morchen in the face of the opposing case put by Namdrol and others, where does that leave you? I was left thinking that GKG is incorrect with regard to Dhontong and that the balance of evidence suggested he was not correct about Morchen. That's not a case of blindly favouring Namdrol over GKG on every point at issue. It's simply making a best judgement on a case-by-case basis. I think that's reasonable.



Are we going to live our lives through other people's knowledge and perceptions? I don't think so.

Some of the arguments of the WSS (and its opponents) centre around Tibetan history earlier this century (and in previous centuries) that we don't have direct experience of. Hence we sometimes end up having to relying on others' knowledge/testimony.

Of course, direct experience is vital but this does not preclude reasoning and relying on the testimony of others. Indeed, direct experience, reasoning and the testimony of reliable individuals are three means of acquiring valid knowledge in Buddhism.



My view is that you can talk about something you've got experience of. Everything else is polemics and rather pointless!

Wouldn't this preclude some NKT teachers – and indeed teachers from other schools – from talking about deeply hidden phenomena?! ?!

But seriously...you've given me much to think about during our exchange. (For example, I'm definitely pondering your #343 and don't consider my #345 was an entirely adequate response.) And I appreciate the spirit in which the debate has been conducted.

All the best

SC

351. Buddhist Friend – October 20, 2008

Dear SeekingClarity,

It's been delightful discussing with you. Thanks for your civility and attention to detail at all times, it's good to think more deeply about these things and you don't really do that unless you are pushed, so thanks for helping me!

All good wishes,

Lineageholder

352. dougal – October 20, 2008

friends (and you are my friends, in the end) –

i'm off for a bit, now. but i did want to say something first, if you'll indulge me; funnily enough, Buddhist Friend has just made a very similar point, in the post above!

anyway: one senior (and well-liked and respected, being a very mellow guy with few enemies) disciple of Geshe Kelsang once told me the following story.

years earlier, when Song Rinpoche had been visiting Geshe Kelsang's Centres in the UK, this monk had the opportunity to meet him towards the end of his visit. i think he said this was in London, but i'm not sure. so he turned up for the appointment and was shown into Song Rinpoche's room, only to find the Lama sitting on the bed meditating. not entirely sure what to do, he sat quietly and waited. then, Song Rinpoche opened his eyes and asked the monk in Tibetan to pass him the incense that was sitting in an incense holder, together with a beautiful, ornate cigarette-lighter on the table. this the monk did, and then watched Song Rinpoche make an elaborate ritual out of waving the lighter about, opening the lighter and striking the sparking wheel, as if performing hand mudras. the lighter failed to light. so Song Rinpoche, in a calm, measured manner, closed the lighter, before going through the same, elaborate process and failing to light the lighter again. he repeated this whole performance a third term, with the same result. he then put down the lighter, pulled a box of matches out of his pocket, struck one, and lit the incense. he blew it out and threw it away. then

he said to the thoroughly bemused western monk: "Now go away and think about that."

the monk told me that he did as he'd been asked (i never met him, but from those who did i get the impression that that's what you generally did when Song Rinpoche told you to do something). he said he understood pretty quickly and very clearly that this was Song Rinpoche's comment on Geshe Kelsang's Kadam Dharma, that he had just witnessed first hand in his Centres. it may not be as elaborate and ornate as the Tibetan tradition, but it *works*.

you may not have faith in this – you may feel that, for example, Kadampa ordination is invalid because it doesn't follow the letter of the Vinaya. you may feel that because this text and that Lama says this, that and the other that the scriptural authenticity of our Kadam Dharma is suspect. you may read texts intended to increase faith with a mind of non-faith, looking for holes to pick, and then feel that these texts are unqualified.

that is your loss.

for my money, Geshe Kelsang has Buddha Shakyamuni's permission, in his words to Ananda, to change the presentation of the ordination now that times have changed. he has not changed its meaning. Kadampa ordination is fully qualified in Buddha's eyes, and that is good enough for me.

Geshe Kelsang has his Root Guru, Trijang Rinpoche's direct permission to change the presentation of the Dharma to suit the fortunate degenerates of this modern world (like me!), so that they can have the chance to taste its meaning. how wonderful! he has not changed one atom of its meaning.

Dorje Shugden is the Protector of this holy Kadam Dharma. he arose, i believe, specifically at this time to guard the doctrine from degeneration at the hands of these political lamas. Geshe Kelsang is not the only one promoting pure practice through reliance on Dorje Shugden. i have met and been seriously impressed by the quality of monks, Geshe, lay people and Rinpoches of the Tibetan tradition who rely sincerely on our Dharmapala. but Geshe Kelsang's students are by far the most visible portion of the Shugden supporters thus far.

all these people, Tibetans and westerners alike, have one good quality that marks them: the sincerity of their practice and the goodness of their hearts. i am quite honestly humbled to stand with them and shout for the world to bear witness to the madness of samsara's fools trying to destroy this pure lineage.

if you choose to see differently, that is your choice. how sad. wishing you nothing but peace i have to destroy the facade of your false God.

the Dalai Lama is mad. he is trying to destroy this holy lineage. i have seen him lie directly. i have heard him applaud the tearing apart of the monasteries and approve his followers creating the most horrendous causes for their own and others suffering, splitting the Sangha in two and destroying countless people's faith. how can you defend this? how can honestly not see what he's doing?

i don't know what else i can say. you'll tear my words apart and call me a deluded fool and a fanatic and a devil-worshipper. ok, ok. i'll not defend myself any more.

be happy and keep a good heart. i'm sorry i called you names. maybe one day we can do puja together.

353. **Namgyal – October 20, 2008**

“Sectarian worldly spirit’ – we’ve only got the Dalai Lama’s word for that. His word against the holy Lineage Gurus of the Gelugpa tradition means nothing to me.

Don’t you see that by asserting that Pabongkha Rinpoche and Trijang Rinpoche were deluded you invalid the Dalai Lama who was a product of their teachings and the lineage itself? This argument has been repeated many times already but people just don’t get it.

What is harmful for the Gelugpa tradition is what the Dalai Lama is doing now – encouraging Gelugpas to mix traditions. He’s not protecting the tradition but destroying it.”

No Buddhist Friend, we have the sectarian writings of Phabongkha, Trijang and others as well as the sectarian actions of Phabongkha’s followers, especially in Kham and Chamdo. As westerners, we also have western academics who recount Phabongkha and follower’s sectarian behavior.

The Dalai Lama is not acting alone. He is following the example of many Gelug lamas, such as Ngulchu Dharmabhadra, Gen Lamrimpa, Geshe Lobsang Gyatso as well as his immediate predecessor, all of whom opposed the spread of this sectarian spirit worship.

The main propitiators of this spirit taught that this spirit killed Gelugpas that took teachings from other traditions. This was their clear political agenda, enforced by Phabongkhapa, the political governor of Chamdo.

You are repeating the point that Gelugpas taking teachings from other traditions destroys the Gelugpa tradition. This position is what this spirit and its followers stand for and what the Dalai Lama and many other lamas oppose.

The debate essentially comes down to that point. Should those that hold the position that non-sectarianism destroys Tsongkhapa’s tradition (despite Tsongkhapa’s own eclecticism and the fact that Phabongkha mixed Tsongkhapa’s tradition with a number Sakya practices) be able to spread a protector practice that explicitly threatens others with death?

The Dalai Lama thinks not and most reasonable people would agree with him.

354. **SeekingClarity – October 21, 2008**

Namgyal

Thanks for your informative post. You say



we also have western academics who recount Phabongkha and follower’s sectarian behavior.

I’d be interested to read the work of these academics. Any chance you

could provide some references.

355. Cone Beckham – October 22, 2008

I've spent some time doing a bit more research on the net, regarding the "ban" on the practice of Dolgyal.

From what I have seen thus far, it is true that, in the Gelukpa monasteries which HH has authority over, there is an injunction, a "ban" if you will, on this practice. And further, there are reports of individuals in Tibetan society who refuse service, or refuse to associate, with Dolgyal supporters. But much of this press comes from Al Jazeera, I note. To date, I haven't seen any hard evidence of blatant discrimination, or real human rights abuses, in other media, and I note that Amnesty International, in fact, have indicated that there is no cause for them to declare any human rights violations relating to this issue. WSS and the pro-Dolgyal blogs seem to use Al Jazeera as their primary sources in most cases, in fact. When given the choice, I'd rely on Amnesty International's findings over those of Al Jazeera. Perhaps others may disagree.

Also, the media reports of the violent acts of the Dolgyal supporters come from much more reliable sources. That is not to say that these violent individuals in any way represented an "official" pro Shugden group such as WSS or NKT-I haven't seen any proof of that.

However, although it's clear that there are indications of a "ban" in some places, under some circumstances, it is also clear, from what I've seen so far, that HH has not declared some sort of all-encompassing "law" which makes such practice illegal.

What he has said, the position that he has taken, and the position that you find reflected here in this thread by most of the anti-Dolgyal/Pro HH participants, is that such practice is rooted in sectarian antinomy, in general, and, specifically, in the sectarian and exclusivist position of Pabongkha Rinpoche and his followers, including GKG and Trijang Rinpoche. As titular head of the Tibetan People, in the public eye, it would seem obvious to me that HH has a responsibility to discourage any practice which has its roots in such positions. To be clear, he has never said "You can't practice this.." he has only said "You can't be my student if you have," and "you can't practice this in the monasteries for which I am ultimately responsible." You may call such a position a "ban," and you may argue it is a violation of rights, but in reality, I find otherwise. Granted, there has been violence and mayhem from both sides, but HH has never condoned such violence in his support. These acts are the responsibilities of individuals, just as the violence alleged to have been perpetrated by the allegedly pro-Dolgyal murderers was, as far as we know, solely their own responsibility.

To those who plead that, whatever you think of our Deity, you can't escape the fact that Human Rights Abuses are being perpetrated against us, and we have no freedom of religion, I would reply that, first off, that is untrue. NKT exists, WSS exists, and I am sure there are plenty of other places where this practice is encouraged and promoted. You are free to practice in such circumstances. But you are not free to practice in others, and that, to me, seems fitting. Monasteries and religious establishments have the right to dictate which practices are, and aren't, embraced or allowed. If one does not wish to practice Lam Dre, for example, one does not go to a Sakya Center. If one wishes to

practice Islam, one does not go to a Christian Church. That does not mean that there is no freedom of religion.

There is a great deal of good information here, on this thread, and elsewhere, regarding Tsong Khapa's tradition, the nature of the Gelukpa tradition, and the irony of NKT, in particular, in upholding some forms of "mixing" while vehemently opposing others. A rational person, when confronted with this evidence, could really only come to one logical conclusion. I do note, however, that GKG, when interviewed, continues to deny the impetus of exclusivity of this practice, in particular, and his NKT, in general. But when weighing his interviews and statements with the positions of other Dolgyal supporters, and the historical records and documents, one really has to question whether he is being candid, naive, or just canny.

You can post links to as many academic or traditional Tibetan sources as you want, but, when those Dolgyal supporters say that "the proof is in the pudding," or "I will rely only on my own good experience," or "I will rely on the words of my Gurus in NKT," parroting the words 'Shugden is an emanation of Manjusri and Tsong Khapa,' etc., and not even listen to the contrasting histories, there is no real benefit to discussing objective histories and contrasting accounts. In my experience, you can usually spot such folks by the tone of their dialogue—the "pity," barely concealing arrogance and feelings of superiority, they express towards those who can't see the truth of their way, and the hollow-sounding wishes of goodwill following close on the heels of emotional insults and invective.

To those, there is nothing to say. To them who can think and analyze, and maintain an open mind, this discussion may do some good. I sincerely hope so.

356. Tenzin – October 22, 2008

Well, this is one place to start to see the discrimination:

<http://www.wisdombuddhadorjeshugden.org/dorjeshugden28.php>

357. Tenzin – October 22, 2008

As for the supposed sectarianism of Shugden practitioners, the real irony is how the FPMT don't allow Shugden practitioners to be teachers, be ordained and, most recently, even attend Lama Zopa's teachings. This means that Lama Yeshe himself would not be allowed to attend FPMT teachings now, and he was the person who founded the FPMT.

Care to explain that? I'm sure you have some clever Carl Rove like explanation but the fact is it is blatant discrimination, blatant sectarianism and really the most extraordinary display of intolerance.

From a letter from a very senior FPMT monk who was a close disciple of Lama Yeshe:

"We of FPMT, especially the people who joined after Lama Yeshe's passing, should think of the future from a wide scope. Our founding father was a sound Dorje Shugden practitioner, and his legacy was passed to Lama Zopa, who was invested as a Tulku by Dorje Shugden. Our lineage lamas all practiced Dorje Shugden as their principal protector. We must not criticize this protector in any way."

"Many, many, many of the older Lama Yeshe students have gone

underground with their practices of Dorje Shugden. Some like me do not really go to the centers here in the USA anymore. They will not abandon their practice of Dorje Shugden because of their great devotion to Lama Yeshe and are somewhat flabbergasted at the direction that some new FPMT centers' are going with their arrogant witch hunts. What is important to remember is JUST BECAUSE YOU ATTEND THE DALAI LAMA'S TEACHINGS, OR HAVE TAKEN PHOTOS WITH HH DOES NOT AUTOMATICALLY VALIDATE YOU AS A SPIRITUAL POLICEMAN AND GO ON WITCH-HUNTS. We must practice the essence of what HH teaches as did Lama Yeshe, which are tolerance, compassion, forgiveness and not ever slandering any lama, dharma, lineage or practice. As the karmic retributions will fall onto us. We should never mislead new FPMT students toward this line of thought. We are destroying our organization slowly if we do so."

"We shouldn't practice or not practice what the current political situation pressures us to or not to. We should do what our lama says. So during Lama's life Dorje Shugden is good and now Lama is dead, so Dorje Shugden is bad??? Wouldn't that infer that lama was wrong, had bad degenerate practices, lacking in wisdom, had no refuge, had no attainments and wasted his life praying to a spirit?? So if lama gave us Heruka initiation and practice, then it had no blessings because lama's refuge degenerated due to his practice of Dorje Shugden?? Since Dorje Shugden is a spirit and Lama kept up his 'sogtae' (Dorje Shugden's initiation) or life entrustment practices his whole life, then all of the other practices lama did was degenerated and ineffective when passed to us.

So any practices Lama Zopa received from Lama Yeshe and passes it to others would logically be degenerate also??? Wouldn't it?

The implications are quite big if we choose to believe that way....So that would mean many of the practices that Lama Zopa does now and gives others that are directly from Lama Yeshe are degenerated because Lama Yeshe was degenerated?? Of course not. Very dangerous line of thought. Very ruinous direction we are heading toward. I watched Lama Zopa get brow-beaten into 'giving' up his Dorje Shugden practices."

Please go to the <http://www.DorjeShugden.org> for the full letter. This monk is really brave to speak up and I applaud him. May all religious traditions be free to practice in peace.

358. Lineageholder – October 22, 2008

Cone,

You said:



To those who plead that, whatever you think of our Deity, you can't escape the fact that Human Rights Abuses are being perpetrated against us, and we have no freedom of religion, I would reply that, first off, that is untrue. NKT exists, WSS exists, and I am sure there are plenty of other places where this practice is encouraged and promoted. You are free to practice in such circumstances.

I don't intend to get into a big debate about this because it's already all

been said, but there's only one reason why NKT and WSS exists: THE DALAI LAMA HAS NO POWER TO PREVENT IT. If he could, he would.

The exiled community is ruled by the Dalai Lama and whatever he says goes. It's a theocracy. Thank goodness I'm not a Dorje Shugden practitioners in India, because then I would have no freedom to practice at all and my basic human rights would be infringed.

The Dalai Lama cannot ban the practice of Dorje Shugden for NKT practitioners as he does in India because he has no power, but even so he is trying in his own way to engender a certain destructive view by saying that GKG is acting like a true cult leader and indirectly implying that NKT is a cult, so he's trying to control NKT in a different way by influencing how people regard Kadampa Buddhists, so how is NKT free?

NKT are not free to practice because they are being slandered and interfered with by the Dalai Lama's fanatical supporters in the West. As a moderator of E-Sangha you know that recently there was a thread where Tibetan Buddhists openly admitted to defacing and destroying NKT publicity, defacing GKG's books in bookstores to prevent them from being sold, contacting places where NKT classes were being held to inform them that they were hosting the activities of a non-Buddhist cult, and so on.

Admittedly there were some who posted that such actions were going too far. Thank goodness there are some people who are trying to practise Buddha's teachings!

Why can't you and the Dalai Lama allow people the freedom to practise what they want without slander? NKT has suffered ten years of such interference from Tibetan Buddhists so how are they free?

359. **SeekingClarity – October 22, 2008**

Cone

Now you're back around, do you have an opportunity to reply to Buddhist Friend/Lineage Holder's #193, which I thought contained some interesting questions?

Thanx

360. **holder of the feather – October 22, 2008**

So the NKT/WSS are allowed to discredit and slander everyone and everything who stand in their way through their aggressive media campaign and rapid response team.....

yet they cannot tolerate anyone or anything critical said about them or have any insight into why others may want to protest against them.

One of the principle reasons people are contacting places where the NKT hold meetings is that NKT's advertising of their classes makes no reference to the fact that the classes are organized by the NKT and no one would ever know that those ordained in the NKT were not directly associated with Tibetan Buddhism in general and HHDL in particular. The fact that said monks and nuns protest against HHDL and call him a liar, a hypocrite and not even a Buddhist should be known to people attending NKT classes. The NKT should do this themselves and explain why so that people can make up their own minds. If they do not then it is entirely reasonable that others may see this hypocrisy for what it is and take action themselves. This is the real world NKT – ordinary rules

apply.

It is the NKT's lack of transparency – it's concealment of their identity through their political wing – the WSS that is the cause of their critics – the effects of this are coming back like a boomerang and hitting them on the head.

My advise – stop throwing the boomerang.....

Finally I think the NKT are developing a certain amount of paranoia. Many of their critics – particularly those in the UK are former members who through seeing their actions against HHDL are now questioning the organisation and looking back at the way the organisation has treated them and other members. In the main they were followers of the NKT and not HHDL. If they now have any allegiance to HHDL then it is because of the NKT.

Since I distanced myself from the NKT any advice from followers of HHDL has never contained one word of criticism against the NKT – just kindness.

361. **Lineageholder – October 22, 2008**

Dear holder of the feather,

Was it, or was it not, the Dalai Lama who started this by banning the centuries old practice of Dorje Shugden that he himself had engaged in for forty years without noticing there was 'something wrong' with it?

He threw the boomerang, so perhaps he should stop throwing it. Tibetan Buddhists continue to interfere with NKT activities, so perhaps you should ask them to stop throwing the boomerang too. No NKT people are phoning venues where Tibetan Buddhist classes are being held in the hope of getting them stopped.

You said:



no one would ever know that those ordained in the NKT were not directly associated with Tibetan Buddhism in general and HHDL in particular. The fact that said monks and nuns protest against HHDL and call him a liar, a hypocrite and not even a Buddhist should be known to people attending NKT classes.

It's not just monks and nuns who are calling the Dalai Lama a liar and a hypocrite. Lay people, including many Tibetans are also saying that of him.

Contrary to what you're saying, it's not just NKT people who hold this view .

It's correct to say that NKT is nothing to do with Tibetan Buddhism or the Dalai Lama, so what's the issue? It's only important because you think the Dalai Lama is so important. If people realized why all Shugden practitioners (Western and Tibetan) are calling the Dalai Lama a liar and a hypocrite, they might well agree, but it's hardly relevant to the Buddhist teaching they are about to receive because the Dalai Lama not an NKT lineage Guru and has nothing to do with the tradition.

I suspect your real reason for saying this is that you hold the view that Tibetan Buddhism is the real deal and people shouldn't confuse that awful, degenerate NKT stuff for the 'real' thing. If that's true, you are displaying the sectarianism that the Dalai Lama has said he's against but actually practises.

362. Cone Beckham – October 22, 2008

I didn't see those questions in #193, but perhaps it is a good idea to identify what "Rimay" really means, by answering them, so here goes:

1. How can you receive many teachings and empowerments from different traditions and not be mixing? I don't see how it's possible not to mix.

When one is talking of philosophical views, it's true that the different lineages maintain various views which do seem at odds. In fact, even within a single lineage, say, for example, the Karma Kagyu, there are differences of opinion regarding various philosophical tenets, amongst great masters. In fact, even in some cases one great master may seem to espouse more than one "side!" See Karmapa Mikyo Dorje's works in this regard.

The ultimate point, however, upon which all the great masters agree, as far as I can tell, is that the Absolute Dharmadhatu, Dharmakaya, is inexpressible, beyond concepts. It defies analysis. So, from the point of view of "views," philosophical stances, if one starts with the premise that none can be right, ultimately, yet all may be valuable, it seems beneficial to me, to understand as much as possible regarding the different viewpoints.

But the real crux of Rimay traditions, in general, is the practice. Now, we're talking Tantra, here. As you likely know, Tantra itself can be broken down in a number of different ways—the typical "Sarma" fourfold classification, with further elaborations regarding Highest Yoga Tantra into Father, Mother, and nondual classes, –or the Nyingma Yana system. But what's interesting, here, is that even within one lineage, the "view" espoused by the various levels of Tantra is subtly different. There is a "development," if you will....and, in fact, one could say that even for someone practicing, say, Gelukpa Tantric Paths, there is a difference in understanding between a practice of Kriya Tantra and a practice of Anuttarayogatantra. Subtle, perhaps, but different nonetheless.

My point, here, is that in both philosophical discourse, and tantric practice, it's likely that, even within a single lineage, there will be apparent contradictions.

Now...the Karma Kagyu, for example, are Rimay, or consider themselves Rimay, following after Kongtrul Lodro Taye in particular. However, you will find that those seriously engaged in practice, in this lineage, will maintain the Karma Kagyu Mahamudra as their essential "core" as it were....as well as the "Path of Means," the two stages and the Six Yogas. However, they will also practice Vajrakilaya, Guru Rinpoche, and other Nyingma sadhanas. When practicing these given methods, the instructions are followed and there's no "mixing" of other instructions or methods. This is because, at the time of practice, there shouldn't be a lot of analytical analysis. From the POV of Gelukpa practice, this may be a vital difference, and I cannot speak to that.

2. How, by receiving teachings from many different traditions, does this fit into an overall path to enlightenment? Whose path are you following?

The path of such great Gurus as Kyabje Kalu Rinpoche, Karmapa Rangjung Ripai Dorje, Kongtrul Lodro Taye, Khyentse Wangpo, Jetsun Taranatha, Karmapa Mikyo Dorje, Karmapa Rangjung Dorje, Glorious Khyungpo Nalgor, and Glorious Tsong Khapa, amongst others. All these great realized beings, in fact, studied and practiced a great many things, from a great many masters. In fact, that last mentioned teacher, as pointed out previously in this thread, was quite eclectic, having taking ordination with the Karmapa, studied Sakya tenets, practiced the Six Yogas of Naropa from the Marpa Kagyu, and the cycle of Mahakala Practices, amongst other practices, from the Shangpa Kagyu...but then, those who follow Tsong Khapa's path wouldn't need to be told of his history and practice.

To be Rimay means, to me, to appreciate the variety of methods, which are, after all, expedient means, and to practice that which one feels a connection with. It also means maintaining a connection with my Lama, who considers himself Rimay. It does not, however, mean running about and obtaining teachings and empowerments from any Lama who passes through town. In my opinion, this is okay, but it's impossible to practice everything one has been given. But one maintains respect for all, and does not denigrate other traditions or methods, regardless of who one studies with or takes empowerment from. I, myself, have had empowerments and teachings from all four schools, and I hold the pure blessings of the various genuine Dharma lineages in high regard, and would undertake no practice which denigrates or seeks to oppress or suppress any of them. From the point of view of practice, I maintain only a few practices which my teacher recommends, and for which I have an inclination.

3. Where is that path and how do you follow it? Who says definitively what it is?

Well, paths of practice are expedient....but I follow my Lama's advice, to the best of my ability. Though there are many Lamas who espouse Rimay views, this doesn't mean one runs around, making only glancing connections with a large number of teachers. You'll find that serious practitioners who claim to be Rimay develop strong relationships with a small number of primary teachers.

4. Presumably by receiving teachings of different traditions you will be receiving teachings that are based on different views of emptiness, for example, if you receive Sakya teachings you will be following the view of Gorampa and if you receive Gelugpa teachings you will be following the view of Tsongkhapa. How do you reconcile these completely contradictory views and how do you decide whose view to follow?

See my answer to your question number one, above, for some clarification on this.

But....you understand that "view" as you're describing it is a construct, conceptual elaboration, right? I don't "hold" to any conceptual construct too tightly, especially when I'm practicing. To answer your question directly, there is no reconciliation, really....there is merely a relaxation into the expanse beyond conceptual elaboration, when things are going right, that is!

It's worth noting that, in the realm of conceptual discourse, which is where your question belongs, Nagarjuna's writings have as their object, in large part, the refutation of a variety of Buddhist and non-Buddhist systems. In order for Nagarjuna to refute such systems, he first had to

develop an understanding of their positions. He did not just assert a certain position—instead, he studied and understood the basic premises of various systems, and then refuted those systems. I don't see why studying and attempting to understand various Tibetan formulations and elaborations of The Madhyamika, for example, would be a bad thing. We're all still learning, until we reach the stage of No More Learning. Right?

5. If each tradition of Buddhism has its own path to enlightenment, why receive teachings from many different traditions? Surely one path to enlightenment is enough and is less confusing than trying to integrate many different teachings? (for no real reason)

In actuality, each person has their own unique path, along with their own unique Karma. In reality, I see Vajrayana Buddhism as one great tradition, a multifaceted jewel, which can be viewed from infinite points of view. But I agree that each person must find their path, and there is the possibility of great confusion. But again, no one is really saying "Rimay" means integrating a bunch of disparate views or teachings into some unified whole. And, to be fair, I would ask you to ask your question of the great Tsong Khapa himself? Why did he feel the need to "integrate" various paths into an innovative system he developed? After all, it is said of all practices that I have encountered, including Heruka, or Guhyasamaja, etc., that "This is a complete practice which can take you to the Ultimate Goal." Simply stated, the great masters, headed by Buddha Shakyamuni, out of their kindness, have made available a myriad number of methods available. It is due to our karma, and our effort, diligence, etc., (which, some would say, boils down to our karma as well), whether a given practice will prove to be the Ultimate Benefit. I think you'll find some good answers to this question if you study Tsong Khapa's writings on Tantra.

I hope that helps.

363. Jimmy Marsden – October 22, 2008

Dear Cone,

I think we're agreed on at least two things:

- (1) We need to follow our Lama's advice to follow any path to enlightenment
- (2) While doing this, we need to respect the other traditions and ways of practice.

Your Lama is a Rimay practitioner so rightly you follow his advice. Mine is a Gelugpa who follows only the Gelugpa teachings that come from Je Tsongkhapa through his lineage Gurus Je Phabongkhapa and Trijang Rinpoche, so rightly I follow his advice and do the same.

The proof is in the pudding. I feel that I am making progress and am very content with my tradition, which works well for me. You likewise seem to feel the same way. We can both respect each other and keep practicing.

Wonderful.

364. Lineageholder – October 23, 2008

Dear Cone,

Thank you for your comprehensive answers to my questions and explanation of Rimay, it's not as 'free' as I first understood it to be. As you explained, it's not about running around receiving teachings from any Teacher.

On the points that you wrote:

If I correctly understand what you are saying, someone who is Karma Kagyu is always rooted in Karma Kagyu. They may practise some methods from the Nyingma tradition but it is integrated into the framework of their tradition. I also understand you to say that if you adopt a practice it is on the advice of your Guru, so I assume you would have one main Guru whose advice you rely upon?

I certainly agree that it is necessary to know the tenets of the various philosophical schools from the point of view of how they assert conventional and ultimate truths. We need to understand the Vaibashika, the Sautrantika, the Chittamatrin and the Madhyamika schools in order to arrive at the correct view of emptiness and its important to understand the differences between them. Gelugpas study the tenets of these schools partly within the context of Lorig (the nature and function of mind) but especially in the context of studying Nagarjuna and Chandrakirti's works on emptiness, such as *Fundamental Wisdom of the Middle Way* and *Guide to the Middle Way*

Those following Tsongkhapa place great emphasis on having a correct conceptual understanding of ultimate truth, whereas I understand you to say that when you practice you try to go beyond conceptions. That's a considerable difference between the Gelugpas and the other schools if the other three schools hold this view of an inexpressible non-conceptual Dharmakaya, however, everyone is free to practice in accordance with their own tradition and teachings.

I agree with Jimmy – we probably agree on more things than we disagree on. I'm certainly in favour of respecting all traditions and ways of practice while relying on one main Teacher and a smaller number of Teachers who share the same view, and I also think everyone should have the freedom to practise whatever they choose.

365. All Traditions are Rime – October 24, 2008

Anyone who wants to understand Rimay should read "Jamgon Kongtrul's Retreat Manual". Within the pages of this tome one can read about how in three years with careful balance and supervision one can build realizations by practices rooted in a variety of lineages.

Jamgon Kongtrul faced great obstacles in his time trying to promote such an open-minded program. If you read this book, you will understand how the label "purity" serves to marginalize rather than unite. True non-sectarianism requires at least a glance knowledge of other paths.

People who have their heads buried in books by only one author are attached to views. In no modern Buddhist tradition aside from NKT have I heard of monks studying teachings by only one teacher.

Theravada monks study the Buddha's Tripitaka in addition to commentaries by the likes of Buddhaghosa and works by modern masters like Ajahn Chah and Sayadaw U Pandita. In addition, monks from Ajahn Chah's tradition are known to attend the Dalai Lama's teachings and Ch'an retreats.

Mahayana bhikshus and bhikshunis in most of the Chinese and

Japanese traditions study the Mahayana Sutras in addition to kung-ans and commentaries by several different masters – Bodhidharma, Lin Chi and others. The sects in Japan that emphasize the teachings of only one master – such as Nichiren, are regarded by most Japanese as heterodox New Religious Movements with close-minded attitudes.

Even among the Gelug purists of the major monastic universities, as noted above, students study a variety of texts by several different authors, in addition to monastic manuals and teachings on Sutras and Lam Rims.

NKT is the only organization rooted in the Tibetan tradition where the books of only one master are used in the classes. FPMT, Shambhala, Jewel Heart, the Dzogchen Community, Nithartha – the list goes on and on – all these organizations use texts from a variety of sources and teachers.

NKT is alone in asserting that a complete path to Enlightenment is contained in the books of only one author – who happens to also be the only ordination master and the Guru of the whole tradition.

Would such a highly centralized, exclusivist approach not set up alarm bells? Especially when this is not the practice of any other Vajrayana tradition?

As to the revised ordination of NKT. Changes to the Vinaya must be done as part of a council – an assembly of senior monastics. Such unilateral changes to the Vinaya are also unheard of in the history of Buddhism. Thich Nhat Hanh, one of the main advocates of adapting to the Vinaya in modern times, formulated his precepts as part of a consultative process with several senior monks.

Geshe Kelsang took this step unilaterally. He has never given the specifics of what changes Trijang Rinpoche OK'd. Only a general statement about it being okay to change things.

Such unilateral decisions and centralized doctrine and practice reveal that in fact while the WSS and NKT accuse the Dalai Lama of autocracy, in NKT the buck stops with Geshe Kelsang. The Dalai Lama's decisions are far more consultative, in fact, than those that take place in the NKT. For example, he has said he cannot change aspects of the Vinaya without an agreement from reps of the various Buddhist traditions.

Geshe Kelsang has overstepped his position, in my view. He is neither a high Geshe (he didn't collect his certificate), nor a Tantric College graduate, nor a Vinaya scholar. Yet in his decisions, he wears the hats of all these positions.

366. Lineageholder – October 24, 2008

All Traditions are Rime,

I agree that all traditions should be Rime from the point of view of respecting all teachings and all traditions, but it's my choice to rely on one Teacher and, if you are practising the spirit of Rime which respects all paths and traditions, why are you criticizing this? Surely everyone has the right to practise the way they wish to? I won't criticize you if you decide to receive teachings from many Teachers because that's your right.

You say "people who have their heads buried in books by only one author are attached to views" but what if the teachings of that author cause one to drop attachment to all views? Don't you think that someone who thinks that the only way to enlightenment is to receive teachings from many teachers is also attached to views? There are many different paths in accordance with the karma of living beings.

I'd like to offer you a challenge: can you prove to me that the whole path to enlightenment is not contained within Geshe Kelsang's books? If you have perfect reasons to prove this I'd like to hear them.

It's your right to say that, in your view, Geshe Kelsang has overstepped his position, but then you go on to display spiritual snobbery by saying that he isn't a high Geshe and so forth as if that's all that matters. Was Buddha Shakyamuni a high Geshe or a Tantric College graduate, or a Vinaya scholar? What you're saying is that if Buddha appeared in this world today, you wouldn't take him seriously unless he met your expectations by having the highest paper qualifications! Isn't that a very ordinary way of viewing things? Do you think that Geshe Potowa, Geshe Langri Tangpa Geshe Sharawa and Geshe Chekhawa had paper Geshe qualifications? Do you view them as unqualified? Lama Yeshe wasn't a high Geshe either but it didn't stop him gaining deep understanding of Buddha's teachings and acting as a spiritual guide to thousands of students. Buddha's emanations can appear in any form to benefit others.

I think we have to be careful not to accuse others of being attached to views whilst being attached to views ourself. I'm including myself in that too.

367. All Traditions are Rime – October 24, 2008

You are missing my point, Lineageholder.

My point is the fact that NKT is the ONLY Buddhist organization in the Vajrayana tradition (perhaps the only Buddhist tradition at all in the world, I haven't studied enough to know) that uses the books of only one master as the final authority is dangerous. Why is the NKT approach so exclusive? Why does it buck the trend of the last few centuries of Buddhist practice in looking at a variety of texts in favour of the teachings of only one master?

It would seem that this is to consolidate Geshe Kelsang's authority within his own organization. This is deeply disconcerting and a point for those interested in NKT to examine very carefully. Why are no other Buddhist organizations in the West functioning in the same way? What does this say about NKT.

Why is Geshe Kelsang instituting this completely self-referential system for the first time in the history of Vajrayana Buddhism? Is this the act of a (according to NKT's website) "humble man"?

I have done some digging over the past couple of days as to how your organization operates on the internet, and this is what has led me to examine more carefully Geshe Kelsang's actions. Since I have your attention, how do you respond to the lies spread by your supporters that I uncovered in this thread?

DT : Are you aware of the demonstrations against the DL ?

Geshe XX : He has no right to ban the practice of Dorje Shugden. One does not have to ask for his permission to practice Dorje Shugden. In no way is it the practice of a worldly spirit. He and I both received the Dorje Shugden empowerment previously. It is as if he has become crazy and what he is doing is damaging to the Tibetan cause. It is really no good at all. Do not go to Nantes.

DT said at the time that neither the Ganden Tripa, nor this Geshe, planned to attend the DL's teachings in Nantes.

My response:

don't believe what you say about the Ganden Tripa's Center. Why? Look at this link:

http://www.thardeuling.com/evenements_bouddhistes_472.htm

If the person in charge (Geshe XX) felt that the Dalai Lama was bad and his disciples shouldn't go to the Nantes classes why, why the heck would his center's website have a banner on it linking to the Nantes teachings?

Don't go to the teachings students- but find the link on our website. I don't how you think people can believe such a contradiction. It is a against common sense. Please, people, visit the site and see for yourselves.

My only conclusion is that this exclusivist approach has blinded you to the rest of the buddhist world and led to tunnel vision which indicates WSS is willing to post anything to destroy the Dalai Lama. Your friend Dougal mentioned days ago in this thread he was still waiting for WSS to present documentation that the current Dalai lama is an impostor on the throne. It still hasn't been produced...

What are we to think, Lineage holder? How are we supposed to trust the motives of WSS and NKT supporters given your recent behaviour on the internet?

As for Geshe Kelsang's books, I haven't read enough of them to say whether they are valid or not. What I question is why a humble man would institute only his books as the study program in an organization, when no other lama has taken this step. If a uni professor asked his students to purchase a reading list made up entirely of his titles, what would you have us think.

My conclusion is that NKT and WSS think that anything goes in this debate as long as it furthers the aim of Shugden. My question if, if this isn't fundamentalism, what is?

368. All Traditions are Rime – October 24, 2008

Lama Yeshe was a great practitioner despite having no academic qualifications. The point is moot because he didn't try to single handedly change the Vinaya or introduce a world-wide movement based on his writings alone. He decided to show an example of humility. It's true Geshe Kelsang's papers etc. aren't the main point. However, since he's taken actions that indicate he has a large amount of authority, lacking these qualification makes these actions suspect in my view.

369. All Traditions are Rime – October 24, 2008

<http://blog.tricycle.com/?p=718>

Above is the quoted thread I was referring to with the false allegations.

370. Religious freedom! – October 24, 2008

Facts about the Dalai Lama's religious persecution and Human rights abuses!

Millions of Buddhist across the world carry out the practice of an ancient well loved prayer to the Buddhist Deity Dorje Shugden.

The Dalai Lama has illegally banned this prayer even though he himself practiced it for most of his life and was taught to him by his Spiritual Guide before him. Since banning the prayer in 1996, the Dalai Lama has

set about instigating and endorsing a series of non-democratic and vehement campaigns toward Shugden practitioners causing tremendous pain and great schisms within the Buddhist community worldwide.

His campaign has intensified since January this year when over a 1000 monks were unconstitutionally expelled from their monasteries, Tibetans-in-exile were forcibly intimidated to engage in public signature and swearing campaigns, and since which Shugden devotees have experienced having identity cards and visa applications withheld, they have been denied basic needs and necessities such as food, water and medical assistance, and there have been instances of thuggish attacks against persons and arson against their property simply because they wish to maintain their spiritual beliefs.

The Dalai Lama continues to campaign for support to seek religious freedom from the Chinese. Yet, millions of Shugden practitioners worldwide are also seeking religious freedom – from the Dalai Lama.”

371. Duldzin – October 24, 2008

Ever thought about why the Dalai Lama is acting in very unholy and un-Buddhist ways– even though he is supposed to be a re-incarnation of Avalokiteshvara –the Buddha of compassion? Is it possible that perhaps he is not the re-incarnation of Buddha of Compassion? Yes it is possible! Is it possible that the Shangri-la was never the Shangri-la westerners thought it was? Yes it is possible!

Perhaps the Dalai Lama is not really the Dalai Lama? Check out this really interesting article called ‘Reting Lama – How he chose the false Dalai Lama’. Explains a hell of lot!

Here is the web address;

<http://www.westernshugdensociety.org...lse-dalai-lama>

If that is a possibility – then it is also possible that the Dalai Lama’s actions and behaviour are completely contradictory to Buddhism or even to humanity! Check out this excellent article by Ron cook called ‘Six principal reasons why the Dalai Lama is not a Buddhist’ on

<http://www.westernshugdensociety.org...not-a-buddhist>.

It is hard to accept but the evidence is there if you care to look!

372. dougal – October 24, 2008

ATAR –

said i was waiting to “hear more”, not waiting for “WSS to present documentation”. i’m trying to retire, here. don’t misquote me.

this issue is not about NKT or Geshe Kelsang – you lot are just trying to deflect attention from **THE DALAI LAMA’S CRIME**.

it won’t work.

dougal out.

373. All Traditions are Rime – October 24, 2008

WSS website said it was 400 monks. Now you are saying 1000. You have not responded to my questions. I can see further participation here is useless. You are not concerned with truth, merely having a forum on which to re-broadcast the same old PR statements. Goodnight.

374. All Traditions are Rime – October 24, 2008

My final comment:

How can NKT or WSS expect anyone to take them seriously when the “facts” presented are inevitably variable and unverifiable. What a laugh this campaign is.

375. dougal – October 24, 2008

the biggest schism ever seen in Lord Buddha’s Sangha caused by the one man most people see as the most high-profile example of Buddhism?

hilarious.

376. All Traditions are Rime – October 24, 2008

Ummmm... Are you forgetting the Third Council? Learn some history.

377. Lineageholder – October 24, 2008

Dear All Traditions are Rime,

You said:



My point is the fact that NKT is the ONLY Buddhist organization in the Vajrayana tradition (perhaps the only Buddhist tradition at all in the world, I haven’t studied enough to know) that uses the books of only one master as the final authority is dangerous. Why is the NKT approach so exclusive? Why does it buck the trend of the last few centuries of Buddhist practice in looking at a variety of texts in favour of the teachings of only one master?

NKT follows the teachings of many Masters: Buddha Shakyamuni, Nagarjuna, Chandrakirti, Atisha, Geshe Chekhawa, Geshe Langri Tangpa, Milarepa, Shantideva, Je Tsongkhapa, Guntang Rinpoche, Kelsang Gyatso (the seventh Dalai Lama), Kachen Yeshe Gyaltsen, Longdol Lama, Je Pabongkhapa, Trijang Rinpoche and all the other Buddhist masters who have transmitted the teachings and who are quoted in Geshe Kelsang’s books.

NKT students do look at a variety of texts because many texts are quoted in Geshe Kelsang’s books. If you can show me that these teachers have been misquoted or that the methods taught in Geshe Kelsang’s books are not what was taught by these Teachers then there is some basis for disagreement. Otherwise, where is the problem? If Geshe Kelsang’s books perfectly transmit all the stages of the path to enlightenment, why is it not possible to attain enlightenment by relying upon these explanations alone?

I’ve read books by other Teachers in the Gelugpa lineage and none of them have contradicted Geshe Kelsang’s books.

I agree that NKT is a unique development of Buddha’s teachings in these times. Has any other author compiled all the instructions of Sutra and Tantra that lead to enlightenment before, and presented them in a

way that makes them easy to practise? Even the Dalai Lama has not done that.

Let me just ask you: Have never attended any of Geshe Kelsang's teachings? Have you have read his books? If not, then you have no basis to criticize GKG, the teachings or those who follow them. If you say that following the teachings of one person is 'dangerous', please give logical reasons why, not simply 'this hasn't happened before'

You seem to imply that Geshe Kelsang is on some kind of ego trip. If you met the man, you would realize how wrong you are. He doesn't view the teachings as his own. (unlike the way that Robert Thurman portrays all the benefits of Buddha's teachings as being attributable to the Dalai Lama). They are the teachings of the Ganden Oral Lineage, received from his own Teacher Trijang Dorjechang. If you read the preface to *Joyful Path of Good Fortune* you will see that he says that the teachings do not come from him but from Trijang Rinpoche. Does that sound like an ego trip to you? In contrast, if you check the Dalai Lama's website, you won't find any mention of his lineage or his Teachers. Both Geshe Kelsang and the Dalai Lama share the same root Guru but the Dalai Lama rarely mentions him, except to say that he was 'wrong'.

Who is the one who is showing pride and arrogance?

I doubt very much if even Buddha Shakyamuni would have claimed that the teachings he gave were his – he received them from all his Gurus through countless previous lives. No one owns the teachings, not even Buddha.

378. dougal – October 24, 2008

further – if you check NKT–IKBU Internal Rules, you'll see that GKG is due to retire in summer next year. he has systematically disempowered himself over the last few years, handing over effective control of the organisation he created to the Education Council, the assembly of all the Resident Teachers of NKT–IKBU Centers worldwide. this council, right now, has the power to remove GKG from office as General Spiritual Director of NKT–IKBU if his behaviour were to be found to be harmful to the development of Buddhadharma in this world.

he has consistently taught publicly and privately over the years that we need to apply wisdom in our reliance on our Gurus, and to check that their instructions are in accordance with Lord Buddha's doctrine. he has told his disciples directly that we *should not* blindly follow anyone, including himself, but that we should develop our own wisdom to discriminate correct advice to follow, and incorrect advice to reject.

sounds like the actions of an insecure, power-hungry despot to me, eh? what do you think?

you do think, right?

379. dougal – October 24, 2008

THE DALAI LAMA HAS LIED REPEATEDLY. HE HAS CREATED A SCHISM IN THE SANGHA. HE IS DESTROYING A PURE BUDDHIST TRADITION. HIS ACTIONS ARE STEALING THE RELIGIOUS FREEDOM OF THOUSANDS, IF NOT MILLIONS, OF PEOPLE. HE MUST BE STOPPED.

just in case you'd forgotten what this is about...

380. All Traditions are Rime – October 24, 2008

“this council, right now, has the power to remove GKG from office as General Spiritual Director of NKT–IKBU if his behaviour were to be found to be harmful to the development of Buddhadharma in this world.”

They wouldn't dare, and you know it. We have seen what happens to those who dare to question the actions of Geshe Kelsang:

Letter by Geshe-la to Lucy James:

“I am very sorry that you have not trusted me. Because you do not trust me I cannot work with you therefore my conclusion is that you should resign from being an NKT Resident Teacher.”

Was the committee consulted on this decision according to the NKT–IKBU internatl rules? If Geshe Kelsang asked for a teacher to be removed for questioning his actions, who would dare oppose him?

Guru devotion as taught in many Vajrayana traditions (I won't single out NKT in this) trumps any other sort of rules. In this case, anyone who broke Guru devotion in NKT would be ousted, this is very clear from the actions of your organization.

“NKT students do look at a variety of texts because many texts are quoted in Geshe Kelsang's books.”

Doesn't cut it – Tsongkhapa's books also contain quotes from many masters. His students still studied heaps of other texts. Your assertion does not change the fact that Geshe Kelsang is the first guru to instal a system of complete reliance on his tomes alone as the authority in his organization, in the entire history of Tibetan Buddhism.

“You seem to imply that Geshe Kelsang is on some kind of ego trip. If you met the man, you would realize how wrong you are”

I met him in in the USA in the mid 1990s before this mess. Although I practice mostly Karma Kagyu these days I have read several of his books: Joyful Path, Tantric Grounds and Paths, Understanding the Mind and Guide to Dakini Land.

“he has consistently taught publicly and privately over the years that we need to apply wisdom in our reliance on our Gurus, and to check that their instructions are in accordance with Lord Buddha's doctrine.”

I have attended 5 teaching events over the years with HH Dalai Lama in North America. He says exactly the same thing, and ironically it is this reasoning that he has used in order to explain why he disagrees with Trijang Rinpoche on Shugden.

“Both Geshe Kelsang and the Dalai Lama share the same root Guru but the Dalai Lama rarely mentions him”

To use your reasoning, how many teachigs of HH have you attended? Obvisously none, because he mentiones Trijang Rinpoche, Ling Rinpoche, Dilgo Kyentse Rinpoche and his other teachers with gratitude frequently. I doubt HHDL is the webmaster of his own website anymore than Geshe Kelsang is the webmaster of Kadampa.org

“If you say that following the teachings of one person is 'dangerous', please give logical reasons why, not simply 'this hasn't happened before”

Because when only one person's texts are used as the final authority for all teachings delivered in the temples of a world-wide movement it leads to stagnation and lack of flexibility.

“If Geshe Kelsang's books perfectly transmit all the stages of the path to enlightenment, why is it not possible to attain enlightenment by relying

upon these explanations alone?”

It would be the first time in the history of Tibetan Buddhism. And this statement of yours reveal why I feel his ego is involved here. Where did you learn this statement? Is this how your Geshe trained his students to respond?

“Has any other author compiled all the instructions of Sutra and Tantra that lead to enlightenment before, and presented them in a way that makes them easy to practise? Even the Dalai Lama has not done that.” Obviously you haven’t read many of the books by the Dalai Lama and the published works of the Dalai Lama’s teachings. They cover everything from the Lojong Teachings to the Guru Puja to Mahamudra to Madhyamika to Generation Stage practice. Do you have any idea how many transcripts and books by the Dalai Lama have been published and what topics they cover? Probably not...

“HIS ACTIONS ARE STEALING THE RELIGIOUS FREEDOM OF THOUSANDS, IF NOT MILLIONS, OF PEOPLE. HE MUST BE STOPPED.”

Nice practice of patience with the online “yelling”. How many are we talking about? NKT/WSS can’t even agree on the numbers.

–First it was 1000 monks in the monasteries.

–But some said 400 had been asked to stay away from the prayers.

–Then it was millions.

How many Tibetans live in India again? How many are Gelugpas? Then it was tens of thousands.... Pick a number and stick with it. The inability of your campaign to do even this reveals your lack of real knowledge about the whole situation.

“you do think, right?”

In turn yelling and making personal attacks. I can see why many on the web say it is pointless to engage with NKT “Dharma Students”.

“just in case you’d forgotten what this is about...”

My point is, why doesn’t NKT address the very real abuses within its own organization instead of attacking others on a situation it clearly has only shaky facts about. But instead, NKT promotes former sexual harassers to positions of power in this campaign:

Is NKT Going Crazy?

As previously discussed on this web site, NKT/WSS appears to be using a contrived Shugden controversy as a ploy to overthrow The Dalai Lama, either because Gyatso cannot recover from his Dalai Lama envy or because NKT/WSS – as many have reported – is aligned with the Chinese government against The Dalai Lama’s leadership of the Tibetan people (the jury is still out about whether NKT and the Chinese government are cooperating in their goals to remove The Dalai Lama).

Kundeling Rinpoche, the lead plaintiff in the lawsuit against The Dalai Lama in India (this lawsuit is endorsed by NKT/WSS) stated, “I approve the Chinese presence in Tibet. What we are living with the Dalai Lama today shows how authoritarian his theocratic regime must have been in the past. It was much more violent than what Tibetans are living today under Chinese rule...If we had to live with him (The Dalai Lama), we could have possibly been crucified.” The newscast in which Kundeling presented support for China’s occupation of and cultural genocide in Tibet also reviewed horrific graphic details of the brutal murders of 3 monks loyal to The Dalai Lama at the hands of Shugdenites (according to police in India). A 10/2/08 news story reported that

Tibet's capital is under heavy security, religious activity had mostly gone underground, and Exile groups say that "patriotic education" in schools and monasteries is requiring Tibetans to reaffirm their loyalty to the state and denounce the Dalai Lama. (for more information on this Shugdenite violence against associates of The Dalai Lama [click here](#))

NKT/WSS has just released a new attack against The Dalai Lama (a month ago, they said he was not a Buddhist; now, they are saying he is not The Dalai Lama).

September 29, 2008, about a month after proclaiming that The Dalai Lama is not a Buddhist, NKT/WSS's headline article claimed that The Dalai Lama (14th and current) was selected as the reincarnation of the 13th Dalai Lama based on deceit (the 13th Dalai Lama died in 1933). According to NKT/WSS's latest sorcery, The Dalai Lama is now – all of a sudden – a false Dalai Lama. Just as NKT/WSS twisted history to promote Shugden, it now twists history again to illegitimize The Dalai Lama (paralleling tactics of the Chinese government to end The Dalai Lama's influence over Tibet that a dozen Dalai Lamas have exercised for 400 years).

NKT/WSS claims that Reting Lama, worried about his position in Tibet's government, devised a scheme to select the wrong boy as the reincarnated 13th Dalai Lama in a Muslim village on the border with China (1938). When threatened with civil war, the ministers of the Tibet's government acquiesced to the blackmail. When it came time for Reting Lama to grant the false reincarnation his ordination vows, Reting Lama claimed he could not because so many people knew of his sexual and other immoralities.

Reting Lama selected his teacher, Taktra Rinpoche, to ordain and teach the boy. But, according to WSS/NKT, the boy never accepted Buddhism and showed no interest in any spiritual practice. Frustrated by his failures, Taktra Rinpoche selected two other teachers for the boy, Ling Rinpoche and Trijang Rinpoche.

For lying about his bogus selection of the new Dalai Lama, Reting Rinpoche was imprisoned and eventually confessed the truth to Tibet's Chief Minister. Reting Rinpoche died soon thereafter (May 8, 1947); NKT/WSS suggest that he was executed by the Tibetan government.

Because of fear that China was about to invade Tibet and the false reincarnation had improved his spiritual qualifications because of his teachings from Ling Rinpoche and Trijang Rinpoche, Taktra Rinpoche, Trijang Rinpoche and Ling Rinpoche persuaded the Tibetan government to delay removal of the boy as the reincarnated Dalai Lama.

In 1959, because of the Chinese overthrow of Tibet, the purportedly false Dalai Lama escaped to India to set up a Tibetan Government in Exile, which has hidden the truth about the false Dalai Lama, who (according to NKT/WSS) "for over forty years has spread only false information that has exaggerated the good qualities of this false Dalai Lama throughout the world. In truth, they are lying. Their policy of mixing religion with politics has caused great damage to the reputation of Buddhism in general. We can see how all of Lhamo Dhondup's (i.e., NKT false Dalai Lama) opportunities came from the supreme kindness of his two teachers – Ling Rinpoche and Trijang Rinpoche – yet how did he return their kindness? In *The Ocean of Truth Explained* it says: 'Later, in Dharamsala, India, Ling Rinpoche died of a heart attack because the Dalai Lama refused his request to stop giving encouragement that

Gelugpas should practise the Nyingma tradition. And Trijang Rinpoche died of a heart attack because the Dalai Lama refused his request to stop banning the practice of Dorje Shugden.”

In this amazing story of lies (according to NKT/WSS), NKT/WSS does not explain why Trijang Rinpoche went along with the purported lie which ultimately caused Trijang Rinpoche to die of a heart attack (NKT/WSS believes that Trijang was a reincarnation of Shugden/Tsongkhapa/Manjushri and that Shugden is a Buddha).

According to Zemey Tulku's Yellow book published in the 1970s, Reting Rinpoche was killed by Shugden for receiving Nyingma teachings. Notably, NKT/WSS asserts that “Ling Rinpoche died of a heart attack because the Dalai Lama refused his request to stop giving encouragement that Gelugpas should practise the Nyingma tradition. And Trijang Rinpoche died of a heart attack because the Dalai Lama refused his request to stop banning the practice of Dorje Shugden.” Apparently, consistent with Shugden lore and Pabongkha's depoloyment and promotion of Shugden to a Buddha to harm and murder, Shugden is a serial killer, who NKT embraces as its primary deity. Despicable.

The full Tibetan title of Zimey Rinpoche's text translates as 'Account of the Protective Deity Dorje Shugden, Chief Guardian of the Gelug Sect, and of the Punishments meted out to Religious and Lay Leaders who incurred His Wrath'. The book was published in 1973 but not circulated publicly until 1975. For the portion of the Yellow Book translated into English click [here](#).

The Yellow Book talks about Reting in glowing terms and acknowledges his recognition of the correct Dalai Lama. It says that things only went wrong when Reting took Nyingma and Dzogchen teachings.

YELLOW BOOK EXERPT

Regent Reting Rinpoche had to suffer punishment with the king's order. The misfortune was caused by the miraculous power of the Dharma protector great Dorjee Shugden. Let me explain. The fourth Reting Rinpoche, Ngawang Yeshe Tenpai Gyaltzen, offered the entire possession of Reting Ladang to the Tibetan Government and requested His Holiness the 13th Dalai Lama, Thubten Gyatso, not to search for the future Reting reincarnation. But His Holiness Thubten Gyatso returned everything back to the Ladang and asked them to search for the reincarnation. Accordingly the search party found the reincarnation in a simple family in Dakpo. This Rinpoche had made his foot prints on rocks. I saw one in the Reting monastery. One day while his mother was away the soup started boiling and overflowed from the earthen pot. So he closed the pot with his shoe lace. He displayed such miraculous powers while he was only a child. On the advice of His Holiness Thubten Gyatso, he was recognized as the 5th Reting Rinpoche and named Thubten Jampel Yeshe Gyaltzen. He was admitted to Sera Je College where he completed his religious education. When H.H. Thubten Gyatso visited the Reting monastery in the water- monkey year, it seemed that he left some instructions to Reting Rinpoche concerning the governance of the nation.

His Holiness the Thirteenth Dalai Lama passed away in the water-bird year. For about two months the Prime Minister and the Kashag held the responsibility of the Government. After that the General Assembly nominated the Reting Rinpoche, Gaden throne Holder Yeshe Palden and Yongzin Phurchok Jamgon Rinpoche for the regency. The Reting

Rinpoche's name was confirmed with traditional tests were done in front of Lord Avaloketeshvara in the Potala Palace. Accordingly he was enthroned as the Regent on the 10th day of the first month of the wood-dog year. Thus he held the responsibility to head the Gaden Phodrang, the Tibetan Government. He took particular interest in the construction of the tomb of the thirteenth Dalai Lama and the search for the next reincarnation. He personally went to the precious lake and saw the visions which gave clear signals of the reincarnation. He then recognized and enthroned the right reincarnation of His Holiness the Dalai Lama. Those were indeed some of his wonderful deeds.

On the fourth day of the tenth month of the earth-hare year, the Reting Rinpoche did the hair cutting ceremony of His Holiness the 14th Dalai Lama. In the last month of that year, he resigned from the post of regency after seven years of service. He had the traditional responsibility to uphold pure Kadampa tradition. His own monastery was the seat of Dromton Gyalpai Jungne. Moreover since the first Reting Rinpoche, Trichen Ngawang Chokden, tutor of His Holiness Kelsang Gyatso, the subsequent reincarnations preserved and propagated pure Gelug tradition. Many illustrious Gelug masters including Je Phaphongka exhorted and persuaded him to maintain and promote the stainless tradition of the great Lama Tsongkhapa. But the Reting Rinpoche did not pay any heed and he sought a number of hidden-treasure teachings of the Nyingma order from Tsenyi Tulku of Chamdo. He also received full transmission on Dzongchen from Sangye Dorjee. Thus the Reting Rinpoche departed from the tradition of his masters.

The final misfortune began to show up when the Reting Rinpoche had disagreement with the then Regent, Tadak. The government found evidence that the Reting Rinpoche had plotted against the life of the Regent Tadak. So, Kalon Surkhang Wangchen Gelek and Kalon Lhalu Gyurme Tsewang Dorjee went to the Reting monastery along with their force and arrested the Reting Rinpoche. Headed by Tsenyi Tulku, many monks from the Sera Je college revolted against the Tibetan government with arms. As the tension grew between the Sera Je College and the government, the latter increased its force and an intense fighting continued for days. Under the command of Kalsang Tsultrim, the government army fired at the Reting monastery and cause much destruction.

When the Reting Rinpoche and his friend Khardo Tulku was interrogated by the General Assembly, the latter confessed that they were guilty. The Reting Rinpoche also acknowledged his mistakes and pleaded for a chance to confess to the Regent himself. The appeal was sent through the Kashag with the endorsement of the General Assembly. But the appeal was rejected. The Reting Rinpoche was kept in Sharchen Chog under tight security with the officials, Lhungshar Orgyen Namdol and Rupon Kalsang Damdul in command. While he was in confinement, he suddenly passed away in the night on the 17th of the third month. No outsider had any knowledge of the cause of his death.

The Yellow Book also chronicles injuries, unending disasters and 22 other assassinations at the hands of Shugden against those straying from a sect of Gelug fundamentalists. On the other hand, the Yellow Book describes Pabongkha's recovery from strange dreams and poisoning caused by Shugden after Pabongkha abandoned Nyingma teachings and dedicated himself "to practice and propagate pure Gelug tradition free of defilements." Accordingly, Shugden serves to harm and murder enemies of fundamentalism but will protect those who promote

fundamentalism.

According to the Yellow Book, Pabongkha's conversion occurred after Chinese troops had entered Tibet, which would have been during the 1950s.

Will NKT/WSS give Shugden credit for The Dalai Lama's current illness and cancellation of his public appearances, and ultimately his death – the purported fate of other Lamas and government officials because they advised against Shugden worship?

On August 26, 2008, NKT's Lucy James described the Yellow Book as a "superstitious claptrap." This is remarkable because the book's contents are scripture-like teachings of Gyatso's root guru, Trijang Rinpoche about his training from Pabongkha (who elevated Shugden to a Buddha to harm and murder rival Lamas and government officials to promote a fundamentalist sect within Tibetan Gelugpa).

In his letter to the editor in Newsweek responding to two 1997 Newsweek reports about NKT's controversial campaign against The Dalai Lama, Gyatso wrote, "If the practice of Dorje Shugden is harmful then it follows that Je Phabongkhapa was not an authentic Buddhist master, and if he was not then there is no doubt that his heart disciples, Kyabje Ling Rinpoche and Kyabje Trijang Rinpoche (the Senior and Junior Tutors of HH the Dalai Lama) were also not authentic. These three Lamas are the most important Gelugpa Lamas of recent times. If these three are not pure Teachers then there is no doubt that the entire practice of the Gelug Tradition is invalid."

WOW. Gyatso's root gurus as well as many other Lamas and the Tibetan people have recognized that Shugden's purpose is harmful and murderous. And, Gyatso's reason to create NKT in England was that Tibetan Buddhism, particularly the Gelugpa, had degenerated ("invalid" according to Gyatso in 1997), thereby necessitating Gyatso's creation in 1990 of the only pure form of Buddhism in the world. Gyatso also claims that he is the only protector of Pabongkha's theology. Apparently, however, in 1997 Gyatso abandoned Trijang Rinpoche and Pabongkha because they were not authentic Buddhist masters. Gyatso's latest claim against The Dalai Lama (that he is a false Dalai Lama) indicates that Gyatso's schizophrenia is intensifying. NKT/WSS, representing Gyatso, claim surreal political melodrama: "Shugden practitioners are currently 'the Jews of Buddhism', a persecuted minority for no real reason." Next, Gyatso may blame lack of the world's support for Shugdenism the cause of global warming and financial melt downs.

Contradicting NKT/WSS's new attack on The Dalai Lama as fake, Gyatso wrote a dedication in Meaningful to Behold to The Dalai Lama (later editions removed this dedication).

If NKT/WSS is correct in its novel and new announcement that The Dalai Lama is a false Dalai Lama, then not only its lineage guru (Trijang Rinpoche) was lying in his recognition of the validity of The Dalai Lama, so have countless Tibetan Lamas and respected organizations, e.g., HH Karmapa, the current Trijang Rinpoche (reincarnation), the late Ling Rinpoche, the current Ling Rinpoche, HH Sakya Trizin, the late Minling Trichin Rinpoche, HH Penor Rinpoche, HH Phakchog Rinpoche, Kyabje Choden Rinpoche, Kyabje Lati Rinpoche, Kyabje Zopa Rinpoche, the late Kirti Tzeshap Rinpoche, the late and current Zong Rinpoche, the late and current Serkong Rinpoche, Khen Rinpoche (abbots) of the main Gelug monasteries:, Sera Mey and Jey Monasteries, Ganden Shartse and

Jangtse Monasteries, Drepung Gomang and Loseling, Tashi Lhunpo, Dzongkhar Choede, Namgyal Dratsang, Dialectics Institute, and more , as well as hundreds of millions of Buddhists around the world, hundreds of Buddhist monasteries and organizations, the Nobel prize organization, thousands of academic researchers, thousands of book stores around the world, hundreds of newspapers and book publishers, over a billion non-Buddhists, and at least a hundred heads of state. In effect, NKT/WSS under Gyatso's 'leadership' claims virtually everyone else in this world and many living beings Gyatso considers as enlightened are lying. Preposterous, just as Gyatso's worship of Shugden's mythic supremacy.

Without coroner reports, it cannot be determined whether the NKT/WSS diagnoses are correct of heart attack deaths caused by The Dalai Lama instead of coronary artery disease or other medical pathology. The Dalai Lama has never been criminally charged or found guilty of the murders purported by NKT/WSS to have been caused by The Dalai Lama. It would appear, therefore, that once again, NKT/WSS is publishing libel against The Dalai Lama about never-before alleged or adjudicated criminal conduct. Is anything NKT/WSS says against The Dalai Lama true? Probably not. Is anything NKT/WSS says about the basis for Shugden worship as a Buddha true? Probably not.

Since Gyatso abandoned Tibetan Buddhism because in his view, marketed as a Buddha's view by NKT, that Tibetan Buddhism is degenerate, Gyatso's battle with The Dalai Lama (who Gyatso considers a false Dalai Lama) is clearly a battle to overthrow The Dalai Lama. Thus, NKT protests along side Chinese government representatives at The Dalai Lama's public appearances (their goals are the same).

Interestingly, in 2000, The Dalai Lama (who NKT/WSS considers fake and not a Buddhist) refused to accept the validity of the 2 year old boy installed by the Chinese government as the reincarnation of Reting Lama. (Also, China kidnapped the rightful Panchen Lama and installed its puppet in 1995 to mandate Shugden worship as a tactic to diminish The Dalai Lama.)

In an open letter to The Dalai Lama, Reting Hutuktu representing himself as the 6th Reting, a Tibetan not installed by China's government as the living reincarnation of the 5th Reting Lama, wrote July 2006, (selections; for full letter click here)

"Great lies have been circulated about my former incarnation, circulated by those who seek to hide their wrongdoings and evil nature. Foul propaganda was spread to denigrate the 5th Reting Hutuktu and to muster support for the slaughter of his disciples.

All that you have by way of authority was initiated and bestowed by my predecessor at great sacrifice to himself. Your family enjoyed his protection, and that you even survived at the hands of your captors is owed to his blessing.

Although young at that time you are none the less the true incarnation of the Dalai Lama and as such have the presence of mind to discern for yourself.

Shugden lies at the heart of all the discord. Shugden is the sole source of the conflicts during my reign.

Your thirteenth incarnation, great and strong, who was the source of refuge to my own incarnation, led fearlessly the battle to cast Shugden

from the hearts and minds of all would-be dharma practitioners. You as the great Thirteenth rebuked the root of the poisonous lineage at that time only to become caught in the branches of that poisonous lineage tree in your next incarnation!

Trijang was the force who spread the doctrine of downfall to all peoples of high and low status, Tibetan and of other races. The greatest servant of Shugden in our entire history, he succeeded in destroying the living tradition of Je Tsong Kapa. This fact is obvious to any person who studies logic with a clear mind.

May all beings that seek true Dharma meet with authentic and qualified teachers and not fall into the hands of spiritual rapists and frauds.”

NKT's Shugden heros Trijang and Pabongkha have some explaining to do.

Postscript:

A poignant comment was posted about NKT's new attack a few hours after its publication:

Firstly, from a personal perspective, I see the NKT's highly politicised attack on HH for 'mixing politics with religion' as ludicrous. How could it be otherwise? HH is the spiritual and temporal leader of the Tibetan peoples. 'Spiritual AND temporal'. I therefore see no reason for HH NOT to mix politics with religion—that's his job.

Secondly, it should be remembered that Reting Rinpoche, who was HH's earliest mentor and who had strong Nyingma leanings, eventually died in the hands of the Tibetan establishment, an establishment which was largely controlled by two of Pabonka's closest disciples, Taktra and Trijang Rinpoche. The murder of Reting was a clear act on the part of Pabonka's descendants to regain control of Tibetan religion/politics after the Thirteenth had dared to speak out against the Gelug political establishment/Pabonka/the practice of DS. Just as Pabonka himself immediately siezed the opportunity to reinstate the practice of DS in Gelug monasteries after the death of the 13th, his descendants attempted to further re-establish their influence through persistent attacks on, and the eventual murder of, Reting at a time when HH was still very young and perhaps naive about the political machinations of those appointed as his teachers and advisors.

In repeating these attacks on Reting, the NKT are simply continuing the battle of that small group of Gelug fundamentalists who, for the last three generations, have been trying to sieze back the power that was taken away from them during the reign of the 13th. They therefore show themselves to be exactly what they are: megalomaniacs intent on controlling Tibetan Dharma at the expense of the genuine followers of the four major Buddhist traditions. This is exactly what Pabonka was up to and, perhaps through a little too much unquestioning devotion and a little less political intent, Trijang after him. In attacking Reting, the NKT are simply demonstrating to the world that they are the descendants of that small group of Gellug fundamentalists who had been playing politics with Tibetan religion for centuries. They are clearly the inheritors of a perverse and highly politicised approach to Tibetan Dharma first demonstrated by Pabonka and his disciples. Talk about the pot calling the kettle black!

NKT

If The Dalai Lama is Not The Dalai Lama, Why Do You Call Him The Dalai Lama?

NKT's US spiritual leader Dekyong protesting The Dalai Lama reading NKT's assault weapon, The Tibetan Situation Today

Editor's Note:

October 2, 2008, a couple days after this essay was posted, a Shugdenite blog response was published ([click here](#)).

The proffered distinction between NKT and WSS is not credible. Note the photograph above showing Dekyong, one of only 2 'Gen-las' in NKT, the highest rank in NKT below Gyatso. See the photograph below for Gyatso's other Gen-la (who Gyatso selected as his heir) is pictured at a protest also displaying The Tibetan Situation Today. In April, prior to the wave of protests, Gyatso wrote "I personally will organise demonstrations against the Dalai Lama directly. I requested Kelsang Pema and Kelsang Thubchen to do this job for me and they have accepted." Pema is the lead PR agent and media spokesperson for the protests.

A statement relied upon by the blogger is precious – "There are potentially hundreds of thousands of WSS supporters worldwide and over the coming months (or years if needs be) they will engage in more and more activities to bring the Dalai Lama's unlawful and unconstitutional actions to light..In May 2008, at the Spring Festival at Manjushri Kadampa Meditation Centre, Geshe Kelsang Gyatso (the Spiritual Director of the NKT) explained that he was supporting these demonstrations because the spiritual lives of Shugden practitioners throughout the world are in danger and he wants to help them..Finally, it is worth noting that NKT practitioners are free to attend the demonstrations or not as they choose (and they do choose), as these have nothing to do with the NKT organization." In April, Gyatso fired the most senior Kadam in NKT, Lucy James, for questioning the potests and not supplying anyone from NKT in Florida for the Colgate protest. Also, in April, the Administrative Director for Lucy Jame's KMC in Florida resigned because of the political nature of Gyatso's protests. October 2, NKT/WSS sent the Tibetan Government in Exile (in India) another ultimatum like it did in April – stop The Dalai Lama or the protests will continue (for letter [click here](#)).

"According to a NKT insider, "I was under the impression everyone was aware WSS is based at Manjushri run by Neill Elliott under Gyatso's instructions. I was sitting next to him when he was talking to Pema organising future demos. At the moment he has been asked to attack HHDL in anyway he can ie his teachings, speeches etc from Gyatso. Under him are 2 sangha and Lucy James. Everyone is aware it is Neill. I was living there when it was set up. It was discused openly enough." (Neill Elliott, aka Thubten, is one of the Gyatso heirs involved with sexual abuse as a senior NKT monk; the next Gyatso heir caught up in sexual abuse is Stephen Wass, aka Samden)."

Clearly, NKT has some house cleaning to do. Now, if you can tell me in all honesty the above paragraph sent to NKTworld is a fabrication, and you have first hand knowledge of this,I will listen.

Otherwise, arguing religion with you is as pointless as arguing it with my cousin. (My cousin is a Jehovah's Witness).

Good day.

381. Friendoftruth – October 31, 2008

I would like to enter this lengthy discussion just to recall some simple facts.

Since March 1996 there is a political/religious ban against a Deity and against its practitioners.

The Draft Constitution of Tibet, supposedly for a future democratic Tibet, was changed in order to ban the Gelugpas practicing Dorje Shugden from public offices.

Tibetan families and Tibetan monks around the world are being demanded from the Tibetan organizations following the injunctions of the Dalai Lama and the TGIE to take an oath against the Deity in front of other deities and to swear that they are not going to have any human relation whatsoever with the practitioners. The repercussions of this segregation in the daily lives of people that are utterly dependent on their community are difficult to describe –and to imagine too, unless you are Tibetan.

This simple list contains just words. These words have been repeated in so many blogs around the world that they might not be rendering any more the sound of suffering, the anguish of the ostracized, that they should, instead, convey.

The Dalai Lama has been inflicting immeasurable pain in his own people and also in many like myself, a non Tibetan practitioner, that love him dearly and are crushed by his actions.

I sincerely do not think it's proper to back the Dalai Lama in his wrong behaviour. If the Guru–disciple relationship makes you incapable of condemning his actions then it would be decent to just keep quiet. I'm not even talking about Buddhist behaviour, just plain human decency, a minimum or respect for those suffering from the Dalai Lama's actions.

I suggest that we all sincerely pray and dedicate our merit –also– for the end of this sad tale, this religious tragedy.

Best to all.

382. namkhah – October 31, 2008

Friendoftruth: Do you know the annual salary range of these TGIE 'public offices'? It is probably less than you get in a month, maybe even weekly. The vicarious anguish you feel from your upholstered western seat is misplaced. All these so-called reports from foreigners are highly overblown, it's a sort of compassion imperialism you are preaching after having cherry picked the bits of Tibetan culture you like.

383. Friendoftruth – November 1, 2008

Dear Space,

There is a Mexican saying: "Hot pepper in the other person's eye doesn't hurt".

You are probably young and inexperienced, and hopefully quite at ease in life. You still don't know the true suffering of suffering. When it will come, and it will come, such is the nature of things in this world, may be then you will learn to respect the pain of others.

The Draft Constitution information it's just an objective example of the

political persecution. A civil rights transgression.

The religious part and the human side of this tragedy you don't understand. Enjoy your beatific ignorance, it will pass.

384. TheFinalTruth – November 1, 2008

Dear Friendofthetruth,
I think you read far too much of NKT propaganda.

It is very true what they claim "are just words". By continuously repeating "these words" "in so many blogs around the world" they become not more true nor turn their words magically into facts. NKT can play the "the sound of suffering" well, there is no doubt about it, and WSS can ostracise "the sound of suffering" in multiple blogs, comments and websites, yet it does not become more true of a fact.

Instead of requesting to stop to "back the Dalai Lama" it would be better NKT members stop to back Kelsang Gyatso. It is he who "has been inflicting immeasurable pain in his own people" by misinforming them, misleading them, by oppressing their religious freedom, and teaching them that the Dalai Lama is the "enemy of the pure Buddhadharma" while suggesting indirectly he is the last pure lineageholder of Je Tsongkhapa, and leading NKT devotees to a distorted view on Tibetan Buddhism, the role of NKT, and himself. What a tragedy.

I agree with you:

"If the Guru-disciple relationship makes [NKT members] incapable of condemning his actions then it would be decent to just keep quiet. I'm not even talking about Buddhist behaviour, just plain human decency, a minimum of respect for those suffering from [Geshe Kelsang's cultish] actions.

I suggest that we all sincerely pray and dedicate our merit –also– for the end of this sad tale, this religious tragedy.

Best to all."

385. TheFinalTruth – November 1, 2008

I meant:

NKT can play the "the sound of suffering" well, there is no doubt about it, and WSS/NKT devotees can orchestrate "the sound of suffering" in multiple blogs, comments and websites, yet it does not become more true or a fact, just because they "have been repeated in so many blogs around the world".

—

BTW, it is NKT who is oppressing religious freedom by banning other than Kelsang Gyatso's book as the object of study, by actively discouraging members to go to other Buddhist teachers, or to read other Dharma books than those of Kelsang Gyatso, by banning the veneration of the Dalai Lama, by banning the Vinaya and the texts of Atisha, Tsongkhapa, the Kalachakra Tantra and many many other Dharma treasures, and by oppressing the own members to raise their concern about NKT's own internal scandals etc. What a mess!

I agree again with you:

"I suggest that we all sincerely pray and dedicate our merit –also– for the end of this sad tale, this religious tragedy."

Best to all.

386. TheFinalTruth – November 1, 2008

Williams, Professor of Indian and Tibetan Philosophy, states:

"The Dalai Lama is trying to modernize the Tibetans' political vision and trying to undermine the factionalism. He has the dilemma of the liberal: do you tolerate the intolerant?"

<http://www.tibet.com/dholgyal/CTA-book/chapter-5-4.html>

And Makransky, professor of Buddhism and Comparative Theology at Boston College, states:

"A stunning recent example of this: some Tibetan monks who now introduce Westerners to practices centred on a native Tibetan deity, without informing them that one of its primary functions has been to assert hegemony over rival sects! The current Dalai Lama, seeking to combat the ancient, virulent sectarianisms operative in such quarters, has strongly discouraged the worship of the "protector" deity known as Dorje Shugden, because one of its functions has been to force conformity to the dGe lugs pa sect (with which the Dalai Lama himself is most closely associated) and to assert power over competing sects. Western followers of a few dGe lugs pa monks who worship that deity, lacking any critical awareness of its sectarian functions in Tibet, have recently followed the Dalai Lama to his speaking engagements to protest his strong stance (for non-sectarianism) in the name of their "religious freedom" to promulgate, now in the West, an embodiment of Tibetan sectarianism. If it were not so harmful to persons and traditions, this would surely be one of the funniest examples of the cross-cultural confusion that lack of critical reflection continues to create."

Maybe, Friendofthetruth, "you are probably young and inexperienced" and under the influence of a Tibetan monk "who now introduce Westerners to practices centred on a native Tibetan deity, without informing them that one of its primary functions has been to assert hegemony over rival sects!"....

"The religious part and the human side of this tragedy you don't understand. Enjoy your beatific ignorance, it will pass."

387. namkhah – November 3, 2008

Friendoftruth: I grew up in India, I think I know the difference between bourgeoisie western sentimentality and human (and animal) suffering both mental and physical. Also at 53, I have some experience of life, not to mention considerable years exposure to Buddhist teachers. Yet I am still a beginning student and consider humility to be admirable, which perhaps is why the arrogance of NKT astonishes me so profoundly.

388. Lineageholder – November 8, 2008

Dear namkhah,

Some simple facts for you to consider:

1. Geshe Kelsang has never said that the Dalai Lama is the enemy of Buddhadharma. It is easy to come to this conclusion for yourself when you consider that the Dalai Lama's actions are the same as Devadatta's, a schism in the Sangha, and just as harmful.
2. Geshe Kelsang has never said that he is the he is the last pure lineageholder of Je Tsongkhapa or has ever implied it. It is sadly true that if there are pure Teachers of Je Tsongkhapa's tradition in Tibetan Buddhism they have to subjugate themselves to the Dalai Lama's political wishes and keep their practice of Dorje Shugden secret.
3. You seem to talk as if the NKT were the only body of Shugden practitioners who have a problem with the Dalai Lama's banning of the practice. This is simply not true. The Western Shugden Society (WSS) is an alliance of all Shugden practitioners who wish to oppose the Dalai Lama's political actions in this regard. The WSS has both Western and Tibetan members. Many Tibetans were unable to attend the demonstrations against the DL but they supported the WSS materially by donating money to supporting the activities. WSS and NKT are not the same.
4. As soon as the DL gives religious freedom to Dorje Shugden practitioners, WSS will dissolve and that will be the end of the matter. There is no politically motivated opposition to the DL – WSS was formed only to solve the Dorje Shugden problem. No-one has anything personally against the DL and he is free to do as he chooses within his own tradition as long as it doesn't adversely affect the spiritual practice of others.

389. namkhah – November 10, 2008

Dear Khorwa Lineageholder: Don't try to snow me, mate, I'm from the Land of Snows.

WSS press speaker: Kelsang Pema (NKT)

WSS front man and leader in the USA: Kelsang Khyenrab (present successor of Geshe Kelsang Gyatso)

WSS front woman and leader in USA: Kelsang Dekyong (NKT USA representative)

WSS front man and leader in Germany: Kelsang Ananda (NKT representative in Germany)

Geshe Kelsang Gyatso, founder of the New Kadampa Tradition, has requested all his students by email to participate the WSS protests.

390. Jimmy Marsden – November 12, 2008

To answer Namkhah's post, please check out this first-hand account of a WSS demonstration:

<http://www.wisdombuddhadorjeshugden.blogspot.com/2008/08/conversat-with-tibetan-western.html>

From a Tibetan who dared to stand up and demonstrate:

"They accuse us of being Chinese agents and against Tibet, but we love our country. Of course we want a free Tibet. This is why we bring the Tibetan flags to our demonstrations. It is because of the Dalai Lama's words that we have been thrown out of Tibetan exile communities. Now we are like refugees among refugees."

All of a sudden, the atmosphere in the bus changed and the Tibetans

began speaking amongst themselves in hushed tones. Some of them started texting and making phone calls. Clearly something had come up.

One of the Tibetans who spoke good English came and sat down next to me and explained that they had just received a text. All their photos had been posted on the wall of a Tibetan restaurant in Queens, wanted posters, along with sentences such as: “These people are paid by the Chinese”, “These people are bad”, and other implicit and explicit threats.

For a while the Tibetans discussed what to do, but then they decided that they could not run from this.

As Lobsang explained to me: “Where am I going to go now? I’ve already left India for America. There is no place else to run. Now is the time for me to make my stand. I have to do this even though I have a mother in India and they have threatened her, and told her that she must stop all contact with me, her son. My wife and children don’t want me to do this but I feel I have no choice. The Dalai Lama and his government and security forces are destroying our lineage. They are killing our Gurus.

We have to take these threats in Queens very seriously. They have killed people. For example, it is an open secret — everyone in the Tibetan community talks about this — that Dagom Rinpoche was quite possibly poisoned in 2006. Two or three days afterward, one of the oracles of Dorje Shugden was killed in similarly mysterious circumstances. They can use sophisticated poisons; after all they are trained by the CIA. When two young and healthy pro-Shugden leaders die for such unexplained causes, this is a strange coincidence. [NB No autopsy was performed and the cause of death remains unknown.]

Lobsang continued: “Most of the Tibetans on this bus do not have family in India. Their families are in Tibet. Most Dorje Shugden practitioners in the West who still have families in India feel that they are not able to stand with us in public demonstrations because it puts their families in danger. However, they call me and thank me for what we are doing. They say they want to help, for example with money.

There are hundreds of Tibetan Dorje Shugden practitioners in the New York area. There are hundreds in the Madison area. All of them are behind us, but mostly they cannot show their support in public.

In Tibet, there are still whole regions where people practise Dorje Shugden and so there is no danger in those areas at this time. However they have begun to bring the oath swearing to Tibet as well.

They are very skilful. They have one piece of paper that is kept hidden and the other one that is legal. The secret one is the Dalai Lama’s saying that you have to sign this. The legal one is how would you like to have a vote in which you decide whether to do this or not?

Most of the Tibetans here used to be monks. We were all forced to leave our monasteries after what happened in 1996 when the Dalai Lama first implemented and enforced the ban on Dorje Shugden.

For example, for one of the Tibetans, what took place during the New York demonstrations [when thousands of Tibetans started shouting and pelting us with spit, water bottles and coins] was nothing in comparison to what happened to him in India. He said: “Oh that was nothing. When the monks demonstrated against the ban in 1996 in India, we were

pelted with stones and sixty monks had to be taken to hospital.”

All we want to do is practice our lineage in peace. Lately the Dalai Lama has been giving a new justification. He says: “I give religious freedom and they take it away.” This is completely untrue. We don’t want to restrict anyone’s right to practice their religion. Why should we? We are just trying to protect our own lineage from being destroyed. Now we need to make a stand. We had a big meeting in which we decided this and now we will see it through. What else can we do?

All of us on this bus and elsewhere have had to flee India for America. Now that they are bringing in the signature campaign and destroying our lineage even here in America, I have nowhere else to run to. When you know that they are destroying your lineage and killing your Gurus, you have to make a stand. I have no choice. I don’t care if I myself die. Of course I am worried about my wife, children and mother. But I have taken out life insurance so then I don’t need to worry.

Many of these people here don’t have a wife or children because they used to be monks until they were expelled from their monastery and home. I used to run my own monastic community. A small monastery that practiced Dorje Shugden. Now I work twelve hours a day, six days a week, in a restaurant.”

[Another Tibetan, who was actually a Rinpoche, laughingly told me that he used to debate for twelve hours a day in a monastery. Now he spends twelve hours a day cutting vegetables.]

Lobsang continued: “We were very happy to come to America because at least we have freedom here to do our spiritual practice. But even now here in America we are completely ostracized from our communities. My child cannot go to a school where there are other Tibetan children because they have been told to ignore any child connected with a Dorje Shugden practitioner.

We have been discussing these threats against us in Queens. And we have made a decision. We will contact Radio Free Asia and let them know that these threats have been issued and let them know that if anything should happen to any one of us, it will be the Dalai Lama’s responsibility. Previously we would never have said it like this but now we have no choice. It is his responsibility to protect his people but instead he is doing the opposite.”

I reflected to myself on the reasons articulated in the recent New York Times article for the Dalai Lama’s defence of his position on the practice of Dorje Shugden, where he had said that 99 percent of his people are with him and only 1 per cent against him. He said: “I am for freedom of expression so let them have freedom of talk.”

It is considerably more than 1 percent of his people who are against him. Once upon a time, the practice of Dorje Shugden was relied upon by almost every Gelugpa, which was the largest of the four schools of Tibetan Buddhism. However, even if it was only 1 percent, any normal Western politician would actually have said that the 1 percent is very precious to our democracy and that they need to be protected. They wouldn’t just be given freedom to talk but freedom to practice.

The Dalai Lama’s statement “give them freedom to talk” was actually patronizing and dismissive and clearly did nothing to curb the anger of the Tibetans listening to him, who came out in New York and promptly attacked us. It is amazing how people are bedazzled by his words and

overlook his contradictory actions.

I thanked Lobsang for his explanation and first-hand stories. He replied: "I know it is useful to hear personal first-hand accounts. When you just read the various words, it is easy to develop doubts and therefore we feel the need to tell our stories."

391. Jimmy Marsden – November 12, 2008

Sorry, meant to mention also: Pictures of the Wanted posters and the Shugden monks brutalized in the 1990s during their peaceful demonstration can also be found on that blog article:

<http://www.wisdombuddhadorjeshugden.blogspot.com/2008/08/conversat-with-tibetan-western.html>

392. namkhah – November 12, 2008

Some people are on the payroll, simple as that. Shame for you the present Tomo Geshe Rinpoche (I am not referring to the American woman) will not be a Shugden practitioner, on the other hand, unlike Trijang's namesake, he will actually get a proper Buddhist education. Who's left? Ganjong...what a joke.

393. namkhah – November 12, 2008

Marsden: Wanted posters happen after brutal cult murders and multiple death threats, there is nothing unusual about that. There's still an outstanding Interpol warrant on Shugdenites, see previous posts.

394. Friendoftruth – November 13, 2008

One thing, one has to admit, the Dalai Lama and his followers have in common: their liberality about the notion of truth. It seems that this poor truth has been reduced by them to a fonction quite simple: if it serves us, we use it, if not, we deny it, if necessary, we invent it.

I am writing these words with shame. That a Buddhist has to point a finger and call other people manipulators of truth is quite sad. I beg the pardon of the readers who are reading these posts in order to try to find the truth. I am only doing this for the sake of truth. This is nothing personal. There is a sublime tradition that some are trying to destroy, there are Lamas that some are trying to demean, there is a Deity, so beneficial, that is being sacrilegiously slandered. I'm sorry, my Western upbringing does not allow me to shut up and allow this to go unnoticed.

This issue is also destroying among many immature people the best of our Western heritage, the heritage of the "other" Enlightenment. That people around here belonging to nations without tradition of human rights find it normal what the Dalai Lama is doing... it's understandable. That people brought up in democracy follow the Dalai Lama in his unrelenting civic and religious persecution of a sector of Tibetans and Tibetan Buddhists is astonishing and again, sad, very sad.

In March 1996, the Dalai Lama pronounced a ban against the Buddhist deity Dorje Shugden, declaring that worshipping this Deity posed a "danger to his life and the cause of Tibet."

THE BAN

Tibetans, at least Tibetans post-1959, worship the Dalai Lama, and the idea that this king-priest-father of the nation could be in danger makes them crazy, because for some reason they have transformed him in the sole owner of their identity. Talk about cults! That's why the Dalai Lama has deliberately given as a reason for justifying the ban on Dorje Shugden, the outlandish and cruel accusation that the worshipping of this Deity was putting his own life in danger. No doubt, a ban proclaimed on the basis of such accusation triggered the heaviest of discords among Tibetans and the relentless persecution of the Gelugpas faithful to their religious commitments.

Now, let's see a few of the things that happened right after the proclamation of the ban in March 1996.

His Private Office issued a decree for everyone to stop practising Dorje Shugden, with instructions to make people aware of this through government offices, monasteries, associations, etc.

The Assembly of Tibetan People's Deputies (Parliament) passed a resolution banning the worship of Dorje Shugden by Tibetan government employees.

The Dalai Lama personally encouraged the Tibetan Youth Congress and the Women Association to enforce the ban.

Consequently a group of nuns dragged into the street a Dorje Shugden statue, consecrated by some of the highest Tibetan Lamas, by using a rope attached to its neck. They spat at the statue, sat on it, broke it up into pieces, and threw the remains into the town's garbage dump.

The Tibetan Freedom Movement and the Guchusum Organization barred the worship of Dorje Shugden among their members.

All government employees were ordered to sign a declaration to the effect that they do not / will never worship Dorje Shugden. Those who didn't comply lost their jobs.

The Tibetan Department of Health gave a special notice to doctors and staff:

"We should resolve not to worship Shugden in the future. If there is anyone who worships, they should repent the past and stop worshipping. They must submit a declaration that they will not worship in the future."

Employees of the Tibetan Children's Village were urged to take oaths against Dorje Shugden.

The Dalai Lama made it mandatory for administrators and abbots of all major Tibetan monasteries to enforce the ban. A campaign of intimidation and forced signatures set the stage for many acts of violence against the practitioners in the various monasteries. Through his private office the Dalai Lama commissioned Sera Je monastery 21 days of wrathful exorcisms against Dorje Shugden and his practitioners.

The Tibetan Youth Congress implemented the ban in every Tibetan settlement, with house to house searches, desecration and burning of statues, paintings, and other holy objects.

THE DENIAL

All of this and much more happened in the first two months after the

ban.

Then some voices from the West started asking questions, wondering what was going on.

As a result, on May 14 1996 the Kashag (Tibetan Cabinet) issued a statement declaring that nothing resembling a religious suppression had ever taken place.

This was the first denial.

From that time on the Dalai Lama, the Tibetan government in exile and all Tibetan institutions never stopped the persecution of the faithful Gelugpas, simultaneously denying that the ban ever even had existed.

Something must be really bad, if one follows the symptoms.

How do you explain that after those and myriad similar documented facts –documented ad nauseam– the Dalai Lama and his followers deny that there ever was a ban, and that there ever was a persecution?

The answer is simple: the denial is the best declaration of guilt. The denial is the symptom of guilt.

The facts are clear and proven, the proofs are there. To deny them only shows that the Dalai Lama and company perfectly know that in our culture what he has done, what they have done, deserves public condemnation.

What can we say more?

Go on denying.

Of course, they do more than denying.

They invent truths.

Cult murders? Interpol? But who declared that those murders were cult murders? Who pointed to the police that poor monk Chimey Tsering and the handful of dedicated monks whose only crime was to try to help the victims of the Dalai Lama through the Charitable Shugden Society? The Dalai Lama and his government, of course. It suited their purposes, to accuse the faithful Gelugpas, so they accused them.

After so many years, where are the “shugdenites” condemned by the Indian courts? They were not condemned.

After so many years, where are the “shugdenites” that nobody arrested? Conveniently disappeared in the mists of the Tibetan plateau? Of course. Who said? The Dalai Lama and his government.

Obviously the Dalai Lama and the members of his TGIE were there when the murders happened and they saw everything. Why they didn't intervene to defend those monks nobody knows. Ah? They weren't there? Sorry! Of course, if they weren't there then they could not have helped them. But if they were not there, how come they immediately, immediately phoned the Indian police and accused the members of the Dorje Shugden Charitable Society of the crimes?

What can we say more?

Go on inventing the truths that suit your purposes.

A rather arcane sectarian dispute? May be. But the persecution is not a

dispute, it's a persecution. And it's not arcane, it happens in the present tense, in day light.

A child can understand it.

Actually, a child –a Tibetan child– not long ago astonished her teacher in a New York high school, explaining in a paper that the Dalai Lama was a tyrant and that he persecuted people for his religious beliefs. The adult members of her family were astonished, they had not talked to her about the issue. She had heard, and what she heard was simple enough for her to understand. You believe in Dorje Shugden, the Dalai Lama persecutes you. This child should ashame the adults who see arcane disputes where there is such a simple, sad truth.

Go to sleep now, we all need some rest from this crazyness.

Good night.

395. namkhah – November 13, 2008

Friend: None of your allegations are referenced. I do not accept WSS/NKT websites as valid citations. NKT is target-painting around where the knife wound fell. Until the murders are solved the excommunication of semi-geshe Gyatso will stand so those of you carrying out his personal senile revenge trip are barking at the moon. Go have a few pints and get laid, celibacy doesn't work.

396. Gyalpo – November 13, 2008

Friendoftruth: You are not a native english speaker are you? Don't tell me...mainlander? I can show you India on a map if you wish to visit and check out this gossip and second hand arguments you are publishing. There are few Pories there but the people are kind.

397. namkhah – November 13, 2008

Gyalpo: Yes, that is a good observation: the similarity to such incoherent ramblings from supposedly pro-Shugdengs and the People's Daily is striking. Thought disordered to say the least, like the below nasty example:

http://posts.people.com.cn/bbs_new/filepool/data/html/2f6100987f2b516

398. Gyalpo – November 14, 2008

namkhah: There are certain hallmarks of the Indian usage of English that are easy to identify. Similarly, Chinese bloggers are easy to spot, the numerous grammatical and spelling errors are one, but also professional Chinese communist propagandists seem to get paid by the word and drone on interminably.

399. TheFinalTruth – November 14, 2008

Lineageholder, or dear NKT truth team, just to clarify some points from # 388:

NKT tells or told their followers that the Dalai Lama is the enemy of Buddhadharma, because "he is destroying the 'pure tradition' of his root Guru" As in NKT there is only one policy: the truth is what "Geshe-la says". It is very clear from whom this view derives. It was also Geshe Kelsang who claimed:



»The Dalai Lama has been very successful in destroying this ancient religious tradition. He is very clever at destroying the spiritual practice taught by his root Guru Trijang Rinpoche, but he is very ignorant and foolish at achieving Tibetan independence. This should be his main job because he is the Tibetan political leader, but in this he is paralyzed, without any direction. Everyone can see this situation now. The Dalai Lama is using these three reasons, repeating them over and over like a weapon to destroy the spiritual practice taught by his root Guru. He is continually saying these things, and people believe him, and their minds are gradually changing. In reality he is misleading people in order to fulfil his wishes. His main wish is to destroy the practice of Dorje Shugden and then to change the entire Gelug tradition. He wants to integrate all the four schools of Tibetan Buddhism into one so that the leaders of the other traditions will no longer have a role and he will become the only leader of Tibetan Buddhism. In this way he can easily control the spiritual life of all practitioners of Tibetan Buddhism. I know this is his wish; he has been working towards this for many years. Ven. Geshe Kelsang Gyatso, “Re: RELIGIOUS ISSUES – related to DORJE SHUGDEN and the DALAI LAMA”, 01/12/1997«

It is also Geshe Kelsang who separated from the Sangha, and made all NKT members completely dependent on himself by not allowing teachers from the own school (Gelug school), respected elders, Tulkus, Rinpoches etc. to teach the Dharma, Buddha’s teachings. He denounced his own school by claiming that the “Gelug school is very degenerated” and by claiming that the NKT is “very pure”. He may not said the latter point directly but by claiming that the Gelug school is “very degenerated” and postulating the Dharma he teaches (and thereby NKT) as “very pure” or “pure teachings” or “pure tradition” and warning on “mixing its essential purity” by other Dharma teachings (not from him) he established this concept by indirect means and this view is still very present and dominating within NKT. It is a dominating view, that NKT has something like an “essential purity”. Also in his ordination talk from 1999 he puts down his own school to establish NKT’s supremacy:



Nowadays the practice of the Vinaya has almost died out, not only the Vinaya but Buddhism in general is degenerating, including the Tibetan Gelug tradition. I am not the only one who says this, many other Lamas have said the same. Over two hundred years ago a Gelugpa lama called Gungtang Jampelyang wrote a praise to Lama Tsongkhapa in which he said ‘Now, although the Ganden doctrine is increasing materially, its practice is seriously degenerating. This makes me very sad.’ Every year it is degenerating and becoming weaker, while political activities are increasing. This is very sad.

However here in the west we are very fortunate. For us this is not a degenerate but an increasing time. During an increasing time the Dharma is flourishing, it is very easy to gain realizations, and there are many pure practitioners and realized beings. When Buddhadharma first began to flourish there were many realized beings, both Yogis and Yoginis. Then gradually they became less and less common, until now it is very rare to find a pure practitioner.

Also point 2 you bring up in post #388: Geshe Kelsang may not say this directly but by indirect means, by using hints. Point 2 shows how this is established, you show the way to do it yourself: "if there are pure Teachers of Je Tsongkhapa's tradition in Tibetan Buddhism they have to subjugate themselves to the Dalai Lama's political wishes and keep their practice of Dorje Shugden secret." This implies there almost no "pure teachers" any more because either they have to "subjugate themselves to the Dalai Lama's political wishes", which means from NKT's perspective they act politically and are therefore impure, and it also implies that those who do not practice Shugden and especially the Dalai Lama are no "pure teachers". NKT is also a master of hints and establishing their views by implication.

WSS is 90-95% NKT and maybe 20-30 Tibetans. "The problem" was set up and is issued forth mainly by NKT, Geshe Kelsang's Western followers, because they have the interest to "expose the hypocrisy of the Dalai Lama" (see WSS- website). I doubt that Tibetans support NKT financially.

Different media reported that probably China supports NKT and this makes much more sense than claiming Tibetans would support them, because:

1. NKT fulfils the political wishes or visions of China but not that of Tibetans. (Of course NKT skilfully guise their actions in a "religious freedom"-issue while neglecting that Shugden worship is no religion)
2. In general Tibetans have less opportunity to support Westerners financially!!!

WSS and NKT is the same. WSS is a front group of NKT as the former Shugden Support Community (SSC) was a front group of NKT. By the way also at that time (1996-98) NKT claimed wrongly SCC is not made of NKT but by Western Tibetan Centers or Tibetan teachers, like Lama Gangchen and others. They did all to deceive the media and the public and to hide the fact that SSC is NKT. Their claim that Lama Gangchen or other Western Tibetan Centers would support them, was just untrue. NKT members deceived the media by claiming wrongly they are not NKT members but "concerned Buddhists". This was the NKT tactic 10 years ago. Nowadays there is not much difference, the only point is that NKT does not list other Tibetan Lamas who would support them (of course they claim this is due to the "immense fear they have" - one of the many half-truths NKT is operating with.)

NKT / WSS is blackmailing HHDL. Shugden can be practiced privately and also in those monasteries where only Shugden followers live. The majority of the other monasteries decided to have no Shugden worship at their place. This is their very right. Also NKT bans what they see as harmful in their centres like other Buddhist teachers, other Dharma

books, images of the Dalai Lama, people who have broken their NKT ordination etc. Also this bans are a lack of religious freedom, but no Buddhist organizes protests against this. Rather they see it as the NKT approach and let live them with this. If I would be the Dalai Lama I would not give power to people who blackmail me and are rather religious fundamentalists. So I guess you /NKT waste money and time. That the Shugden conflict is political is the view of Geshe Kelsang or did he lie when he said in 2002:



In October 1998 we decided to completely stop being involved in this Shugden issue because we realised that in reality this is a Tibetan political problem and not the problem of Buddhism in general or the NKT. We made our decision public at this time – everyone knows the NKT and myself completely stopped being involved in this Shugden issue at all levels.

I can guarantee that the NKT and myself have never performed inappropriate actions and will never do so in the future, this is our determination. We simply concentrate on the flourishing of holy Buddhadharma throughout the world – we have no other aim. I hope people gradually understand our true nature and function.

It is very clear from Geshe Kelsang's statement and WSS's denigration campaign that he and NKT have something personally against the HHDL. It is also Shugden worship which adversely affects the spiritual practice of others (see history and views of majority), and not the restriction of it. So your campaign is just non-sense to say the least.

400. TheFinalTruth – November 14, 2008

Dear FriendsOfTheTruth, if you are a friend of the truth you should not believe what NKT claims. NKT is not famous for being honest being able to discriminate correctly, and this is also the impression and experiences of the media.

What you claim in post # 394 is true for NKT:

“One thing, one has to admit, the NKT and their followers have in common: their liberality about the notion of truth. It seems that this poor truth has been reduced by them to a function quite simple: if it serves us, we use it, if not, we deny it, if necessary, we invent it.”

You should be ashamed to put a spin on the facts but I guess you are under the heavy influence of NKT's propaganda and there is no hope for getting the things correctly, and in the full context. Of course you quote from NKT sources to “verify” your claims. I think you rely on the wrong source of information.

Read The Independent, an independent and not easy to manipulated source:



Let us start with allegiance of the people involved. Ron Lister and his wife claimed not to be members of the NKT, but merely “concerned Buddhists”.

However, when I went to use the telephone in the hall, I noticed that the first number on their speed dial was for “Geshe-la”, as the devotees of Geshe Kelsang Gyatso call their guru; later I discovered that Ron and Ruth Lister had edited the first of Geshe Kelsang Gyatso’s books to be published in English, and Geshe Kelsang himself told me that he had accompanied Ron Lister on his “fact-finding” tour round India to find evidence of the Dalai Lama’s alleged persecutions.

The more one digs into this story, the more everything comes back to the NKT, a sect founded by Geshe Kelsang Gyatso in the late 1970s after he gained control of the Buddhist centre at Coniston Priory in Cumbria from a rival Buddhist organization. Since then, the NKT has been enormously successful. Unlike most Buddhist organizations, it actively makes converts and solicits donations. Steven Lane an NKT member for eight years said: “I have met Geshe Kelsang Gyatso on numerous occasions. He never orders. Sometimes, he suggests. Sometimes, he helps you to see different options.

This is a curious perspective. All the other evidence suggests an attitude of slavish devotion on the part of his followers. The foreword to one of his recent books says: “From the depths of our hearts we thank the author for his inconceivable kindness in composing the book. Throughout the preparation of this book, Geshe Kelsang Gyatso has demonstrated compassion, wisdom, and inexhaustible patience ... there can be no greater proof of the immense value of the Boddhisatva’s way of life than the living example of such a realized Master.



It was in Hebden Bridge, in Ruth Lister’s house, that Steven Lane, a plump young man in his twenties with monkishly cropped hair, arranged to tell me the story of the Shugden Supporters Community.

Steven Lane talked for nearly an hour, hardly drawing breath, without notes. He had the catechetical manner you find among Scientologists or Trotskyists: people who know not only all the answers, but all the questions, too. If the wrong question came up, he simply steamed on and ignored it.

The view from inside the Shugden Supporters Community was almost a photographic negative of everything the outside world believes about Tibet and the Dalai Lama. The worship of Dorje Shugden, Lane said, could not possibly be taken as threatening. It was a harmless spiritual practice, comparable to the worship of St Francis in

Christianity; and four million people followed the deity. A long and damning report on the NKT which had appeared in the Guardian could be explained because its author was a member of a rival Buddhist organization. The Dalai Lama, he said, was not a spiritual leader; not even a member of the Gelugpa tradition (the dominant Buddhist tradition in Tibet). In fact, the Dalai Lama was not really struggling for Tibetan freedom at all, and his actions against Shugden were motivated by political desires. It was as if Lane were asserting that Nelson Mandela was a secret agent of apartheid with no moral stature at all.

It was a powerful indictment, flawed only by the fact that almost everything I was told in the Lister house was untrue. The figure of four million worshippers of Shugden was preposterous. There are only about six million Tibetans in the world at most, of whom less than half are members of the Gelugpa order (Steven Lane estimated 30 per cent), where the veneration of Shugden is concentrated. Even among the Gelugpa, only monks can be initiated into the cult of Shugden, and only a minority of those actually are. Most of the experts I talked to thought that about 100,000 people at most could be affected by the Dalai Lama's ban.

<http://www.tibet.com/dholgyal/CTA-book/chapter-5-5.html>

401. Gyalpo – November 15, 2008

TheFinalTruth: Thank you for your post, I dispute the Independent's 100,000 figure. The latest Chinese census puts the TAR number at 2.5 million Tibetans and claims Tibet's population was 1.14 million in 1951, though estimates vary pre-invasion. Kham and Amdo have no cities as such, just small towns, the vast Changthang region and western Tibet is even more sparsely populated. The diaspora population in India, the only and strictly limited jurisdiction of the TGIE is still only 100,000. There's about 4000 each in New York and Toronto (not under TGIE influence in any real sense) and smatterings here and there, like Suisse, of course. So now we have 30 percent maximum of 100,000 (not one full lakh) as the basic number. Of those 30K, the number of hardcore Dolgyal people is certainly not synonymous with every Gelugpa family, since every major dratsang has ceased the practice years ago. So from the fabulous 4 million estimate, the realistic figure has dwindled into something quite modest, I would venture probably less than a couple of hundred ethnic Tibetans are now affected, maximum. HHDL has not set foot in Tibet for 50 years, he has obviously no political power neither there, nor in Mongolia or Siberia. Even so monks are risking their lives running away from Gangchen the disco lama imposition of Shugden practice! The writing is on the wall: face it, it's over, ghost, you're finished.

402. Friendoftruth – November 15, 2008

How many words!

The more you use words –you hope– more the truth about the Dalai Lama’s persecution should become buried, hidden, ignored, forgotten. You don’t need to go to such efforts, trust the world to do that spontaneously. Journalists, Academia people, politicians ... they are not easily going to admit that they have been deceived, that they are wrong. After all, to back a civic and religious persecution does not do any good for their good name, so it’s normal to go and feign to believe that there is no persecution.

But no matter what, the beans have been spilled, and those who are innocent and still not members of the media–cult of the Dalai Lama are seeing and understanding. The truth cannot be hidden forever. You should go to some blogs. It’s a pleasure to see some non–Buddhists fighting for “the Shugden people”, just because they’ve understood that they are victims of the Dalai Lama’s power.

Now, let’s face it: the beans have been spilled by the WSS. I salute the WSS for the demonstrations. They know very well that I am not in agreement with some of their actions, but I applaud their demonstrations that told the world about the Dalai Lama’s persecution of the faithful Gelugpas.

I don’t know any of the NKT people but I respect Geshe Kelsang Gyatso because I’ve read some of his Dharma books and they are excellent! Thank you, old Lama, you honour the lineage with your Dharma writings.

Beyond this, I’m just a lone ranger, as some people know in the electronic Protector’s community. But let me sit down for a moment and smile. I am being treated as what? A possible Indian spy working for the Chinese government? This is delicious. Please tell me how they pay, by the hour? The recession is coming upon us, I might follow your inspiration and go to the next available Chinese consulate or something, and tell them look, these guys here think I’m a spy working for you, would it be possible to have such position?

I’ve also wondered about those 4 million, though. But then again, I don’t know anything about Tibetan population matters. I’m just a Western Buddhist trying to do my practice and from time to time help the world know the truth about my holy lineage, my holy Lamas, their holy teachings that I hope to embody one day.

One thing I know: there are Tibetan monks and Lamas that have publicly given up the Protector practice, and externally show respect for the Dalai Lama, but continue in their hearts being secretly faithful. Let me give you a clue: look for those that do not talk against the Protector, that do not persecute others. Sometimes they are surrounded by fanatic followers that do persecute others, but they themselves just keep silent, and with great patience and compassion they plant seeds in those poor ignorant ones. They do not slander the faithful Gelugpas, they do not profer sacrilegious words again the Protector, they are hidden practitioners. I don’t know how many they are, but I know a few of them, and I can infer very easily about several others. I don’t believe they are hidden out of fear, they are hidden in order to be able to continue teaching and benefitting others without being destroyed by the DL’s followers shenanigans.

Dear Lamas, I know sometimes some young spirits among the Protector’s practitioners have a poor opinion of your silence. But many more understand your compassionate, difficult position. Anyway, shenanigan–doers, I would not be so quick with the champagne. Do not

rejoice too early about the end of the Protector's practice ... you might be surprised in the future.

I don't have time to read all the writings, I just glance and jump from one to the other. Beyond the liberality with the truth there seems to be quite a bit of plain misinformation. Nobody needs to be a monk to be a practitioner. So the childish, gross invitation to sexual activity is certainly misdirected and not needed. Such bad manners!

I hope you don't get offended by my slight teasing. It's really boring, guys, to try and refute always the same litanies of untruthfulness. Aren't you fatigued yet?

Good night! Dream about little angels.

403. **TheFinalTruth** – November 15, 2008

@Friendoftruth.

sounds quite strange... hidden news from hidden practitioners who rescue in the future the pure lineage and the world? those who have faith in the gelug lineage don't need shugden. Je Tsongkhapa, Gyaltsab Je and Khedrub Je, the authorities in the Gelug school, mentioned this gyalpo neither with one word nor one letter.

i expect that in the future some try to re-establish Shugden worship in the gelug school but they will fail completely. i won't be surprised if some try it, I expect that even. but they will have no power besides if they get money or special conditions from the PRC and lure poor people, and people are so weak to get attracted by the money or PRC's promises.

that there is in general no need for shugden from a spiritual point of view and that the practice didn't bring much goodness but many quarrels is obvious nowadays and proofed by facts.

so time to say good bye, as Gyalpo puts it:



The writing is on the wall: face it, it's over, ghost, you're finished.

@gyalpo: I accept your refutation. The statement is about 12 years old and the situation changed a lot. Mainly I wished to refute the claim of 4 millions as stated by Al Jazeera and other news agencies who didnt't contact specialists and took over wrong information from shugden followers.



The writing is on the wall: face it, it's over, ghost, you're finished.

404. **Gen Hur** – November 15, 2008

Friendoftruth: I don't understand most of your long winded posts, but the main point seems to be you assume you possess judgmental insight into other's motivation and thoughts without knowing their language and culture, let alone knowing them personally. Much like your speculative recreation of the Shugden cult murder scene in Dharamsala-

simply not helpful and I agree it is reminiscent of the diatribes supporting Dolgyal in the Beijing People's Daily. 'The Protector' please... so melodramatic, but then I expect its all just an online game for you. Sorry to inform you, these efforts will bear bitter fruit, oh self-righteous one.

405. Jimmy Marsden – November 15, 2008

Well, 'the final truth', that's a pretty nasty thing to say — "fact it, it's over, ghost, you're finished!!" Actually, it is far from over and your name, eerily reminiscent of the 'final solution', is not portentous — Shugden practice will never be destroyed by ignorance and cruelty as the very nature of Dorje Shugden is compassion and his function is to destroy ignorance.

There are two really good articles showing the witch hunt of Shugden practitioners as typified in your ignorant and discriminatory comment: <http://wisdomjunkie.wordpress.com/2008/11/15/the-buddhist-witch-part-two/> You may or may not recognize yourself amongst a group of medieval-type accusers, but that is how you and other fervent supporters of the anti-Shugden brigade appear to those condemned as witches without a trial i.e. Shugden practitioners:

An extract: "Well, let's remove the Shugden scenario from its current political and religious context and examine it in stark academic terms. The fact is, once you're familiar with examples of witch persecution around the world, the similarity with the kind of social ostracism and persecution that's being visited on Shugden practitioners in the Exiled Tibetan Community in India, and indeed in the West too, becomes all too apparent.

Like 'witches', Shugdenites are accused of conducting harmful practices. In the language used, the nature of this harm is often vague, but it includes a general harm against other practitioners and against unwitting Shugden worshippers too. And just as with accusations against so-called 'witches', actual proof of this harm is rather scant. In fact, there is none. Not even the most ardent detractors of Shugden worship have been able to show any tangible evidence of the harmful and destructive nature of Shugden practice.

Of course, around the world, witches are usually accused of causing specific misfortunes – unexpected deaths, natural disasters, or unexplained accidents . Likewise, Shugden worshippers too are often accused of specific misfortunes, despite the fact that no visible link connects them. From cattle disease to harming the life of the Dalai Lama, a host of evil consequences have been attributed to this practice. Of course, the notorious Yellow Book is considered by some to be a comprehensive history of the kind of harm meted out by Shugden to wayward worshippers themselves. And no hard evidence exists to confirm any of it. At least, not the sort of evidence that would stand up to academic scrutiny. Not the sort of proof that would be entered as any kind of exhibit in a court of law.

This is a very important point to understand. Like ordinary witchcraft trials the world over, no evidence has been needed to confirm the guilt of Shugden worshippers in perpetuating what is considered a harmful practice . With witch persecution, the effectiveness of the accusation has never depended on actual or reliable evidence. The same is the case here. For the most part, the claim of harmful practice against

Shugdenites is reliant on hearsay and hypothesis, and the same would be true at any witch trial. It is given authority by numerous lamas, including the Dalai Lama, just as once inquisitors and sometimes even the Pope lent weight and authority to allegations of witchcraft and heresy.”

406. namkhah – November 15, 2008

Marsden: Wow, Nazi aspersions in the first sentence, and downhill for the rest of your unreferenced opine. Your argument is spurious: it was indeed the deb serpo which claimed several Gelugpas died sudden deaths for the misdemeanor of what NKT calls ‘mixing’ (apparently even dear old Ling Rinpoche was apprehensive about this rumor), so you just shot yourself in the foot, metaphorically speaking. How is that an argument in your favour? Talking of the insubstantiality of mental events, you god is also a mere figment of your imagination, unless of course you are not a Buddhist whatsoever but rather eternalist theists or alternately nihilists which is ostensibly the case with NKT. Finally, no hard evidence is found in a book if you can’t read the language, that much is correct.

407. Friendoftruth – November 16, 2008

Words and more words to defend a religious and civic persecution. I wonder who or what makes you so fanatic, guys. Because on the “Shugden” side are the persecuted. So, that they defend their lineage, their beliefs, those who suffer in harsher ways the tyranny from Dharamsala, it’s understandable. Even the DL’s terrible actions I am willing to trace to obvious things ... his difficult young years, the extraordinary influence of oracles and bad advisors, the suffering of exile, the debts he has with certain government ... But his followers? Mainly his Western followers, how can they back up a persecution? Why this sad perseverance? What is the gain in persecuting others? May be you really are fanaticized by a cult figure and you have to defend it, lest you loose your identity. What a picnic for Dr. Sigmund you would be! Calling the Protector’s people the “Shugden cult” ... what a case of projection!

By the way, I just received a couple of news from Southern India. Probably the WSS and the CRS are going to post them, but for those charitable ones that read this blog, let me transcribe them.

“November 7, 2008,

A meeting was held in Gaden Lachi. They have discussed about the dispensary run by Shartse monastery. “The dispensary has relationship with dholgyal organization. Some Shugden monks come to the dispensary. Therefore, the dispensary must post a letter on its door, announcing that Shugden devotees are not allowed in the dispensary.”

November 11, 2008, Shartse monastery convened a meeting. It was attended by abbot, disciplinarain, chanting master, and so on. The Chanting master Tenzin Namdak reportedly said:

“Some Shugden devotees and non shugden devotees are friendly like before they were separated. They ride motorcycle and jeep together. We should stop this friendship and company between monks from Shar Gaden monastery and Gaden Shartse monastery.”

To split the Sangha ... now, this is a bitter fruit.

So by all means, go on with the utterance of words upon words upon words. You need to hide such sad events from public scrutiny, no doubt, and mainly from the scrutiny of your own hearts. What a difficult judge to face, your own mind. Yeah, I understand that you cover the web with words, and your own ears with words. To face this truth ... aïe!

408. Gen Hur – November 16, 2008

A western hare krishna clone is telling Tibetans how to conduct their own religion and culture without even being able to read and write the language themselves... that's just ethnocentric cultural imperialism. Get an afterlife, white boy.

409. Jimmy Marsden – November 16, 2008

Gen Hur, the Buddhist religion does not belong to the Tibetans! The intention of Buddha was for Buddhism to protect all living beings. You are the one who is engaging in ethnocentric cultural imperialism.

Namkah, there is no evidence whatsoever anywhere of Dorje Shugden harming anyone, whether they mix different schools of teaching or not. Show me evidence if you have it — no one else has ever managed to come up with any. But that hasn't seemed to matter to fanatic followers of the ban and persecution. It is precisely this kind of spurious claim backed up by blind fanaticism that has caused this witch hunt and a very real persecution of Shugden practitioners.

Everything is projected by the mind, it is true, but Wisdom Protector Dorje Shugden still functions to protect living beings from ignorance and suffering. To deny the existence of conventional truth is for you to fall into the extreme of nihilism.

410. Gen Hur – November 16, 2008

Marsden: Interesting that you deny your own side's superstitions about Shugden practice: personally I prefer to avoid teachings about precisely what Lord Buddha intended from neophyte recent converts with broken lineage (like NKT). If its all the same to you, we live in separate mileiu: I will never automatically respect a dress-up novice even as sangha. Stay 'very real' it merely furthers the pretense you are heavily invested in.

411. namkhah – November 16, 2008

Gen Hur: Don't worry, their very celibacy ensures that these first generation Shugdenoids will die out very soon. In dharmic time, the blinking of an eye.

412. TheFinalTruth – November 16, 2008

Jimmy the Westerners are very dependent on the transmission of Buddhism by the societies who were able to keep Buddhism alive. This is very true to every form of Buddhism, also for Tibetan Buddhism.

I think, it is a type of megalomania to think one Geshe is able to transfer Buddhism – especially the so deep and vast type of Indian-Tibetan Buddhism – to the West, not only this but also to praise this own set of teachings while belittling the Tibetan Buddhist tradition from which NKT derives and is completely dependent from.

It is also cultural megalomania to tell the Tibetans what they do wrong and spread the own cut and dried opinions about them via internet and press issues. Much more as almost no NKT people know Tibetan language or anything valid about the Tibetan history and culture. Almost all of them are unable to read the original Tibetan or Sanskrit sources and have to rely completely on 22 books (some of them are just a copy and paste editions from other boos of Geshe Kelsang) – NKT’S founder – while being discouraged to study the Tibetan or Sanskrit texts of the great Indian and Tibetan pandits, and being actively discouraged to study even texts by other authors than Kelsang Gyatso.

To adopt the Indian-Tibetan Buddhism to the West – if Westerners are ever able to fully understand and appreciate it – will take some hundred years. It was the same when the Indian Buddhism came to Tibet, it took some hundred years to give it a solid and valid ground there. The heritage and the deepness and vastness of Indian-Tibetan Buddhism, the Tibetans offer to the world, can’t be measured. And no words can be found to really praise and express the gift they offer to the world. I am deeply and heartfelt grateful to all of the Tibetans who were able to keep that Buddhist heritage, I am deeply in debt to them and I will do – as a Westerner – what ever I can to repay their kindness, and to support them in any way possible.

It is clear that HH the Dalai Lama and other high realised Lamas play an important role in that transmission and adoption process, and that they are not only the hope of Tibetans but also the hope for Westerners who try to comprehend and to practice the complete three vehicles of Tibetan Buddhism, and strive for great enlightenment to benefit all sentient beings.

Although Buddhism does not belong to the Tibetans with respect to Tibetan Buddhism only the Tibetans are those who will guarantee a proper transmission process, and such a process will take time. You can see the healthy development in the Theravada Tradition in the West: there is still a great admiration and exchange with the masters from Thailand, Sri Lanka etc., great respect for the Sangha of those countries and the people there. And there is no doubt about that they are the elders and lineage holders and genuine Buddhist authorities. The same is true for Tibetan Buddhism. (– but not for NKT of course, they are “completely independent”).

From a historical point of view, Westerners are the younger to all the Buddhist traditions. To the Theravada, Mahayana of all countries. As a younger one should respect the elder, this is what the Buddha has taught. If this is not done only faults will be the result. Even worldly beings are able to foresee the results of such a hubris.

With respect if Shugden is harming others read just Pabongkha Rinpoche in an introduction to the practice:



“[This protector of the doctrine] is extremely important for holding Dzong-ka-ba’s tradition without mixing and corrupting [it] with confusions due to the great violence and the speed of the force of his actions, which fall like lightning to punish violently all those beings who have wronged the Yellow Hat Tradition, whether they are high or low.

[This protector is also particularly significant with respect to the fact that] many from our own side, monks or lay people, high or low, are not content with Dzong-ka-ba's tradition, which is like pure gold, [and] have mixed and corrupted [this tradition with] the mistaken views and practices from other schools, which are tenet systems that are reputed to be incredibly profound and amazingly fast but are [in reality] mistakes among mistakes, faulty, dangerous and misleading paths. In regard to this situation, this protector of the doctrine, this witness, manifests his own form or a variety of unbearable manifestations of terrifying and frightening wrathful and fierce appearances. Due to that, a variety of events, some of them having happened or happening, some of which have been heard or seen, seem to have taken place: some people become unhinged and mad, some have a heart attack and suddenly die, some [see] through a variety of inauspicious signs [their] wealth, accumulated possessions and descendants disappear without leaving any trace, like a pond whose feeding river has ceased, whereas some [find it] difficult to achieve anything in successive lifetimes."

It would be good to lay down arrogance and disrespect to other nations.

413. Friendoftruth – November 17, 2008

"... all the participants, as Tibetan citizens should discuss in a spirit of equality, cooperation and collective responsibility the best possible future course of action to advance the Tibetan cause. This meeting should take place in an atmosphere of openness, putting aside partisan debate. Rather, it should focus on the aspirations and views of the Tibetan people. I appeal to everyone concerned to work together to contribute as best as they can.

This Special Meeting is being convened with the express purpose of providing a forum to understand the real opinions and views of the Tibetan people through free and frank discussions. It must be clear to all that this special meeting does not have any agenda for reaching a particular predetermined outcome.

The Dalai Lama
14 November 2008"

I wonder to whom this special message is directed.

The faithful children of the Dalai Lama's Lamas are forbidden to even attend, let alone participate.

This is one more proof of the duplicity of the Dalai Lama's assertions, one version for the Press, for the world, a different policy for Tibetans. The meeting in Dharamsala is not a meeting for Tibetans, it's not a meeting of Tibetans. There are Tibetans forbidden to be there because of their religious beliefs and commitments.

The world is learning, little by little, about this persecution.

I am not writing here to try to convince you, you who write on this blog to back up the persecution of innocent Protector's devotees, of innocent faithful Geluggas. For you I pray that one day you wake up. Sometimes I tease you because it gets too boring to answer the same old calumnies. But I write here for those who read to understand this issue, because they need to know the truth, and everything we say here helps them understand where the truth is to be found.

The world needs to know that the greatest Lamas that brought Buddhism to the West were Dorje Shugden practitioners. Not only Buddhism: they brought the Dalai Lama to the West.

Even in plain human terms of decency ... the lack of respect and gratitude for those holy Lamas shows where is the truth of this matter.

It's not on the side of the persecutor, the Dalai Lama and his TGIE and followers.

The truth is on the side of the persecuted, the Geluggas who refuse to give up their commitment to their own Lamas, to Kyabje Trijang Rinpoche, Zong Rinpoche, Domo Geshe Rinpoche, Geshe Rabten, Lama Yeshe, and so many others. These immaculate Lamas left us the divine practice of the Supreme Dharmapala Dorje Shugden, and those who are faithful to their samaya are persecuted.

Little by little the world is being informed. One day it will take notice for good.

Time will take the side of the truth.

414. TheFinalTruth – November 17, 2008

for an India update see:

<http://westernshugdensociety.wordpress.com/2008/11/17/india-update-present-situation/>

415. namkhah – November 17, 2008

Friendoftruth: "The world needs to know that the greatest Lamas that brought Buddhism to the West were Dorje Shugden practitioners. Not only Buddhism: they brought the Dalai Lama to the West."

Quite the contrary: nobody came without the Dalai Lama's auspices and would have not even heard the word 'dharma' had it not been for him: you are putting the cart before the horse. Similarly, Khyabje Trijang Rinpoche and any of the other names I am confident you do not one iota of authority to speak on behalf of, were in service of Gaden Phodrang, not the other way around. I suppose you are going to tell us the fairy story of how Dolgyal allowed HHDL to safely escape Tibet. On a personal ad hominem note, I think you are an arrogant windbag to dictate so but that's not important. Tibetans will decide their own destiny not ignorant neophyte WASP's dressed up in red.

416. Gen Hur – November 17, 2008

A Day in the Life of an NKT Devotee:

6:00am Morning prayers

7:00am Dolgyal mantras until stupified

9:00am dash off a few hate e-mails and chat online

11:00am stray to naughty pervert websites

11:03 sleep

1:00pm change into civilian clothes, pickup dole cheque and housing allowance

2:00 pm unpaid slave work for org

11:00 pm dash off a few more hate e-mails and chat online

417. Friendoftruth – November 18, 2008

The meeting in Dharamsala is not a meeting for Tibetans, it's not a meeting of Tibetans. There are Tibetans forbidden to be there because of their religious beliefs and commitments.

The faithful Gelugpas, the children of the Dalai Lama's Lamas, are forbidden to attend because of their religious beliefs and commitments.

418. TheFinalTruth – November 18, 2008

Dear Friendoftruth,

I don't know if this is true what you claim. The problem for me is, that NKT / WSS spread so many wrong information that even if something is true I take the benefit of the doubt.

Suppose it is true. Then I think it looks quite strange from an outer perspective, why them is not allowed to come.

On the other hand experience shows that many of those practitioner seem to view the world only from a Dorje Shugen-purity tunnel perspective. For a national meeting where self-centredness should be absent, this is rather destructive. In the world of most Shugdenpas the Dalai Lama is a politician, 'mixing Dharma with politics' hence 'impure', and is seen as the enemy of the Buddha- Dharma 'because he has abandon the tradition of his root guru', and some accuse him he would not be even able as a politician to achieve Tibet's independence. As far as I can see most Shugdenpas think they are "pure practitioners" and the Dalai Lama is on the opposite an "pure practitioners" and it is he who is to be blamed for all the problems they perceive.

So why inviting people who do not wish to act politically? Why inviting people who have no trust that the Dalai Lama is able to act for the benefit of Tibetans? Why inviting people who are rather hostile when thinking on the Dalai Lama? Why inviting people who seem to have only one topic in their mind: Dorje Shugden, a practice perceived by the majority as being harmful?

Not inviting them seems to fulfil even the vision of Shugdenpas: "to practise purely, without mixing Dharma with politics". So where is the problem?

419. TheFinalTruth – November 18, 2008

correction:

As far as I can see most Shugdenpas think they are "pure practitioners", because they do 'not mix Dharma with politics' and this implies that HH the Dalai Lama is on the opposite an "*impure practitioners*", because is 'mixing Dharma with politics'. On top of that Shugdenpas expressed any times, it is HHDL who is to be blamed for all the problems they perceive.

420. namkhah – November 18, 2008

Paranoid are we? If you are Tibetan, everyone is invited and encouraged

to participate in this meeting. I got my message to attend also. Englishmen, Jamaicans, Bangladeshis and so forth should attend their own respective discussions if they wish.

421. namkhah – November 18, 2008

I would add that Tibetans in exile, while still working on it, have made considerably more progress in developing democracy than China, where assemblies of two or more people are considered illegal and dissent is punished by imprisonment and torture. A suitable ally for fascist cultist loonies it seems.

422. Gyalpo – November 18, 2008

Friendoftruth: "The meeting in Dharamsala is not a meeting for Tibetans, it's not a meeting of Tibetans. There are Tibetans forbidden to be there because of their religious beliefs and commitments. The faithful Gelugpas, the children of the Dalai Lama's Lamas, are forbidden to attend because of their religious beliefs and commitments."

The WSS 'leaked' that Tibetans in Madison would be coerced into signing a document en masse this past summer. Never happened, that was a complete falsehood. Now you are trying to tell us Gelugpas are not welcome at this open discussion, again absolutely a fabrication from a foreigner who clearly has no 'inside information', no 'conspiracy news flash', as exciting as that may seem to idle NKT skills. This infantile gossip and speculation is really very neurotic, you ought to look into getting a grip on reality.

423. Friendoftruth – November 18, 2008

The meeting in Dharamsala is not a meeting for Tibetans, it's not a meeting of Tibetans. There are Tibetans forbidden to be there because of their religious beliefs and commitments. The faithful Gelugpas, the children of the Dalai Lama's Lamas, are forbidden to attend because of their religious beliefs and commitments.

The faithful Gelugpas started being persecuted in the open in 1996, in the way briefly described above in message 394.

Last winter this persecution was renewed and intensified starting with the disruption of the Winter Retreat. After the unprecedented action of some monks that refused to participate in the usual debate with other fellow monks (just because of their religious beliefs), upon the Dalai Lama's orders the abbots and disciplinarians of the great monasteries organized the "voting" -where the votes were cast under the attentive eyes of everybody- against the Protector Deity Dorje Shugden and his practitioners. Afterwards all the monks, even adolescents, had to take an oath in front of different Deities. The oath consisted on swearing that one was not going ever to worship Dorje Shugden, nor ever going to have any human relationship with his practitioners.

Dear reader that are new to this subject, you can find in You Tube the films that capture for history the voting and the taking of the oath.

From the great monasteries of Southern India the obligatory oath was extended to the Tibetan communities both monastic and lay under the form of signature campaign. It reached Northern India and even Switzerland, not to mention the Dharma Centers that spontaneously, in the West, adhered to this campaign of segregation, sending to oblivion

the best of their culture's values. To please the Dalai Lama, who commended all those who did this.

The Tibetans persecuted by the Dalai Lama's campaign against a Deity are barred from any civic life. No public offices for them, it's been forbidden since 1996. But nowadays nobody can even talk to them ... at least in theory. When people dare not follow this policy they are publicly called to revert to good behavior and stop befriending the Tibetans that have a religious belief that displeases the Dalai Lama.

This very moment there is a meeting in Dharamsala to decide important matters about Tibet. These Tibetans cannot attend.

Their only sin is to be faithful to the samaya they have with their Lamas. It doesn't matter if they themselves or members of their families were prisoners back in the land, or tortured, or even if they were freedom fighters or children of freedom fighters. If they worship Dorje Shugden they cannot be talked to by other Tibetans, they don't have the right to be present when matters of the land are addressed.

This is just one more chapter of the civic and religious persecution established by the Dalai Lama against a segment of the Tibetan population.

424. Gen Hur – November 18, 2008

Friendoftruth: You seem to write Tibetan issue blog entries an awful lot, no power cuts in India these days or are you (as I suspect) in some comfortable western suburb with nothing to do? This meeting is really not in your constituency unless you are a tax-paying Tibetan exile, its basically (how shall i put this?) none of your fucking business.

425. namkhah – November 19, 2008

Friendoftruth " they don't have the right to be present when matters of the land are addressed."

What you don't seem to understand as a foreigner is that we don't have a land. Neither are there jobs to deny your elusive 'outcastes' that are so vivid in your imagination but oddly are nowhere to be found, not in the millions, not in the thousands not in even the hundreds. Your speculation about the Tibetan community, of which you clearly have little firsthand knowledge, is just plain ignorance: a political agenda motivated by GKG's personal vendetta and spread by viral fear marketing to bond the NKT together.

426. Jimmy Marsden – November 19, 2008

It is unbelievable that Shugden practitioners are not allowed to attend the meeting about the future of their own country. Many of the people who did the most work in the Tibetan diaspora population were Shugden practitioners. This is truly shameful. Karmically, as well, the TGIE are not creating the causes to have their own voices heard by the Chinese, and they are creating the causes for continued human rights abuses — the wheel of sharp weapons always turning.

Here is a new report from Southern India to show more continuing hypocrisy between the TGIE words and deeds:

(1) Denying medical care to Buddhist monks at their own monastery

A meeting was held in Gaden Lachi to discuss the dispensary run by Shartse monastery. They came to this conclusion:

“The dispensary has a relationship with the Dholgyal organization and some Shugden monks are coming to the dispensary. Therefore, the dispensary must post a notice on its door, announcing that Shugden devotees are not allowed in the dispensary.”

(2) Deliberate destruction of friendships between Buddhist monks

On November 11, 2008, Shartse Monastery convened a meeting, which was attended by the Abbot, Disciplinarian, Chanting Master, and so on. The Chanting Master Tenzin Namdak reportedly said:

“Some Shugden devotees and non-Shugden devotees are friendly like before they were separated. They ride motorcycles and jeeps together. We should stop this friendship and company between monks from Shar Gaden monastery and Gaden Shartse monastery.”

This last incident is both distressing and curiously hopeful, showing that once the Dalai Lama has lifted his illegal and unconstitutional ban on Shugden practice and stopped the witch hunt of Shugden practitioners, perhaps life may return to normal for all the monks relatively quickly? This and other reports from the monasteries of South India are indicating that no one is happy with the ban, Shugden and non-Shugden practitioners alike, and that Abbots and so on are only going along with it as mandated by the TGIE and Dalai Lama. As shown on the documentary on the Al Jazeera News Report earlier this year, the Dalai Lama says:

“Recently monasteries have fearlessly expelled Shugden monks where needed. I fully support their actions. I praise them. If monasteries find taking action hard, tell them Dalai Lama is responsible for this.”

(Found on <http://www.wisdombuddhadorjeshugden.blogspot.com>)

427. namkhah – November 19, 2008

“Jimmy Marsden – November 19, 2008

It is unbelievable that Shugden practitioners are not allowed to attend the meeting about the future of their own country.”

I stopped reading your drivel there.. yes it is unbelievable because it is not true, you moron. Unless you think a bunch of NKT monks are entitled and dictate to Tibetans the direction they wish to proceed on.

428. David Canada – November 19, 2008

Forceful evacuation in Gangchen Monastery

Sonam Wanglak from Shigatse, Saga County, Drashuk township, reached Nepal on 30 May 2000. He is a 32-year-old former monk of Gangchen Monastery. Born into a farming family in Gangchen village of Drashuk township, Saga County, Sonam never had any schooling opportunities as there were no schools in his village.

In Gangchen village, there are 53 Tibetan families and most of them are farmers. Of these, 37 families face cereal shortage due to small landholdings, unfavourable climate and heavy taxes. At the age of 20, Sonam became monk of Gangchen Monastery, located in Saga County of Shigatse Prefecture and did intensive study of religious scripture since then. Gangchen Monastery suffered complete destruction during the

Cultural Revolution, and saw renovation in 1987 when local Tibetans and some elder monks took collaborative actions. Until March 1997, Gangchen Monastery had 29 monks, but the number has now reduced to 12 monks. In 1997, Sonam was appointed as a member of the Democratic Management Committee and tru-ren (Vice-President) of the Religious Committee of Gangchen Monastery. A six-member work team came to the monastery in March 1997, and stayed for three and a half months to conduct re-education. The members banned the pictures of the Dalai Lama and set a limit of 19 monks. No arrests were reported at the time. In June 1997, Gangchen Lama, a close associate of the Chinese authorities, visited the monastery. He called a special meeting of the monks whereby he gave instructions on showing loyalty and patriotism for PRC.

Gangchen Lama visited the monastery again on 3 December 1999, and instructed the monks to worship shugden deity (Shugden is a spirit which the Dalai Lama discourages to propitiate). He claimed himself as the re-incarnation of Panchen Sang Tashi, the founder of Gangchen Monastery, and called the monks to respect and worship him. He distributed booklets to the monks that has detailed explanation about his re-incarnation. However, no monks accepted him at the time.

Later, Gangchen Lama called 10 officials from the County Religious Department and PSB to instruct the monks to worship shugden and to respect him. A meeting was held in the monastery that very same day where the officials threatened the monks with arrest, detention and imprisonment if they oppose Gangchen Lama. Furthermore, refusal on the monk's part would be deemed political and they would be investigated for crime against the nation. Since the beginning of 1999, Gangchen Lama had started building a new monastery of his own on the northern valley of Gangchen Monastery. The officials of County Religious Department and PSB forcefully evacuated the monks of Gangchen Monastery to the new monastery on 27 December 1999. Two new statues of the shugden deity placed in the prayer hall by Gangchen Monastery were met with protest by the monks. The statues were later taken by the monks who hid them in a nearby cave, which was used for meditation. There has been no history of shugden worship by the monks of Gangchen Monastery.

Owing to constant pressure to worship the deity and orders to carry out the instructions of Gangchen Lama, seven monks fled the monastery. Sonam fled from his monastery on January 1999, and stayed in Shigatse for two months. He escaped to Nepal in a group of eight Tibetans by paying 1800 yuan to a guide. He wishes to join a monastery in India.

429. David Canada – November 20, 2008

“... after months and months of inquiries, the Indian police identified a group of six people who they suspected of having killed (Gen Lobsang Gyatso and his two students). They have concluded that all six have since returned to Tibet. Among the group were a couple of monks from the Pompora Khamtsen at Sera Med and a couple more from Ganden Dhokhang Khamtsen. The majority were Chatrengpas, one was from Lithang and couple were from elsewhere. They were all relatively newly arrived from Tibet. So, when we look at it from this angle, it is also very saddening, isn't it? A few newcomers from Tibet, who didn't know anything, were deceived either with money or misinformation. It was done in a really poor way. However it was done, these people were

deceived. It is really a disgrace.

What's more, it's being said that, some of the Shugden supporters have met again recently to discuss what steps to take against those people who continue to speak out against them. I don't know whether this is true, this is what I have heard. Shortly after people were killed in Dharamsala, letters were posted which said, "We have offered three chunks of meat for Losar, we have still more to offer." See how callous they are. Disturbing emotions are really so disgusting. This kind of behaviour should really be blamed on disturbing emotions, not on the human beings. But if we don't take care of people who are under the sway of disturbing emotions it is also no good."

excerpted from <http://www.dalailama.com/page.156.htm>

Concerning Dholgyal with reference to the views of past masters and other related matt

430. namkhah – November 20, 2008

Here is a quote from SS demonstrating clear sectarian bias based on secondhand shoddy scholarship, replete with false and misleading statements " Many great earlier Tibetan scholars, especially those with a precise knowledge of Sanskrit, such as master Jangchub Woe, translator Goe, translator Chak, great Sakya pandita, the great master Bhutoen, etc., have classified a number of Tibetan Tantras as lacking the authenticity of being original Indian Buddhist Tantras. These texts, including the Tantra in question, were classified separately. Kyabje Ling Rinpoche's comment that 'there are a lot of discussions about this Tantra' refers to these discussions of many earlier and later Tibetan scholars about the authenticity of the Sangwa-Nyingpo-Tantra. Ling Rinpoche's answer has therefore nothing to do with protector Dorje Shugden. Ling Rinpoche neither had any reason to be afraid of the deity, nor did he have any reason to frighten His Holiness of such a deity. "

<http://www.shugdensociety.info/HHsWordsEN.html>

Firstly, in no way is this nameless editor the heir or spokesperson for the previous Khyabje Ling Rinpoche (of whom I was also a student) and yet they seem to know more about his private conversations than people who were present. That's preposterous. The central point I will refute here by referring readers to this excerpt "In any case, if Sakya scholars have not tended to join in these attacks on the Guhyagarbha tantra's authenticity, it may be because Śākyaśrībhadrā, the Kashmiri guru who taught Sakya Paṇḍita, verified a Sanskrit manuscript of the tantra which had been found at Samyé (this is mentioned in a 12th or 13th century Sakya biography of Śākyaśrībhadrā). The manuscript was passed from hand to hand until it reached Gö Lotsawa Zhönu Pal, author of the Blue Annals, who wrote:

When the Great Kashmiri Pandita [Śākyaśrī] arrived at Samyé, he discovered the Sanskrit text of the Guhyagarbha. Later it came into the hands of Tatön Ziji, who presented it to it Shagang Lotsawa. The latter sent the manuscript to Chomden [Rigpai] Ralgrī, who accepted it and composed The Flower to Ornament the Accomplishment of the Guhyagarbha. He showed the text at an assembly of tantrikas at Mamoné, and highly praised it. After that Tarpa Lotsawa made a translation of the Subsequent Guhyagarbha Tantra which had not been found before. Most of the pages of the manuscript were damaged. The remaining pages of the Sanskrit manuscript are in my hands.

So the authenticity of the Guhyagarbha tantra seems to be rather a

non-issue, despite all the polemical activity devoted to the question over the centuries in Tibet. ” <http://earlytibet.com/2007/08/27/in-search-of-the-guhyagarbha-tantra/>

Thirdly the novel rendering of Tibetan names in the SS piece: “Jangchub Woe, translator Goe, translator Chak,the great master Bhutoen,” betrays a simple lack of knowledge of the Tibetan alphabet, Wylie or other conventions, or even phonetic rendering of Tibetan , let alone invoking the authority of Sanskrit scriptures. Very shabby scholarship... are we supposed to be awed by your learning? Hardly.

431. Jimmy Marsden – November 21, 2008

David Canada, that story you tell has little relevance to the widespread and dreadful persecution of Shugden practitioners (and it also happened a long time ago.) Just last year and this year, many monks have been expelled from their monasteries and also stopped from entering the monasteries in the first place.

Here is a story about sixteen young Tibetan refugees denied entry by other Tibetans (please show some compassion and at least read what they have to say):

<http://wisdombuddhadorjeshugden.blogspot.com/2008/11/story-of-16-young-tibetan-refugees-in.html>

Extract:

I then was escorted to Room no. 5, where I gave an interview again. The staff asked my name, my parents’ names and my fatherland, and I answered them. They also asked the monastery and monastic section (Khamtsen) of my choice. I said I would go to join Pomra Khamtsen at Sera Mey. I was then asked if I worship Dorje Shugden, and I replied that I do.

I was then told that I would have to sign a statement renouncing my faith and practice in Dorje Shugden if I wanted to go to Pomra Khamtsen at Sera Mey.

I appealed to him not to force me to sign.

The staff member conducting this phase of the interview said:

“You are a Chinese spy. You dislike the Dalai Lama. If you worship Shugden, you are against the Dalai Lama.”

I denied those allegations, saying that the Dalai Lama is the spiritual master of Tibet and he is also my guru. Dorje Shugden is a Deity who is worshipped by our monastery and our province and our family.

I was pushed again regarding my reasons for refusing to sign the statement renouncing Dorje Shugden. And I repeated my earlier statement that the Deity Dorje Shugden is worshipped by our monastery and province, and that my family also has worshiped the Deity for several generations. I strenuously denied that my worship of Dorje Shugden meant I disliked the Dalai Lama. I begged him to have sympathy for me and not force me to give up my religious faith.

I was then told that I needed to think carefully about this matter, as there was no way I would be admitted to the monastery if I didn’t sign. He refused to give me a reference letter, which would have stated that my admission to Sera Mey was sanctioned by the Dalai Lama and the Kalon Tripa, head of the Tibetan cabinet.

Our purpose in risking escape from Tibet was to have an audience with His Holiness the Dalai Lama and to join the monastery where we could study Tibetan Buddhist philosophy. We had no purpose apart from that.

We stayed for two months in Kathmandu without getting a reference letter from the TRC.

We are grieving.

432. Jimmy Marsden – November 21, 2008

Namkah, insult me as much as you want, but Shugden practitioners (Tibetans) are not allowed to attend the meeting about the future of their country taking place. They are not allowed to do much of anything at all these days.

Tibetan politics are as far removed from democracy as they ever were, and not getting a step closer with this deliberate policy of shutting down all dissension and not even contemplating points of view other than that of the TGIE (as directed by HHDL).

Maybe you should read about what democracy actually is as it is practiced in a democratic country e.g. check out the founding fathers and the US constitution and what Thomas Jefferson would make of all this (for an article on that,

<http://www.westernshugdensociety.org/en/reports/dalai-lama-article-what-would-thomas-jefferson-think-of-the-14th-dalai-lama/>). I am not trying to be rude; I really do think there is a lack of understanding, probably understandable, amongst many Tibetans of how religion and politics cannot mix. Not mixing religion and politics is a founding principle of democracy as it is practiced today.

433. Friendoftruth – November 21, 2008

I congratulate those with whom I cannot debate (phyi rgol yang dag ma yin) for their perseverance in the use of distraction and calumny.

One thing, though, I find quite amusing. You don't know, do you, the one who is behind the piece about Ling Rinpoche? Go and try to find nowadays a finer Tibetan scholar. So, after all, the deep knowledge about Tibetans was like the rest of it ... not a calumny in this case, just bravado.

434. namkhah – November 21, 2008

Jimmy: So you are telling us about church and state shouting through a megaphone? Talking of insults, oh noble novices, you guys take the cake: liar is a biggy, terrorist, blah blah need I go on? All under false names. NKT is losing respect from Asians and westerners alike the longer this hatchet campaign continues.

Fiendof truth: If your scholar has any integrity, he can publish under his real name although no one but Tharpa would likely print his books. Regardless of who he is, in no possible way can he speak for the deceased senior or junior tutors unless he is suffering from delusions of grandeur- a distinct possibility since it is trickling down from the top of the priory.

435. Gen Hur – November 21, 2008

There is no attribution to the story it could be entirely apocryphal since

NKT/WSS sites are not a reliable or objective sources. Chances are very high "Lobsang Tsultrim" does not speak English, so who wrote it down?
Note to self: NKT/WSS sites are not a reliable source.

436. namkhah – November 21, 2008

Jimmy Marsden: American, close your torture camps and withdraw from Iraq and I will consider reading about Jefferson.

437. Gyalpo – November 21, 2008

from Jan. 5/99 The Tribune

"The First Secretary in the Chinese embassy, Mr Tau Wenching, and his wife to the Tibetan settlement at Mundgod, in South India, on December 24, was another indication of the alleged links that exist between the Shugden supporters and the Chinese embassy. "The fact that the First Secretary was accompanied by Thupten Palsang, who is an active member of the Shugden group is a clear indication that the Chinese embassy has close links with the Shugden activists," commented an official. Palsang, also known as Nagpo Chenpo, is a former monk of Pomra House of Sera Mey College in the Tibetan settlement of Bylakuppe in South India.

A release by the Tibetan Government said that they had concrete evidence of the links between the Shugden supporters and the Chinese authorities. The latest visit of the Chinese embassy official, was another indication of the "close links" they shared.

For the past some time, the Tibetan Government has been alleging that China was trying to rake up the cult controversy, to divide the Tibetan community, and was even funding the Shugden Society."

<http://www.tribuneindia.com/1999/99jan06/himachal.htm#1>

438. Gyalpo – November 21, 2008

"For twenty years, Captain Edmund Bacon served as chief overseer of slaves and the working plantation at Monticello. In this chapter (of his memoirs), "Mr. Jefferson's Servants," Bacon begins: "Mr. Jefferson was always very kind and indulgent to his servants. . . He would hardly ever allow one of them to be whipped.""

for an interesting discussion of Jefferson fathering several children of a slave woman see:

<http://www.pbs.org/wgbh/pages/frontline/shows/jefferson/>

439. Gyalpo – November 22, 2008

440. Gen Hur – November 22, 2008

Thom "Pharmabucks" Canada's ally: activities this spring

"On April 10 in the afternoon, security forces detained 550 monks from

Drepung monastery, took them to the Nyethang Military School, and detained them on the school campus. Then, on the night of April 14, a huge contingent of Chinese security forces arrived at Sera monastery and took away about 400 monks and detained them at a military prison in Tsal Gungthang (near Lhasa). On April 17, a group of monks from Ganden was also rounded up and detained somewhere in Lhasa.”

The 675 Tibetan monks were put on a train from Lhasa on April 25. The source continues, “Among those 675 monks, 405 were from Drepung, 205 were from Sera, and eight were from Ganden.” The remaining 57 monks from outlying areas were said to have been taken from smaller Lhasa monasteries.

“They were transported to a military detention center in Golmud in the Haixi (in Tibetan, Tsonub) Mongol and Tibetan Autonomous Prefecture in Qinghai. All the monks who came originally from the Qinghai region were (then) deported to their respective towns. They are still detained there in their hometown prisons or detention centers.” Monks originally from monasteries in the Kham region in Sichuan province are still being held in Golmud the source reported.

After the March demonstrations, China sent in more paramilitary troops and closed off the Tibetan Autonomous Region and the ethnic Tibetan regions of China from the rest of the world. Journalists have no free access, Tibetans within Tibet are afraid to receive or place phone calls outside Tibet and the internet is monitored. Therefore, the number of those still in detention in Tibet cannot be independently confirmed.

According to the Tibetan Centre for Human Rights and Democracy (TCHRD), “more cases the enforced and involuntary disappearance of Tibetans are beginning to surface of there are at least more than a thousand Tibetans whose current whereabouts and well being remains completely unknown to their family members and their affiliated monasteries.”

Source:

<http://www.rfa.org/english/news/monks-08282008164711.html>

441. namkhah – November 22, 2008

China is like an overly amorous lover pursuing NKT/WSS...did you notice they closed the reader comments section of their website around the time of the Olympics after receiving an enormous influx of postings from Chinese ultra-nationalists claiming to be sympathetic. Many of which were in pinyin which the culties can't read. They now maintain a page in Chinese about their hate culture and one cannot post any response to any of their many organs without censorship, how Jeffersonian is that?

When this tryst with China was consummated is not clear but certainly it is a marriage made in hell with shugden carrying a bouquet of human entrails and a severed heart.

442. another point – November 23, 2008

A monk from Sera Monastery wrote about the present situation:

– The Shugden portion from Pomra Khangtsen at Sera Mey (about 120–130 monks and novices) is not attracting any new Tibetan monks as those who come into exile do so in the spirit of being close to HHDL.

– Most of the Tibetan Pomras have left the Khangtsen and re-joined Sera Mey. Especially the young monks want no part in the vitriol of the more militant leaders who now largely control the breakaway faction. The nasty rhetoric spewing forth from several of the leaders of the faction against the Dalai Lama, in the words of this monk “literally had the monks running out the door back to the majority faction of the monastery.” The nasty comments and lies are so poisonous even many monks loyal to Shugden cannot stand it and have left the monastery altogether.

– Because of lack of numbers, Shugden practising Pomras have been going to Nepal to recruit young children (7–12) to join their house. They do this because most Tibetans wishing to ordain cannot take the taste of their vitriol against the Dalai Lama. The Nepali children are sent to the monastery by their parents because there is free room and board, but are usually called back by their parents when old enough to work in the fields. For this reason, they don’t finish their studies but serve only the purpose of bolstering the numbers of the Shugden faction in Pomra Khangtsen.

– From a young age these Nepali children are being taught to hate the Dalai Lama, that he is a destroyer of dharma, etc. In fact, one monk told me the Shugden leaders of Pomra are making use of the tension between Nepali and Tibetan monks to further their cause.

– Some Tibetan Shugdengs at Sera who are not part of the militant wing have been shocked by the claims on the WSS website that this is a false Dalai Lama. They believe the tactics of these Western neophytes to Buddhism have harmed their cause more than helped it. This is according to one Shugden follower I spoke to in Delhi.

– Despite threats from Shugden worshippers, His Holiness the Dalai Lama will perform hundreds of bhikshu ordinations for novice monks of both Sera Mey and Jey this year around Losar at Sera Monastery.

– His Holiness has continued to withdraw from any political responsibilities in order to allow the Tibetans to take charge of their own future. This indicates all the talk about him being a dictator is baseless. The current meeting is being held largely in his absence, and on Phayul you can read a document where he begs the Tibetans to discuss every option openly.

– The above information comes from 3 members of Sera Mey monastery and 1 Geshe from Sera Jey monastery. In addition, I spoke with one monk loyal and a layperson to Shugden in Majnu Katilla settlement, Delhi.

– By all accounts the situation at Sera, despite the anti-Dalai Lama vitriol of some Shugden monks in the breakaway faction of Pomra Khangtsen, is largely peaceful. In fact, the demands of WSS have already been met! Both sides are continuing their practices without interruption and, through the division into two monasteries, there has been little conflict to mention the past two months. Both sides have kept all their own buildings and no one is homeless as a result of this dispute.

– The separation has in fact eased tensions and made it easier for both sides to focus on their divergent goals.

Annotation

France 24 TV and Al Jazeera claimed there would be 4 million Buddhist

Tibetans worshipping Shugden. It seems both media didn't verify the claims they took over from Shugden supporters for their reports. More than 10 years ago the New Kadampa Tradition (NKT) and their members spread already this wrong information via their sub-organisation Shugden Supporters Community (SSC). Two British media consulted specialists and pointed out that this claim is grass exaggeration.

Andrew Brown from The Independent wrote:

"The figure of four million worshippers of Shugden was preposterous. There are only about six million Tibetans in the world at most, of whom less than half are members of the Gelugpa order (Steven Lane estimated 30 per cent), where the veneration of Shugden is concentrated. Even among the Gelugpa, only monks can be initiated into the cult of Shugden, and only a minority of those actually are. Most of the experts I talked to thought that about 100,000 people at most could be affected by the Dalai Lama's ban."

Peter Unwin stated:

"The figure of four million worshippers is grass exaggeration, experts estimating the figure to actually be around 100,000 or less than 2% of the Tibetan population, a large proportion of whom abandoned propitiation of the deity after the Dalai Lamas pronouncements."

<http://westernshugdensociety.wordpress.com/2008/11/17/india-update-present-situation/>

443. namkhah – November 23, 2008

Dear another point:

Regarding Pete Unwin's estimate, the base number of six million is still very much questionable. The PRC did not do a population census in Tibet until around 1962 and came up with a number in the area of 1 million only which they retroactively applied to 1950, aware of the charges of genocide against China in the invasion of Tibet by the International Commission of Jurists. Even if one were to believe the Communist's numbers, it would be a stretch to find five million more shugden adherents, anywhere.

On the other hand, Dharamsala tried to enhance the case for mass Tibetan genocide (1 million plus claimed dead) with a study that may well have had methodological flaws—because of family kinships and in the absence of birth or death records, it is quite possible some deaths were counted more than once. So if there are 100,000 Dolgyal people in the world (virtually 100 percent of the total population of Tibetans in India), therefore they must be for the most part under Chinese rule and under no legal jurisdiction whatsoever of the tiny refugee administration and HHDL who has not set foot in Tibet for over 50 years. So the NKT/WSS, rather than kowtow to communist China, ought to aim their defamation campaign at Beijing where the legal responsibility for human rights violations actually lies.

The only logical conclusion here is that clearly NKT/WSS have grotesquely distorted the facts.

444. namkhah – November 24, 2008

Letter of the day ion NKT/WSS site " And wouldn't China promote it bigger and better than anyone. After all they have economic power base that is growing by the month. So when we keep mentioning that this practice is not good..are we really fulfilling the purpose of suppressing

the practice or making it grow bigger. We have to look beyond this generation alone. We have to look at China and her relationship with Dorje Shugden long after the Dalai Lama has passed on. Long after we have passed on.

Dear Marc USA: Genocide in Tibet by PLA troops was recognized 50 years ago by the International Commission of Jurists, Read their report entitled "The Position of Tibet in International Law", their findings are very clear:

- “1) Systematic disregard for the obligations under the Seventeen-Point Agreement of 1951;
- 2) Systematic violation of the fundamental rights and freedoms of the people of Tibet;
- 3) Wanton killing of Tibetans and other acts capable of leading to the extinction of the Tibetans as a national and religious group, to the extent that it becomes necessary to consider the question of Genocide.

It is submitted, with a full appreciation of the gravity of this accusation, that the evidence points at least to a prima facie case of Genocide against the People’s Republic of China. This case merits full investigation by the United Nations.”

445. Gyalpo – November 24, 2008

Many young Tibetans take the attitude: if NKT are actively attacking our struggle for self-determination, so be it, we will oppose you at every turn, we will expose the cowards and hypocrites collecting money in the name of chos and shut them up permanently.

Trijang was the force who spread the doctrine of downfall to all peoples of high and low status, Tibetan and of other races. The greatest servant of Shugden in our entire history, he succeeded in destroying the living tradition of Je Tsong Kapa. This fact is obvious to any person who studies logic with a clear mind.

As Reting Rinpoche says: “Trijang was the force who spread the doctrine of downfall to all peoples of high and low status, Tibetan and of other races. The greatest servant of Shugden in our entire history, he succeeded in destroying the living tradition of Je Tsong Kapa. This fact is obvious to any person who studies logic with a clear mind. Now people masquerade as monks and nuns or lay teachers of Je Tsong Kapa’s doctrine, all of them lacking the transmission of a living lineage. You have upheld the deceit, a willing partner in the continuance of lies and broken, baseless lineages.”

<http://www.reting.org/openletter.html>

446. Gail McFadden – November 25, 2008

I just read that open letter. Is that Reting Rinpoche for real?! He sounds completely megalomaniacal and mad. That website has to be a spoof, surely?

447. Jimmy Marsden – November 25, 2008

Even reading between the lines of this monk’s account from Sera Monastery (given above), there is something really quite sinister going on in this enforced segregation of monks. It is also not made any the less sinister by a Buddhist monk attempting to justify it:

- By all accounts the situation at Sera, despite the anti-Dalai Lama vitriol of some Shugden monks in the breakaway faction of Pomra Khangtsen, is largely peaceful. In fact, the demands of WSS have already been met! Both sides are continuing their practices without interruption and, through the division into two monasteries, there has been little conflict to mention the past two months. Both sides have kept all their own buildings and no one is homeless as a result of this dispute.
- The separation has in fact eased tensions and made it easier for both sides to focus on their divergent goals.

In fact, the WSS aims have not been met at all. It is most regrettable that the monks should be separated. Segregation did not work out too well in the South of the U.S. or in South Africa.

However, if the choice is between "separate but equal" (Jim Crow) or being deprived access to basic social services, then separate but equal is better. The question is then whether Shugden practitioners are still denied access to shops and medical care within the monasteries and nearby communities? It would appear that yes, they are, and there are accounts to show this.

If within the monastery they wish to keep things separate to keep the peace, this is better than nothing, despite the sad irony that the peace was only shattered in the first place by the forced signature campaign. But if in the larger Tibetan community, Shugden practitioners are shunned and denied equal access to public places, then clearly there is a problem.

- The Shugden portion from Pomra Khangtsen at Sera Mey (about 120-130 monks and novices) is not attracting any new Tibetan monks as those who come into exile do so in the spirit of being close to HHDL.

This is actually a pretty disquieting statement. To see why, and what is going on here, please read the account of the sixteen young refugees who escaped Tibet last year to come to Pomra Khangtsen but were turned away (and beaten) by the ironically named "Tibetan Reception Center" as they would not renounce their worship of Dorje Shugden. This might explain why Pomra Khangtsen is "not attracting any new Tibetan monks"!

Here is another update from India from some bhikkhus who are living through the ban and segregation and others who are witnessing it. This report answers the specific points made in Tenzin Peljor's monk's report:

More recently, no Tibetans have been able to come into exile because of the recent uprisings in Tibet. Once things calm down, refugees will again try and come to India for schooling and monastic education. But what will happen when they arrive in Nepal? They will approach the Tibetan Reception Center (TRC) in Nepal, and later in Dharamshala. They will be asked if they are worshippers of Dorje Shugden or not. If they are, and if they do not sign their names to say they will give up their religion, they will be accused of being enemies of the Dalai Lama and they will not be given the necessary recommendation letter to join any monastery in India. Without this letter, no Abbot is permitted to admit them.

On February 23rd, 2007, Tsering Dondup, the General Secretary of the Department of Religion & Culture (from the Tibetan Government in Exile) sent a letter to the Abbots and staff of every Gelug monastery. It

read:

“Even at the head Tibetan Reception Center they are explaining why H.H. the Dalai Lama has banned the worshipping of Dholgyal (Dorje Shugden) to our brothers who newly arrived from Tibet.” ... The Reception Center must explain as before why H.H. the Dalai Lama has imposed a ban on worshipping Dholgyal. If, despite your explanations, they don’t listen and take a strong stand, there is no way to let them go to any of the Gelug monasteries, including Sera, Drepung and Ganden, as has been happening until today.”

Tenzin Peljor’s monk continues:

– Most of the Tibetan Pomras have left the Khangtsen and re-joined Sera Mey. Especially the young monks want no part in the vitriol of the more militant leaders who now largely control the breakaway faction. The nasty rhetoric spewing forth from several of the leaders of the faction against the Dalai Lama, in the words of this monk “literally had the monks running out the door back to the majority faction of the monastery.” The nasty comments and lies are so poisonous even many monks loyal to Shugden cannot stand it and have left the monastery altogether.

Now, lets ask why monks from Pomra Khangsten would leave? If you were a Shugden practitioner, treated as a pariah by your former friends and Abbots and made to live in separate quarters, falsely accused of being a demon worshipper, a Chinese traitor and an enemy of state, how brave would you have to be to stay put? How soon would you succumb to the pressure to renounce your faith so that you can return to the main part of the monastery and be on the side of right and might again? Especially if you were young and saw your whole life ahead of you as one of exile, an object of suspicion and contempt? It takes a great deal of courage to stand up for your religious beliefs against those in power, as has been seen throughout history in many different parts of the world.

It is not rather cynical to call the Shugden monks a “breakaway faction”? ! These are the same poor monks who were forcibly expelled from their monastery for refusing to renounce their faith in the forced signature campaign. They did not leave because they wanted to! They were pushed out. They were not trying to start a new movement – they just wanted to continue in peace with the practice that had been done for generations in the monasteries.

In terms of supposedly spreading vitriol against the Dalai Lama, lets face it — anyone whoever questions the Dalai Lama about anything is accused of this. The fact is that all Shugden monks were friends of the Dalai Lama and respected him, many used to have great faith in him; and having to defend themselves against him is incredibly painful.

The position of Shugden practitioners is that everyone should be free to practice as they wish and they seek mutual tolerance and respect between the different traditions, something they themselves are denied. However, there is nothing wrong with informing people of the Dalai Lama’s actions and explaining why they are self-contradictory and harmful. Then others are free to decide.

Besides, as the sources in India point out:

Many monks have indeed left Pomra, and many monks still remain in Pomra. But those who left Pomra did so under pressure and fear of

being deported from India. The word has been spread widely: "If Shugden devotees do not give up, they will be thrown into the street". Not only that, but they have been threatened with being driven out of India in the name of an organization called the "Himalayan Cultural Association".

Pomra monks have no animosity toward these monks who have left. People are free to practice or not as they choose, and will not be asked to give up that choice.

These days, monks who want to join a monastery come from Tibet. For Tibetans living in exile and abroad, it is very rare for them to ask for their children to be admitted into the monastery these days. They are not prepared to send their children. They prefer sending them to school and college. They have seen too many who have disrobed, and monks who disrobed earlier had no other skills and therefore no choice but to join the army divisions or sell sweaters on the street.

Now due to too many problems in the monastery, monks from both sides are not happy. They do not feel like staying in the monastery, so they leave and, when they can, go to America and Europe. You can now find hundreds of ex-monks, including many Geshes, in New York and other places in America and Canada. They are working as laborers in restaurants, shops and factories. Some of the more fortunate monks, or those who have a link with the Buddhist Centers, have the opportunity to teach Buddhism.

Most of the monks who joined the monastery at the beginning of 80 are hardly found in the monastery any more. There only remain a few senior monks who came to India in 1959. Many have passed away.

There are many monks who stayed in the monastery for three years and then left for abroad. Every day, two or three monks from all the Tibetan monasteries go abroad to Europe, America, Canada, South America, Asia. (American visas are difficult to get. Some apply three or four times. If you get an American visa, people think you get a ticket to paradise.) If a Shugden monk has an Indian passport, then he can go. Otherwise, as a Tibetan refugee, a Shugden monk is not issued the Identity Card or Certificate, which is the necessary traveling document for Tibetan refugees.

Every year, fewer and fewer monks join the monasteries, so most Tibetan monasteries now have a lot of Nepali monks.

As for the false claim that Pomra is recruiting Nepali children and then teaching them to hate the Dalai Lama, this is denied.

Pomra now has over 400 monks, over two hundred of whom are living outside the monastery. The majority are Tibetan. There are almost 100 Nepali monks. No one was made or taught to worship Shugden. They came to the monastery to learn Buddhism. They are taught to respect all religious beliefs, and never speak badly about other religious beliefs. The monks usually study the five texts, Valid Cognition, Perfection of Wisdom, The Middle Way, The Treasure of Knowledge and the Vinaya. Dorje Shugden is the Dharma Protector of Pomra. He is propitiated in the assembly hall once a month and at the end of puja.

No one is against the Dalai Lama. No one has developed enmity towards him despite the persecution and discrimination over more than a decade.

Tenzin Peljor's monk continues:

– Despite threats from Shugden worshippers, His Holiness the Dalai Lama will perform hundreds of bhikshu ordinations for novice monks of both Sera Mey and Jey this year around Losar at Sera Monastery.

What threats?! Where is there any sign of threats? This is typical propaganda. Of course HHDL would love to perform hundreds of bhikshu ordinations for novice monks, and that's fine – but in which case, how can the Shugden monks be hypocritically accused of bolstering their numbers? One thing is for certain: none of these novices will ever hear a good word about Dorje Shugden.

The Bhikkshus continue:

Monks in Sera and Ganden are not happy that the Dalai Lama is about to visit again. Every time he goes there, he stirs up the Shugden issue, and then there is a problem. There are many monks who are not from Pomra who are also complaining: "Why is the Dalai Lama coming to the monastery so often?" A month to go, and people are expecting worse things to happen in the monastery. They think: "The Dalai Lama is coming. He will definitely make the matter worse. He is making this visit as an excuse to retaliate for the worldwide protests and Delhi High Court Case." Whenever the issue calms down a bit, the Dalai Lama comes along and says something to raise the issue again. Every time he comes, he says something that provokes people.

Tenzin Peljor's monk says:

– His Holiness has continued to withdraw from any political responsibilities in order to allow the Tibetans to take charge of their own future. This indicates all the talk about him being a dictator is baseless. The current meeting is being held largely in his absence, and on Phayul you can read a document where he begs the Tibetans to discuss every option openly.

The Dalai Lama said he has withdrawn from political responsibility but he is still the political head and he always will be. Although the present meeting about Tibet's future is called a public meeting, eventually they will do what the Dalai Lama wants. He himself avoided attending the meeting to try and show that he is not involved. They are holding the meeting now. I will give you their resolution: their resolution will be that the majority of public want to follow the Dalai Lama's way.

Pomra monks have to seek food, water, medicine etc themselves. Mostly they are supported by Pomra. No one else supports them. But they are fine with these things, they have faith, as Buddha said: "My practitioners will not starve."

The situation is relatively peaceful in Sera for the time being. But peace can be destroyed at any time. Shugden and non-Shugden monks live in separation. I don't think Shugden monks will be allowed to live peacefully.

448. Gen Hur – November 25, 2008

Jimmy: Are you in India? Do you speak Tibetan? I think you grossly overestimate your own powers of clairvoyance in knowing what is going on from 'all accounts' We do not particularly need you to report to us, based on your vast experience of mystic meditation, about the Dalai Lama's intentions or motivation or future plans if its all the same to

you. Your hubris runneth over.

449. Gyalpo – November 25, 2008

Jimmy Marsden (not his real name) has written another long-winded post that is instructive in that it reveals how NKT/WSS spread misinformation. There are no names, dates, stats cited. There are no quotes, even anonymous ones, no references and it is filed under an assumed name. How is that trustworthy? One shugden site showed a photo of Sera monks filling water bottles with the caption that Shugden monks are being denied water. That is false, everyone—monks and families have a seasonal water shortage annually in Byalakuppe settlements, which is quite arid. We are not starry eyed seekers going to an NKT love festival with a bunch of hastily trained, ill-qualified novice 'teachers', Mr 'Marsden' so if you have any personal integrity or ethics left, you will refrain from trying to deceive us.

450. Gen Hur – November 25, 2008

Gail McFadden: People tend to get upset and use strong language when murder touches their lives perhaps moreso when justice is not served. This is the case with the 5th Reting Rinpoche, this is the case with the Principal of Tibetan Institute of Buddhist Dialectics and his two disciples. However despite multiple stab wounds, Geshe Lobsang Gyatso managed to grasp onto a bag belonging to one of the assailants..."which contained a pair of gloves, a handkerchief and a torch, besides some explosive documents about the Dorje Shugden Deity brought out by the cult contingent in New Delhi, which indicated the possibility of the involvement of the Dorje Shugden followers in the incident. The documents cited the use of bloodshed to silence the opposition to the worship of the deity.

The Police Commissioner said that the late Lobsang Gyatso had returned from abroad on 31 January. An attendant of the deceased admitted that the late Lobsang Gyatso received threats from the Dorje Shugden followers and admitted having requested him to be more cautious. On the basis of this information, the police identified the top-rung leaders of Dorje Shugden society in Majnu-Ka-Tilla in Delhi and asked five people, including Chemi Tsering, to come to Dharamsala and assist them in their investigation.

It was the police in Majnu-Ka-Tilla, who came to know that six Tibetan youth had left for somewhere in a taxi (THA-4283) on the night the deceased had left for Dharamsala from Delhi.

According to Mr Singh, when, on the basis of this information, a search was conducted for the taxi, its driver, Mangat Ram, confessed that six youth had asked him to go to Dharamsala and follow the vehicle in which the deceased was travelling. Upon his enquiry, the driver was reportedly told by the youth that they had left their baggage in the vehicle they were pursuing. The taxi however broke down in Ambala and they hired another taxi. But not before they made a call from an STD booth.

Because the call was made very late in the night, it was traced to the phone number 2932536 in Majnu-ka-Tilla, Delhi, which belonged to Chemi Tsering. This information further boosted the pace of investigation. After interrogating in various hotels in Kangra and Dharamsala, it was found that on 1 February, the six youth had stayed

at Grand Hotel in Kangra before leaving on 4 February. They had identified themselves as hailing from Dharamsala and gave excursion as the purpose of their visit. Hotel workers mentioned a canvas bag and a torch in their belongings, which they identified later. In this way the police came to know that the six youth were the culprits.

Mr Singh said that some pictures were recovered after a raid in certain followers' residents in Suja, Mandi districts, and Dharamsala. The crime fell on the six youth after the hotel workers and the taxi driver identified two youth from the pictures.

The names of the two assailants are Lobsang and Tenzin, aged between 22 and 25, and both hailing from Mundgod Settlement in Karnataka. They have been regularly travelling between India and Nepal.

When an investigation party was despatched to Karnataka, they came to know that Tenzin hailed from the Sera monastery in Bylakuppe and with the help of the local police, it was found that his full name is Tenzin Choezin and he came to India on 29 March 1985. His registration number is 308 and green book number is 312. He hails from Chatring in Tibet and is notorious for his involvement in violence against the Dorje Shugden opposition. Despite having been expelled from the monastery, he had been living there.

After an investigation in Gaden Shartse monastery in Hubli, it was found out that the other assailant is Lobsang Choedrak from Chatring in Tibet, who came to India in 1991. The investigation further revealed that Lobsang has an uncle in Dharamsala and some years ago, he had left the monastery on the excuse that he had to look after his uncle.

The police Commissioner said that there is a strong contingent of Dorje Shugden followers in Karnataka with some influential persons as top-rung leaders, and on account of this they couldn't get much assistance from the Tibetan community there in the investigation. He believes that all the assailants have escaped to Nepal.

Pictures of the Tenzin and Lobsang have been circulated around the country and assurance of help has been sought from the Interpol, which gives some hope that the two will be caught sooner or later."

-excerpt from a translation of a report in the Chandigarh edition of the Indian Hindi-language national daily, Jansatta, 28 April 1997

451. Gyalpo – November 26, 2008

People do "tend to get upset and use strong language when murder touches their lives perhaps moreso when justice is not served. There is no statute of limitations on murder, the case is still open and further cases (see below) are open."

Exhibit A: Here is an excerpt from the NKT/WSS site: 仔细思量.....不要冷落或排斥习修持多杰雄登护法 Dorje Shugden 的人 应该善待他们 欢迎他们 逐步开导他们 心无恐惧地授他们以智慧和逻辑 然后他们会认为这一法门是“错误的” 从而及时地放弃这种修持。这种做法对所有“有罪错者”来讲不正是符合佛教教义的吗 实际上 多杰雄登习修者没有犯错误。但试想 如果他们在犯错误 而以宽厚之心包容和接纳他们 这岂不是更善良、更符合佛教精神的举动吗 所以与多杰雄登意见相左的那些人在阅读本网站内容后应该细思这一点。正在习修多杰雄登的人应以极大的耐心和毅力来忍辱 并持守你的誓约。正如所预言的那样 习修多杰雄登的时代将要到来 全世界都会信奉这个法门 它将

成为众多苍生普遍习修的一门佛法。

对多杰雄登护法产生负面念头与言论的很多人会后悔 并且发现多杰雄登佛主的益处和正觉开悟的本性 这位佛主是同时示现三界的明王之王 毕竟 如果达赖喇嘛会说 他的上师赤江仁波切 Kyabje Trijang Rinpoche 习修这一法门是犯错误 那么 他会使人不由得产生一种怀疑 即达赖喇嘛自己也可能是错误的。什么导致达赖喇嘛正确 而他的上师错误 如果他的上师犯错误 那么达赖喇嘛的弟子可能说 达赖喇嘛也是错误的。如果我们同意这个观点 事情就变得一团糟了。

It is no secret that NKT/WSS and trust fund nutbar Thom 'Pharmabucks' Canada are openly schmoozing China, there is plenty of evidence of this. Canada (the heiress's husband, not the country) is going to Beijing for talks.

Exhibit B: This is evidence of China's treatment of Tibetans this past spring (2008): WARNING! Contains graphic images

<http://www.wikileaks.org/leak/tibet-protest-photos/index.html>

This is what real as opposed to imaginary or trumped up human rights violations look like. Why are the Shugden people betraying the Tibetan people? Why did former Geshela (aka the third buddha) chose this particular time to relaunch his personal retaliation attack on the TGIE?

452. Brian – November 26, 2008

Everyone should see past the hype and behold the true face of China, the true face of former Geshela.

453. namkhah – November 26, 2008

Indeed, everyone should see those photos and reflect on the shocking message they convey about NKT wooing China. One thousand meaningless words of WSS propaganda websites evaporate in a split second.

<http://www.wikileaks.org/leak/tibet-protest-photos/index.html>

454. R. Donald Rollo – November 27, 2008

Sickening, how can anyone not condemn the Chinese authorities for murdering innocent civilians? Why would a group like NKT stoop so low as to enlist China's help? I am absolutely appalled by NKT.

455. Gen Hur – November 27, 2008

"Luckily we know that everything is projection of mind and no one's opinion is truly valid or invalid." –Guru jimmy Marsden

Then how can we know? What a crock of intellectual dishonesty. I guess with that attitude its okay to collect money from punters and build garish wedding-cake kitsch temples in Brasil, US and UK, beats working this dharma teacher gig eh Jimmy? Did you you look at the photos Jimmy? This is your 'third buddha' doing Pope Pius XII one better-completely selfish moral irresponsibility. Oh, we forgot Dorje Shugden doesn't get involved in politics....what a cop-out!! I was neutral about this silly NKT trip for a long time, I read most of the nonsense they posted (I printed a whole stack of it) in the 1990's but did not contribute even one word. Now they have succeeded in completely alienating me -I will actively do as much as I can to fight the NKT

campaign of misinformation, commercialization, gossip and perversion of the dharma.

<http://www.wikileaks.org/leak/tibet-protest-photos/index.html>

456. Brian – November 28, 2008

One prominent lama, whom I shall not name here said, half jokingly< 'where one finds Kagyu lamas there is a big mansion, where one finds Nyingma lamas there are a bunch of kids running around, and where one finds Gelug lamas–murder.

457. Gyalpo – November 28, 2008

The following passage from <http://www.dorjeshugden.com> is an example of NKT corporate franchise expansion strategy:

“Then from China , Dorje Shugden’s practice will spread to the multitudes of Chinese speaking areas of Asia , then the world. Everyone respects China either for monetary, business or cultural reasons. It is after all one of the greatest cultures known to man past and present. It will be the number one culture in the world as it has been in ancient times in the near future due to economic growth. Everything Chinese will be respected and proliferated in the world. Just like now Mcdonald’s is popular in China because the USA is powerful and influential therefore the Chinese for now are interested in the American cultural identities. In the near future, the tide will turn towards the east and that is China . Everything Chinese will be sought after, praised and valued. Even today, many governments do not wish to offend the Chinese government in hopes of securing lucrative deals. After all, isn’t bring prosperity one of the main functions of any governments whether Democratic or Socialist? The Dalai Lama is his own capacity is making Dorje Shugden bigger, more well known, more heard of and very high profile. Does he not know or understand he is doing that? Highly unlikely. He is indirectly making Dorje Shugden the most popularly known Buddhist deity next to Kuan Yin in China at this time. ”

Reflect on this strategy as you look at these pictures:

<http://www.wikileaks.org/leak/tibet-protest-photos/index.html>

458. Lineageholder – November 29, 2008

Gyalpo,

I thought you should know that <http://www.dorjeshugden.com> is nothing to do with the Western Shugden Society or the NKT, so your claim that the words on that site represent the NKT’s position is incorrect and misleading.

Brian,

I take it the person who said this was not a Gelugpa? So much for the Dalai Lama’s vision of non-sectarian love, peace and harmony, eh? He’s blamed Dorje Shugden for so long for disharmony, who’s he going to blame next when the Tibetan Traditions don’t get on with each other?

Dear anti-WSS people,

I think you’ve missed the point that NKT has no political affiliations,

including China. WSS does not involve itself in Tibetan–Chinese relations and politics.

459. R. Donald Rollo – November 29, 2008

Lineageholder: I am still waiting to still hear a word of condemnation of the mass killings of Tibetan Buddhists at the hands of Chinese police . How can you have so little simple garden variety human compassion, let alone parade yourselves a neo–Kadampa, cloaked in self–righteousness? Now NKT will suffer the consequences of generating numerous deceits, politicking under false names and operating covertly, since NKT apparently lacks the moral courage to conduct itself openly using real names. NKT’s feigned neutrality for the sake of cosmetics/saving your charitable tax status is morally lame has proven their treachery for the Tibetan people and the Buddhist tradition they are profiting from. We have photos of the bullhorn novices in Madison, PA and NYC, we can easily see the NKT hand behind WSS as urged to over 200 cult centres by former Geshe–la. NKT/WSS clearly has absolutely no scruples as to who it will ally itself to.

<http://www.wikileaks.org/leak/tibet-protest-photos/index.html>

460. namkhah – November 29, 2008

Lineageholder: Only negative comment is from you, but then NKT/WSS is making a career from negative blogging. Not everyone is as whitebread as the Shugden cultists, they can’t stand Tibetans actually or other wogs, and started saying things like ‘we are not interested in Tibetan samsaric culture’ early on, around the time Manjusri priory was commandeered by the cultists. Now the excommunicated and disgraced Geshela’s personal revenge campaign has turned as extreme and ugly as his owns senile delusions.

461. Gyalpo – November 29, 2008

China’s cyber warriors a challenge for India
NOVEMBER 28, 2008

By Abanti Bhattacharya
Asia Times
November 27, 2008

NEW DELHI – India’s External Affairs Minister Pranab Mukherjee, in a speech to the National Defense College in New Delhi on November 3, said China posed a new set of challenges to India with its growing capabilities in outer space and its frenzied search for new resources. But an equally potent and dangerous challenge the minister overlooked is the new threat of Chinese cyber–nationalism.

China has in recent times witnessed staggering growth in cyber–nationalism, a new kind of nationalism with immense and sometimes dangerous power. This cyber–nationalism could be also described as a part of China’s psychological warfare. It encapsulates the strategy of China’s Sun Tzu (722–481 BC) of defeating the enemy without waging a war.

Illustrating the immense popularity of the Internet in China, Cai Mingzhao, the vice minister of the State Council Information Office of the People’s Republic of China said on November 6 that the number of Internet users in China is increasing by 240,000 per day, and that its

Internet population would reach 500 million in about three or four years.

China had 210 million Internet users at the end of 2007 and its online population is likely to become the world's largest by 2008, according to a recent article by the state-run newspaper Xinhua. Along with these impressive figures, if overseas netizen groups are also added, then the enormity of China's global netizen population and its potential impact is incredible.

At present, the Internet plays a key role in promoting Chinese nationalism. This was particularly discernible in the 2008 Tibetan uprising and the Beijing Summer Olympic Games in August. On both the occasions, the power and scale of nationalistic responses of the Chinese spread through Internet chat rooms, mobile text messages and blogs was eye-catching and unprecedented.

In this Olympic year, when China sought to project its best face, cyber-nationalism was as an easy tool used by the government to mobilize public support and shore up party solidarity. It was a powerful medium to tell people not to forget history and the "century of humiliation" that the West inflicted on it. It was a tool to portray China as the inheritor of a glorious civilization and a great ancient power and thereby its present has a rightful claim to the status of being a great power. This power of cyber-nationalism is apparently a new feature of Chinese contemporary nationalism.

The power of cyber-nationalism is manifold. It instantly links people all across the globe and mobilizes them at a minimal cost. The immense speed and maximized impact of cyber-nationalism was glimpsed by the anti-CNN website that was launched in response to the alleged Western media bias on the news coverage of the March Tibetan uprising. Almost at blitzkrieg speed, the site became the leading engine for Chinese cyber-nationalism in appealing for all Chinese to boycott Western commercial outlets and stage demonstrations.

Cyber-nationalism can also be lethal, as nationalist messages can be amplified to generate hatred between countries. During the March Tibetan uprising, Chinese nationalism assumed a significant anti-Western character. The obscene and abrasive words used by the netizens to give vent to nationalistic feelings snowballed into a wave of hatred and united most Chinese across the globe in a war of words. The Olympic torch relay was thus effectively portrayed as a war between "pro- and anti-China forces".

Further, the cyber-nationalists are not only techno-savvy people but also young and impressionable minds and therefore amenable to influence. Thus, during the Tibetan uprising, the Chinese government could easily mobilize public opinion and churn up historical memories and weave it into a nationalist historiography and propaganda-style literature. Moreover, in the case of China, where netizens do not have the freedom of speech, cyber-space often gives them virtual freedom. Therefore, cyber-zealots often do not act at the behest of the government. At times such messages are liable to go out without the government's control.

Arguably, had there not been the devastating earthquake in Sichuan province in May, the upsurge in nationalism would have taken an ugly turn and gone beyond Beijing's control. Cyber-nationalism is thus a double-edged sword. On the one hand, it can be used by the government to buttress its foreign policy positions as well as to

mobilize public support. On the other, nationalism can often get out of hand and spark off violent reactions that could be detrimental to social stability and a nation's international image.

Chinese cyber-nationalism is a new challenge for India's security and strategic interests. While India-China relations have witnessed a period of growing rapprochement, the issues of border dispute and Tibet remain primary irritants. Arguably, as both countries were victims of imperialism, they uphold territorial integrity and sovereignty as their supreme national interests. Rooted in their competing territorial claims is the fact that before their encounter with the West both were civilizational states and not political nation states with fixed boundaries. In their quest for modernity, both India and China approached the notions of territorial nationhood from their respective definitions of nationalism imbued with strong historical and civilizational underpinnings.

Therefore, there exists a strong difference in perceptions between the countries on the border issue and the Tibetan question. Their differences in the perception of the concepts of nation and territoriality caused friction between the two in the 1960s and led to the 1962 war. In the contemporary period, this difference in perception persists.

The different systems of government in each country further bolster such perceptions. This is particularly true in the case of authoritarian China, where the regime effectively uses nationalism to promote a historiography which is often distorted and misleading. Indeed, at the core of India-China tension is the difference in perceptions between the two and it is here that the psychological warfare or psyops plays the crucial role.

As psyops is often defined as management of perceptions, a distinct part of psychological warfare is the strategic use of propaganda through the Internet, media and print literature. China in recent times is developing psychological warfare as a new strategy for both wartime and peacetime uses. Cyber-nationalism thus is a part of psyops which the Chinese government uses to bolster its strategic policies and to reinforce its domestic legitimacy.

Paradoxically, despite China being an authoritarian, closed regime, the power of cyber-nationalism is very strong. At any given moment there could be a mobilization of Chinese people in massive numbers both from inside and outside its borders. And it could coalesce into a unified Chinese response at a global level. This epitomizes the power of cyber-nationalism which the Chinese government has skillfully appropriated so far, be it during the 1999 bombing of its embassy in Belgrade, the 2005 Japanese textbook issue or the recent Tibetan uprising. During the March Tibetan uprising, the power of Chinese cyber-nationalism was most conspicuous and worrying. India, therefore, needs to be cautious about Chinese cyber-nationalism.

Today, due to a revolution in information technology and globalization, there is a new contingent of Chinese cyber-warriors, millions in number, spreading across the globe. In the post-Olympic China, with its burgeoning confidence, the power of cyber-nationalism is likely to be immense. Chinese cyber-nationalism could exert enough pressure to demoralize and agonize the Indian psyche. That means without a war, China could defeat India and recreate its borders according to its strategic interests. The challenge of Chinese cyber-nationalism is a new security threat for India, which will need more

sophisticated ways of dealing with the “new China”.

Abanti Bhattacharya, PhD, is associate fellow, Institute for Defense Studies and Analyses (IDSA).

462. Alaska Bob – November 29, 2008

Once GKG was exiled and his organization was destabilized by internal sex–abuse scandals, he went on an external warpath and as part of a Faustian deal with China, NKT took the dog–and–pony slander campaign global. But as we saw with Rev. Jim Bakker, just when the organization seems to have peaked financially, its collapse is imminent.

463. Alaska Bob – November 29, 2008

“WSS does not involve itself in Tibetan–Chinese relations and politics.” – Lineageholder

I am sure you prefer your own websites that have no response facilities or moderator censorship, but NKT cannot stop us from pointing out your fallacies. When NKT cultists encounter something you don’t like to read, its like a child who puts his hands over his ears and starts repeating ‘I’m not listening to this!’ Another strategy is to invoke emptiness, samsara, impermanence or some other random ‘dharma teacher training 101’ prattle that you use to fool people into donating money to NKT.

464. Lineageholder – November 29, 2008

Dear Alaska Bob and everyone,

I’m on the side of truth– it’s true that WSS has no interest in and no involvement with Tibetan politics.

If you don’t like the truth, it’s not the fault of truth, is it? I simply feel bound to point out the fallacies about the WSS and NKT that are being expressed here because they are misleading and lead to a false impression of these two organizations, that’s all. If something is wrong, it needs to be corrected and that’s all I’m doing. I wish you peace.

465. R. Donald Rollo – November 29, 2008

Lineageholder: Your platitudes do not undo the fact that if NKT/WSS eschews politics, the only way to prove it is to renounce religious extremism. NKT/WSS can’t avoid the consequences of its own improper and highly inappropriate activities, the chickens are now coming home to roost.

466. namkhah – November 29, 2008

NKT/WSS boss in the dock:

UN Panel Orders Inquiry into China’s Repression in Tibet
Monday, November 24 2008 @ 08:03 am UTC

Geneva: A United Nations (UN) watchdog investigating torture has ordered a thorough and independent inquiry into China’s excessive use of force against peaceful Tibetan protestors particularly monks in Kardze county, Ngaba county, and the Tibetan capital of Lhasa.

The Chinese government violent clampdown on peaceful Tibetan protestors since 10 March this year in Tibet, left 218 Tibetans dead, 1290 injured and 6705 arrested or detained.

The UN Committee against Torture's forth-periodic review on China was held from 7 to 10 November in Geneva, Switzerland. In its concluding observations, the UN Committee against Torture issued a set of recommendations to China on 21 November.

The panel called for prompt, impartial and effective investigations into all allegations of torture and ill-treatment and should ensure that those responsible are prosecuted.

It asked the Chinese government to ensure that all Tibetan detainees should be provided prompt access to an independent lawyer and independent medical care and the right to lodge complaints in a confidential atmosphere, free from reprisal or harassment.

It ordered investigations or inquests into the deaths, including deaths in custody, of persons killed in the March 2008 events in the Tibetan Autonomous Region and neighbouring Tibetan prefectures and counties.

On the issue of enforced disappearance, the UN committee underlined the need to adopt all necessary measures to prohibit and prevent enforced disappearances, to shed light on the fate of missing persons, including Gedhun Choekyi Nyima, and prosecute and punish perpetrators, as this practice constitutes, per se, a violation of the Convention.

Outlining follow-up measures, the UN committee against torture said it invite Special Rapporteur on Torture and other Special Rapporteurs on Tibet.

The Committee of independent experts will review China's next report on the implementation of torture convention in November 2012.

During the current review prominent former political prisoners Phuntsok Nyidron had testified before the Committee. She was tortured during her 15 years imprisonment.

Mr. Li Baodong, head of the Chinese Government delegation at the UN, reported several amendment and new regulations introduced in China's legal system.

However, Mrs. Felice Gaer, the Committee Expert serving as Rapporteur for the reports of China and the Hong Kong and Macao Special Administrative Regions, expressed serious information gap in the delegation's responds. She particularly mentioned about the discrepancies between legislative protections against torture and their implementation on the ground. She expressed frustration at the lack of data on police actions against Tibetans. She held a booklet and said that it contained names of 817 Tibetans who had disappeared following the protests in Lhasa this year and demanded China provide information on their whereabouts. China stated that due to the State Secrets Law they were not able to provide details.

Ms. Gaer also demanded information on two religious figures Bishop Su Zhimin and Gendun Choekyi Nyima who had been missing or disappeared since May 1995.

In testifying before the Committee Mr. Li Baodong, said "We have zero tolerance for torture".

Mr. Li said that he has transmitted the details of the 817 Tibetans to relevant department for verification and assured to investigate on it. However, he expressed difficulty in verifying over 200 people in the list due to inadequate information including identity number and proper address.

With regard to specific cases including the 11th Panchen Lama, Gedhun Choekyi Nyima, he said that he will refer back to Beijing for information.

reference

<http://www.tibetcustom.com/article.php/20081124080357146>

467. Gen Hur – November 29, 2008

Lineageholder: Its going to take a lot more sincere effort than a few weasel words like “I’m on the side of truth” to wriggle out of the well your third buddha frog has put you in. Which Dorje Shugden truth are you referring to: WSS is not in politics? Dalai Lama is an evil terrorist? How you can use the words ‘point out the fallacies’ in the same breath is astonishing.

468. Lineageholder – November 29, 2008

Dear Gen Hur,

It’s Samdhong Rinpoche who uses words like ‘terrorist’ in relation to innocent Dorje Shugden practitioners, not the WSS in relation to the Dalai Lama. The WSS ask the Dalai Lama to stop lying, but that’s because he has actively misled people in relation to Dorje Shugden issue. The Dalai Lama is not a terrorist, but he is misguided and he is causing a lot of problems by mixing Buddhism with politics. It’s a very sad situation he’s caused and it’s even more sad that he doesn’t have the humility to admit his mistake and put it right. It goes against everything he teaches in public, which is why the WSS also accuses the Dalai Lama of hypocrisy.

Both charges are entirely valid with clear evidence to support them.

469. namkhah – November 30, 2008

Lineageholder: Even Mao Zedong said seek truth from facts 实事求是 Entirely valid with clear evidence?’ Because I say it is so’, does not come under the category of valid argument. Pramana (rtags rigs & blo rigs) is apparently not the lineage you claim to hold.

1. I read most of the first salvo of NKT anonymous attack posts in the 1990’s. There was no WSS shadow org behind which to hide at that time, so NKT has clearly been politicking since then. Changing one false name for another does not absolve NKT of responsibility for its own actions. Neither will NKT participants escape the consequences.
2. By whom has the Dalai Lama been misguided? Name the person in Tibetan Buddhism who outranks His Holiness. You are implying that outside of narrow Gelug chauvinism, any of the other diverse streams are erroneous. On the contrary, Dilgo Khentse Rinpoche and Negi Lama Kunnu Rinpoche could hardly be said to have misguided the Dalai Lama unless you consider bodhicitta as something to avoid and to not cultivate. Except for those with no first-hand experience of actual Tibetan Buddhism, outside of staying home and studying ghost-written Tharpa publications exclusively, one hardly need mention the fact that the 14th Dalai Lama is the head of all the schools (including Bon) with a mandate to ensure the survival of all religious traditions and moreover has had a beneficial and cordial relationship with the small Tibetan Muslim community over the years. Even the late Trijang junior tutor was a servant of Ganden Phodrang—not vice versa as your Chinese allies claim. It is an odd, and downright impudent accusation coming from students of a disgraced monk who never even finished his exam and Chinese communist ultra-nationalists that he was a bad student of Trijang Rinpoche. The present incarnation of Trijang Rinpoche is a non-starter as a Buddhist teacher since declining the golden opportunity to study, although at least he does not wear robes. If you are really so

concerned about preserving your 17th century tradition, you ought to be on his case. If you are really so concerned about preserving your 17th century tradition, you ought to reign in the philandering butterball Gangchen Tulku and his groupies.

The words of Andrew Brown in The Independent, London, 15 July 1996 resonate ominously again today in 2008: "The only lasting winners from the row will be the Chinese, who have mounted a fresh campaign of repression inside Tibet this spring. And Dorje Shugden himself, aching for worshippers inside his lake of boiling blood."

470. Lineageholder – November 30, 2008

Dear namkhah,

Not 'because I say so' but because the evidence is from the Dalai Lama's own words. If you choose to ignore the wealth of evidence that has been presented on WSS websites showing that the Dalai Lama is dishonest, I think that's foolish. If the Dalai Lama says "there is no ban of Dorje Shugden, I'm just giving advice" to Western media and then in India and throughout the Tibetan community worldwide he has instigated a signature campaign to force practitioners to give up the practice and encouraged the abbots of Gelugpa monasteries to expel monks who practise Shugden, isn't that lying? Even though the Dalai says there is no ban, he has used the word 'ban' in relation to Dorje Shugden for over ten years since he instigated a ban on the practice in 1996.

He's trying to protect his own reputation like an ordinary person would. The Dalai Lama is lying, that's simply the truth. Lay people who have taken Pratimoksha vows have a commitment not to lie, so why is the Dalai Lama, a Buddhist monk and revered spiritual leader, obviously lying? He's misleading others and he's untrustworthy.

That's all I'm going to say on this subject because, if you refuse to accept the obvious evidence, this debate is circular and pointless.

471. namkhah – November 30, 2008

Lineageholder: Once more: you do not live in Byalakuppe, you do not speak Tibetan and although you may fancy yourself the new age Aleister Crowley by appropriating select vestiges of Tibetan culture, you simply do not have the right to dictate to us how to conduct our religion and our polity. Actually in our culture it is considered bad fortune to even hear the insults and name calling NKT novices indulge in behind false names like little social miscreants. NKT/WSS has lied repeatedly—everything you write is therefore suspect. An example: it was rumored by NKT/WSS that there would be a 'forced signature' document in Madison last summer, neither did it happen, nor was there any intent to do so. My relatives reside in Mysore District: none of the religious repression rumors NKT/WSS is spinning for uninformed western consumers is evident whatsoever. Be honest, it's not about human rights really is it, otherwise NKT/WSS would not be wooing China so ardently.

To address your statement No. 470, wealth is not an appropriate adjective for rubbish, no matter the quantity. I certainly refuse to accept any undocumented, unsubstantiated fantastic material from foreign NKT/WSS websites, which also ignore callously (as you have) the actual human rights violations suffered by Tibetan Buddhists. Indeed NKT/WSS is praising the murderers! Oh China! you are so wonderful! Not.

I have yet to hear even one of the four million (haha) Dolgyal cultists respond to these photos, so here it is again in case there is anyone with an ounce of moral courage amongst you lot;

<http://www.wikileaks.org/leak/tibet-protest-photos/index.html>

NKT/WSS is like as urine and pus, cannot be separated and no amount of either is acceptable in clear water.

472. Lineageholder – November 30, 2008

Dear namkhah,

Why do you keep misrepresenting WSS's position? Where has WSS said that China is wonderful, and in what manner is WSS 'wooing China so ardently' as you put it?

I challenge you to find a single positive comment about China on the WSS website. It is not WSS's function to support China but to gain religious freedom for Dorje Shugden practitioners and to protect the pure tradition of Je Tsongkhapa. Maybe you have assumed that because WSS disagrees with the Dalai Lama on this issue, WSS supporters must be Chinese apologists? Certainly not!

Your view is that If someone disagrees with the Dalai Lama they must be against him and siding with China. This is a wearisomely common view amongst a great many Tibetans and it's wrong. Just as the Dalai Lama's disciples have smeared the NKT, you are now smearing the WSS but such tactics won't get you anywhere. It's clear what WSS stands for.

473. namkhah – December 1, 2008

Lineageholder: Don't play the old shell game with us: we don't believe WSS/NKT has the four million adherents you claim nor is there so many factions that you can honestly distance your position from the below statements on your sites. Here are two examples from

<http://www.dorjeshugden.com>, which has clear links to both

<http://www.shugdensociety.info> and

<http://www.wisdombuddhadorjeshugden.org>

"And wouldn't China promote it bigger and better than anyone. After all they have economic power base that is growing by the month. So when we keep mentioning that this practice is not good..are we really fulfilling the purpose of suppressing the practice or making it grow bigger. We have to look beyond this generation alone. We have to look at China and her relationship with Dorje Shugden long after the Dalai Lama has passed on...China is making Dorje Shugden bigger and bigger. " from Marc (USA)Oct 22, 2007

Second editorial example from <http://www.dorjeshugden.com>

"Then from China, Dorje Shugden's practice will spread to the multitudes of Chinese speaking areas of Asia, then the world. Everyone respects China either for monetary, business or cultural reasons. It is after all one of the greatest cultures known to man past and present. It will be the number one culture in the world as it has been in ancient times in the near future due to economic growth. Everything Chinese will be respected and proliferated in the world. Just like now Mcdonald's is popular in China because the USA is powerful and influential therefore the Chinese for now are interested in the American cultural identities. In the near future, the tide will turn towards the east and that

is China. Everything Chinese will be sought after, praised and valued. Even today, many governments do not wish to offend the Chinese government in hopes of securing lucrative deals. After all, isn't bring prosperity one of the main functions of any governments whether Democratic or Socialist?...making Dorje Shugden the most popularly known Buddhist deity next to Kuan Yin in China at this time. "

My main point is expressed visually in the link below,
<http://www.wikileaks.org/leak/tibet-protest-photos/index.html>

NKT/WSS refusal to respond to real as opposed to virtual human rights abuses against Tibetan Buddhist brothers and sisters has not gone unnoticed and is simply not acceptable. Explain how this a smear on NKT/WSS if such a thing is even possible toward a defamation campaign. You have engineered your own moral disgrace and will pay the price.

474. Lineageholder – December 1, 2008

Dear namkhah,

I can only say once again that <http://www.dorjeshugden.com> is not a WSS website and the person who authored your quotations is not connected with WSS.

Speaking as an individual, I find all suffering unacceptable. Don't you think that Chinese people, as well as Tibetans, as well as everyone else, are suffering now and will suffer in the future? Please explain to me how your outrage at Chinese abuses of human rights is going to solve this suffering? Becoming a Buddha will solve this problem, but to do that, you've got to get rid of your outrage. When you have as much compassion for the perpetrators of these atrocities as you have for the victims, you will be on the right track. ALL suffering has to end. Indignation achieves nothing.

475. Gyalpo – December 1, 2008

From People's Daily online:

Tibetan Youth Congress = a terror group

April 12, 2008

Equation 1: so-called "NGO" + "Snow Lion flag" + "People's Uprising" = ?

Since its founding, the TYC has been a terrorist group for the "total independence of Tibet". Tendzin Choegyal, Dalai Lama's younger brother and follower, said: "Terrorist activities can be most effective at the lowest cost." At a meeting of its "central executive committee" in Dharamsala, India, the TYC approved a decision to "start a guerrilla movement as soon as possible to secretly enter China and carry out armed struggles". The organization also made preliminary plans to prepare personnel, funding and arms to steal into China through the China-Nepal border. Some ringleaders even claimed they could sacrifice at least 100 Tibetans to achieve a "thorough victory". Wow! All those lead us to think about the Black Widows, bin Ladens, East Turkistans, human bombs, and September 11 terrorists...

Equation 2: Tendzin Choegyal + Dharamsala "central executive committee" + personnel, financing and arms purchasing plans + 100 Tibetans = ?

In the 1970s, the TYC instigated “Free Tibet” activities when Dalai Lama dispatched a visiting group to Tibet with the approval of China’s central government. In the 1980s, it instigated a series of serious riots in Lhasa. In the early 1990s, it audaciously claimed that Tibet would be independent in five to ten years. In the late 1990s, the TYC staged a ban on worshipping the protective deity “Dorje Shugden”. This year, the TYC of the Dalai Clique claimed in a March 10 statement that it would “never give up the struggle for a free Tibet” and organized the serious violent incident of beating, smashing, ransacking and arson on March 14. We can see all these can be applied at the right side of the equation.

Equation 3: 1970s+1980s+1990s+2008+ . . . = ?

The TYC has been organizing such classes as “blast technique trainings” for terrorists. Speeches by the Dalai clique in 2007 revealed the “Students for a Free Tibet” (SFT) held its eighth “free Tibet campaign” in North America and has so far trained 450 terrorists. They committed appalling and ghastly crimes in Lhasa on March 14. Then the same kind of violence including beating, smashing, looting and arson also broke out in several Tibetan-inhabited areas like Abo of Southwest China’s Sichuan Province and Gannan of Northwest China’s Gansu Province. Displaying the snow lion flag of the so-called “Tibetan government in exile,” rioters vowed to pursue “Tibet independence” at any cost. They attacked government offices, hospitals, schools and shops, smashed and burned vehicles, utilities and residences. Innocent civilians were hacked and beaten to death, in an atrocious and brutal way. The sabotage led to losses of 250 million yuan (\$36 million) and 400 casualties.

Equation 4: Blast technique training class + “free Tibet campaign” + 450 terrorists + March 14 Lhasa riot + \$36 million + 400 casualties = ?

The police recently found 178 guns, 13,013 bullets, 359 swords, 3,504 kilograms of dynamite, 19,360 detonators and two grenades in the residence of some lamas in Tibet. Since March 10, 18 Chinese embassies and consulates in some foreign countries have harassed and attacked by the Tibetan separatists and some so-called international “pro-Tibet activists.”

476. namkhah – December 1, 2008

Lineageholder: that is truly bizarre advice from someone waging a defamation campaign : how is destroying Tibetan Buddhism which I daresay NKT novices are only on the outermost periphery of going to help? Here is a quote from a student of the late Tomo Geshe:

“If the Chinese aren’t involved in this, they’ve got to be thanking their lucky stars. This is totally dividing the Tibetan community.”

Outrage is appropriate incertain cases. For example, I think people should be outraged at the situation in Darfur, after everyone said about the genocide in Rwanda: we can’t let this scenario happen again. Who is one of the foremost lobbyists for this cause: HH the Dalai Lama- quietly behind closed doors of presidents and such that he has the ear of. He is not seeking publicity for this, it is not even widely known. So, the person you insult as “Hollywood Lama’ and liar is doing something concrete, you can ask Archbishop Desmond Tutu or Mia Farrow. So how is NKT helping collecting money for your own enjoyment? making gilded plastic resin idols, building giant ugly temples in the west? And you idiots deride him!

477. Gen Hur – December 2, 2008

namkhah: Don't mess with this dude Lineageholder, he's going to be enlightened really soon. Well, not this lifetime, but soon at least in geologic time.

478. Gyalpo – December 2, 2008

I propose to conclude we vote, Jeffersonian style on the question at hand–no, make that Obamian style–so the slaves can vote too. Despite the fact there are '4 million' of the other side, I am willing to proceed with this poll.

The Tricycle blog question is: Dorje Shugden: Deity or Demon?

I vote: the latter

479. Tenzin Peljor – December 2, 2008

Hi there,
there is a helpful article by Prof. P. Williams (Bristol University) from 1996 available, which according to my own understanding describes quite fair and insightful the difficulties with the Dorje Shugden Controversy.

For those interested, see please "A quick note on Dorje Shugden (rDo rje shugs ldan)" http://info-buddhism.com/dorje_shugden_note_Paul_Williams.html

Best Wishes, tp

480. R. Donald Rollo – December 2, 2008

I wouldn't take a sermon from a KKK behind a sheet, I don't need one from an NKT either.

my vote on the question:

the latter

481. Lineageholder – December 2, 2008

Dear TP,

Prof. Williams article contains a number of inaccuracies such as:

- Phabongkha was not sectarian, he just disagreed with the views of emptiness and some other practices performed by other Buddhist traditions, claiming that they were nothing short of nihilism. He had a right to disagree if he felt that their views were not in accordance with Buddha's teaching. Whether they were or not is a matter of discussion.
- The practice of Dorje Shugden is in no way aimed at Gelugpa triumphalism or in causing harm to any Buddhist school but is a practice to help protect and flourish Je Tsongkhapa's teachings for the benefit of all living beings. Why do other Buddhist traditions see it as some kind of competition?
- The article says that Trijang Rinpoche encouraged the Dalai Lama to do the practice but he refused. This is incorrect because the Dalai Lama did the practice well into his forties; he says so himself.

- NKT does not regard itself to be the ‘true Gelugpa tradition’ but simply a Gelugpa tradition that has remained faithful to their Gurus’ teachings and practices.
- The feeling one gets from the article is that the Dalai Lama is a non-sectarian reformer, as if that’s a good thing. It might be and it might not be. If reform means ignorantly destroying an important Buddhist practice, it’s not a good thing. Buddhist traditions don’t need reforming unless they’re wrong; they need preserving.
- All Buddhists should be traditionalists because it is the responsibility for Buddhists to maintain the purity of Buddha’s teachings in this world. Please see this article for more information:

<http://dorjeshugdentruith.wordpress.com/2008/09/09/fundamentalism-or-traditionalism/>

482. namkhah – December 2, 2008

my vote: the latter

tot much bad behavior, foolish speech by NKT/WSS

483. Neil Elliot – December 2, 2008

Lineageholder: It really has not twigged on you how arrogant and pompous you sound, has it. You just love to hear yourself pontificate, that’s just inflated ego. In other words who the fuck do you think you are?

484. namkhah – December 3, 2008

Neil: Don’t be too hard on Lineagebreaker, anyway he’s not buddhist, just NKT. Hasn’t your name come up before in this context?

485. namkhah – December 3, 2008

Oh now I recall: Neil Elliott, aka Thubten one of only 4 ‘gelongs’ amongst the NKT novices, is one of the Gyatso heirs involved with sexual abuse as a senior NKT monk; the next Gyatso heir caught up in sexual abuse is Stephen Wass, aka Samden

486. R. Donald Rollo – December 3, 2008

Lineageholder :

“Oh no
I don’t believe it
You say that you think you know
The meaning of love
You say love is all we need
You say
With your love you can change
All of the fools
All of the hate
I think you’re probably
Out to lunch

Oh no
I don’t believe it
You say that you think you know

The meaning of love
Do you really think it can be told?
You say that you really know
I think
You should check it again
How can you say
What you believe
Will be the key to a
World of love?

All your love –
Will it save me?
All your love –
Will it save the world
From what we can't understand
Oh no
I don't believe it

And in your dreams
You can see yourself
As a prophet saving the world
The words from your lips
I just can't believe you are such
A fool”

lyrics by Frank Zappa

487. Tenzin Peljor – December 3, 2008

Dear Lineageholder,
it is you who is wrong with your arguments, not Prof. Williams.

I take just the first point:

Mr. Williams states that Pabongkha Rinpoche is seen that way, what is true and can be found also on other research and reliable sources or by just reading some passages of PR's works related to that. A Swiss Professor, Karénina Kollmar-Paulenz, stated that PR can be described as a “religious fundamentalist”, I heard this also from Gelug scholars.

I save my time to reply to the other points you made. I think, these points and way or reasoning come just through a lack of knowledge or rejecting historical facts which do not accord with the version of narrow minded and distorted history NKT or some radical Shugden followers offer. I think it makes no sense to take you too serious or to engage to discuss the other points with you.

What you can do with people unable to be open for a different perspective?

Being silent, may be the best. Those with a open mind will check and find out for themselves what is reasonable and what not. It was for them that I offered this article.

Best wishes, tp

488. Lineageholder – December 3, 2008

Dear TP,

So you just believe what you read, do you? Not a great policy for

someone aspiring to be a Gelugpa scholar. In the past, Gelugpas had incisive minds and great powers of logic and reasoning. These days they simply do what the Dalai Lama tells them to, and believe what the Dalai Lama tells them to believe. How shameful that it's come to this.

Many people can say that a thoroughbred horse is a donkey, but it doesn't make it so. Such perceptions are not verified by valid minds. Similarly, 'scholars' can say that Phabongkha was sectarian but it doesn't make it so. When are you going to think for yourself and investigate these claims instead of simply quoting David Kay, et al? An ounce of experience is worth a ton of research by those who have no direct experience.

You can disparage your Lineage Gurus if you like but don't expect any good results.

489. Neil Elliot – December 3, 2008

Lineageholder: 'disparage your Lineage Gurus' that's what you are doing full time it seems, good luck with Yamaraja, you're going to need it. What lineage exactly do you hold—is it slander or perfidy?

490. Dorje – December 3, 2008

Lineage Holder, I have met lamas and other Tibetans who have directly experienced Phabongkhapa's sectarianism. I have been given examples of this experienced first hand from people who were present when the Nyingma gompas in Kham were forced to convert to Gelug. I have also heard from people present when Phabongkhapa had an old woman removed from his teachings because she recited the Vajra Guru mantra.

Accounts of Phabongkhapa's sectarianism were widespread before this current controversy arose. In a passage about a Tara image, Stephan Beyer described him as follows (forgive his idiosyncratic transliteration)

"The image was lent to a monastery of the "ancient" Nyingma sect named Kajegon and located in the capital of Dragyab, right next to another monastery of the Gelug sect. Indeed, it had been founded by the abbot of the latter monastery, an incarnation called Lord of Refuge Dragyab, who had been fascinated by the "ancient" teachings. The two neighbor monasteries shared the same facilities and officers, differing only in the performance of their rituals in their individual temples; and here the image rested in the amity of these sometimes rival sects.

When the Lord of Refuge Dragyab died, his monastery was taken over, during the minority of his reincarnation, by a regent named Zangmar toden, who was a very different sort of man from the former abbot. Zangmar has originally followed the "ancient" sect (he had been a disciple of the famous Drugu Shakyashri of Soderka) but then had moved to Ch'amdo, where he met and became the disciple of a Gelug lama named Master P'awang kawa.

Zangmar had fallen under the spell of this new and impressive personality. P'awang kawa was undoubtedly one of the great lamas of the early twentieth century, but he was a man of contradictory passions, and he shows us two different faces when he is recalled by those who knew him. In many ways he was truly a saint; he was sent to Ch'amdo by the central government to represent its interests and administer its Gelug monasteries, and he was sympathetic to the concerns of the K'am people over whom he had been granted jurisdiction, a scholar and an

enthusiast for all aspects of Tibetan culture. But many eastern Tibetans remember him with loathing as the great persecutor of the “ancient” sect, devoting himself to the destruction throughout K’am of images of the Precious Guru and the burning of “ancient” books and paintings

P’awang kawa sent his new disciple back to take charge of the Gelug monastery in Dragyab; Zangmar, with the zeal of the convert, carried with him only his master’s sectarianism and implemented only his policy of destruction. He tried to force the monks of Kajegon (who were technically under his authority) to perform the Gelug rituals, and when they obstinately continued to refuse he called in the government police on a trumped up charge of treason. They raided Kajegon, broke its images, made fire of its books and paintings, and beat its monks with sticks. The head monk, who carried with him by chance that day our image of Tara, tried to stop them; while one policeman threatened him with a stick, another shot him in the back.”

Cult of Tara. p238

LN, you say we shouldn’t blindly believe what we read, and this is true, but surely it is acceptable to inform our opinions by taking on board the accounts gathered by respected scholars such as Beyer as well as talking to people that were around eastern Tibet during the first half of the 20th century.

The other points you make against Williams’ article are also open to question.

For example Trijang Rinpoche mentions in his Gyalchen Toddrel an incident where Tomo Geshe Rinpoche employed shugden rituals against another religious community in the area. This type of behaviour was accepted by the followers of this practice

The Dalai Lama performed minor praises to this protector but never took the full life entrustment. This is what Williams is referring to. The full life entrustment enables one to perform the full practices of this protector, something which is generally only taught in secret in very small groups, according to Phabongkapa’s instructions.

The Dalai Lama is nonsectarian and is teaching the traditional Gelug path that Tsongkhapa taught (three main yidams and three main protectors, etc.) In this way he is a traditionalist following Tsongkhapa’s example.

Phabongkhapa, on the other hand, was a reformer, bringing in new teachings and practices, such as Naro Khacho, Chittamani Tara and Shugden. His sectarian approach was at odds with Tsongkhapa’s example but was essentially modern, in that it aimed to unify the political and religious power of the Gelugpa school under the umbrella of a new centralised Tibetan state. This was Lhasa’s response to China, but it came far too late.

491. Lineageholder – December 3, 2008

Dear Dorje,

My first Teacher told me that because of jealousy at Pabongkha’s power and influence as a Teacher, the stories that Pabongkha and his disciples destroyed Nyingma monasteries were made up to destroy his reputation. I have no reason to believe otherwise unless there is firm evidence.

it's clear from Pabongkha's writings that had enormous respect for Tsongkhapa and Buddha Shakyamuni. If Nyingmapas follow the genuine teachings of Lord Buddha, why would Pabongkha attack them?

Many people believe that Pabongkha was an emanation of Heruka and there are stories about how Pabongkha communicated directly with Heruka. Again, why would Heruka attack those who are practising Buddha's teachings? It doesn't make sense.

Nowadays, people paint him as some frothing-at-the-mouth sectarian but he was a holy meditation Master and highly realized – that's evident from his teachings, so why would he attack other Buddhists?

As I said before, Pabongkha believed that other Buddhist traditions had views of emptiness that were incompatible with Tsongkhapa and Buddha's ultimate view, and they performed other meditations similar to those of Hashang that were nihilistic. For these reasons he disparaged them very strongly, but does that make him sectarian? As far as he was concerned, he was only trying to show living beings the correct path and to avoid wrong views and wrong practices. Everyone has choice, but surely it's better for living beings to avoid wrong paths? He wasn't refuting out of hatred but refuting out of concern for the degeneration of Buddhadharma. I don't think that makes him sectarian. We can argue about whether he was right in his views of the practices of other traditions, but that was his reason.

On the point of Tomo Rinpoche using Dorje Shugden against another community, if we don't know the circumstances and reason for its use, we can't say that it was being used for harmful purposes. Bodhisattvas can employ wrathful actions for the benefit of others, so without knowing more, we cannot interpret what was done as negative. Again, Tomo Rinpoche was very highly realized, so it doesn't make sense that he would use Dorje Shugden practice with a harmful intention. Milarepa had many contests with Bon practitioners, but his intention wasn't to harm to but to show the superiority of Buddha's teachings.

You say that the Dalai Lama performed minor praises – Actually he himself WROTE a praise to Dorje Shugden which is not quite the same thing, is it? It shows that his faith in Dorje Shugden was stronger than you implied. He also relied on Dorje Shugden to escape from Tibet in 1959, even though he changed history to suit himself afterwards and attributed it to Nechung:

<http://dorjeshugdentruth.wordpress.com/2008/09/23/dorje-shugden-saved-the-dalai-lamas-life/>

I expect that NKT has the same level of Dorje Shugden practice that the Dalai Lama practised because it doesn't have a life entrustment empowerment but NKT practitioners do offer daily praises and requests. Dorje Shugden is seen as a major practice in the NKT, so it was probably so for the Dalai Lama before he abandoned it. Why did it take decades for the Dalai Lama to 'realize' that it was a harmful practice? It doesn't make sense. There is a lot of evidence that he strongly relied on Dorje Shugden because he came to the wrong conclusion that it was a harmful practice.

On the subject of Pabongkha introducing new practices, Je Tsongkhapa was also a reformer. He introduced the practices of the Ganden Oral Lineage which he received from Manjushri in the Kadam Emanation Scripture, so just because a highly realized being introduces new

practices, that's not necessarily negative. Nyingmas rely on termas or hidden treasure texts so they are introducing new practices and no one bats an eyelid, they just accept that they were concealed by Guru Rinpoche. The question is whether they are genuine Buddhist practices and if they contain Buddhist practices such as going for refuge, generating bodhichitta, Guru yoga and so forth, then they are. They have to be traced, in essence, back to the Sutras and Tantras.

Many people rely on Dzogchen that was not even taught by Buddha and claim it to be a Buddhist practice even though it's not taught in either the Sutras of Buddha Shakyamuni or the Tantras of Buddha Vajradhara, so introducing new Buddhist practices is not a problem. Vajrayogini, Chittamani Tara and Dorje Shugden are unquestionably Buddhist practices, so why is it a problem that Pabongkha introduced them? The karma of living beings is always changing and flexibility is required in order for the greatest benefit to be received.

492. Dorje – December 4, 2008

Evidence is found in the very Nyingma monasteries that were forcibly converted, such as those in Chamdo and Dhartsedo.

You say that your "first Teacher told me that because of jealousy at Pabongkha's power and influence as a Teacher, the stories that Pabongkha and his disciples destroyed Nyingma monasteries were made up to destroy his reputation. I have no reason to believe otherwise unless there is firm evidence."

This is highly debatable, but it seems the standard of proof you hold for yourself is far lower than that you apply to Tenzin Paljor. Okay, so your teacher said it, but this amounts to nothing and yet you demand evidence to prove him wrong. Assuming your first teacher was a Gelugpa student of Phabongkhapa, we can't accept his word without some kind of evidence, or is this the shameful state that Gelugpa scholasticism has fallen to?

The remainder of your post seems to contradict your earlier position that traditionalism is preferable to reform. Maybe you have become confused.

493. Dorje – December 4, 2008

"Many people believe that Pabongkha was an emanation of Heruka and there are stories about how Pabongkha communicated directly with Heruka. Again, why would Heruka attack those who are practising Buddha's teachings? It doesn't make sense.

Nowadays, people paint him as some frothing-at-the-mouth sectarian but he was a holy meditation Master and highly realized – that's evident from his teachings, so why would he attack other Buddhists?"

The fact that some people believed Phabongkhapa was an emanation of Heruka, or that he gave nice teachings is no proof that he was not a "frothing-at-the-mouth sectarian". We can see that he held sectarian attitudes by the things he said, the actions he performed and the actions he encouraged in others.

If you feel we do not have enough evidence in these areas you should address that, not irrelevant points about what his followers thought about him, which really have no bearing on the question of his

sectarianism.

If your point is that all reports of Phabongkhapa's sectarianism come from the jealousy of Nyingmapas who may or may not be following authentic Buddhist teaching, I see that you are a true heir of Phabongkhapa's sectarian lineage.

494. Lineageholder – December 4, 2008

Dear Dorje,

Sure, I was asking for evidence. I don't just accept what people say but I was simply recounting that I was told that these stories were made up. If you can provide me with evidence to the contrary, I will consider it – otherwise it's just another story contrary to the story I've already been told, isn't it?

Traditionalism is preferable to reform except if there has been some degeneration of a tradition or there is a pressing karmic reason for a change. An example of reform to correct degeneration was Je Tsongkhapa's clarification of the nature and causes of the illusory body. A case in point of change for karmic reasons is the introduction of Dorje Shugden as the main protector of Je Tsongkhapa's tradition. Many high Lamas of the Gelugpa tradition felt that it was not Kalarupa but Dorje Shugden that had become the main protector because of the change in karmic conditions. They felt that living beings of this age had a stronger karmic connection with Dorje Shugden and could therefore receive help from him more easily, so they said "now is the time to rely on Dorje Shugden".

Not anybody can or should change a tradition. It can only be done by the highest Teachers for valid reasons.

495. Dorje – December 4, 2008

"He wasn't refuting out of hatred but refuting out of concern for the degeneration of Buddhadharma. I don't think that makes him sectarian. We can argue about whether he was right in his views of the practices of other traditions, but that was his reason."

Phabongkhapa's motives were essentially political. He was the political Governor of the Lhasa regime in Chamdo and his main interest was strengthening the political power base of the Lhasa Gelugpa authorities in eastern Tibet. This was especially pressing given the rise of the Rime movement in Kham at that time aligned largely to other the power centres such as the royal house of Dege.

It's all politics and his protector was used simply to give a religious face to his political campaign.

496. Dorje – December 4, 2008

"Sure, I was asking for evidence. I don't just accept what people say but I was simply recounting that I was told that these stories were made up. If you can provide me with evidence to the contrary, I will consider it – otherwise it's just another story contrary to the story I've already been told, isn't it?"

But you are holding one story as more valid than another. If you have no evidence that Nyingmapas were jealous so decided to slander Phabongkhapa, best keep quiet.

If you have no evidence that Phabongkhapa was sectarian or not, best keep quiet.

My evidence, as I said, comes from the converted monasteries. This is not just about buildings but people. For example, you will find long Nyingma tulku lineages in eastern Tibet that suddenly became Gelugpa early last century. Dhardo Rinpoche, of Dhartsedo gompa is one example. In his last Gelug incarnation, he became a student of Phabongkhapa and was the officiating lama of the Shugden oracle seances described by Rene De Nebesky-Wojkowitz. Before that, he was Nyingma all the way, as was his gompa.

497. Lineageholder – December 4, 2008



Phabongkhapa's motives were essentially political. He was the political Governor of the Lhasa regime in Chamdo and his main interest was strengthening the political power base of the Lhasa Gelugpa authorities in eastern Tibet. This was especially pressing given the rise of the Rime movement in Kham at that time aligned largely to other the power centres such as the royal house of Dege.

It's all politics and his protector was used simply to give a religious face to his political campaign.

Evidence?

498. Dorje – December 4, 2008

He was the Tibetan government's man sent to the east to strengthen their power base. It was his job and his official role. He wrote to the local Chinese general pretty much spelling out his intentions to help the Gelugpas at the expense of the others.

499. Gail McFadden – December 4, 2008

Thank you Lineage Holder for some very well reasoned, humble and patient responses to a slew of antagonism and insults directed toward your precious, beloved Protector Buddha.

I think this point you made should be examined further — it seems to get to the crux of the matter:

“So you just believe what you read, do you? Not a great policy for someone aspiring to be a Gelugpa scholar. In the past, Gelugpas had incisive minds and great powers of logic and reasoning. These days they simply do what the Dalai Lama tells them to, and believes what the Dalai Lama tells them to believe. How shameful that it's come to this.

Many people can say that a thoroughbred horse is a donkey, but it doesn't make it so. Such perceptions are not verified by valid minds. Similarly, 'scholars' can say that Phabongkha was sectarian but it doesn't make it so. When are you going to think for yourself and investigate these claims instead of simply quoting David Kay, et al? An ounce of experience is worth a ton of research by those who have no direct experience.”

We will never agree with Namkah and Gyalpo and Tenzin and others who, in a cheap dig, pretend to be those they are not (e.g. Neil Eliot); and they will never agree with us. They believe the Dalai Lama, who says Dorje Shugden is a spirit. We believe our own Guru and our own personal experience that Dorje Shugden is a Wisdom Buddha. That is the way it is going to be. I know you are not trying to get them to change their minds, their view is their view, they are entitled to it. I know you write for others on here who may be looking in, and they can decide themselves what view to hold.

All that remains is the fact of religious persecution. Until this is resolved, and the illegal and unconstitutional ban on Dorje Shugden practice is lifted, kind and wise Buddhist practitioners in the lineage of Trijang Rinpoche will have to continue to argue their case for the sake of all living beings.

In your case, as shown on these comments, it is sharpening your debating skills and it is evident how skilful and patient you are being in the face of some others' blind faith and hostility. I appreciate it very much.

500. Geoff – December 4, 2008

It has occurred to me on many occasions that a lot of the antagonism toward those who try to defend Shugden practice and the NKT comes from jealousy. Tibetan Buddhists don't seem to much like the success enjoyed by the NKT, which has so many happy, contented and apolitical Dharma students taking Buddha's teachings to heart in their everyday lives.

It often feels like the people who won't let it go, who keep criticizing, have this feeling that Dharma belongs to Tibetans — how else to explain their horror and disgust when anyone tries to spread Dharma to those who do not swear allegiance to the Tibetan leader?

This shows up particularly strongly when Westerners are empowered to teach and be the principal teachers in their Centers, as opposed to leaving that to the Tibetan Geshes. These Western teachers are helping many thousands of people. Yet they are called inexperienced and unqualified (as in a comment above), even when many of them have been studying and practicing for decades — "but they must be inexperienced because they are not Tibetans"!! Even the Dalai Lama holds a dim view of Westerners training as teachers and even getting that far in their Dharma practice, saying in one speech that the views of Western Buddhists can basically be disregarded because they don't know if they are walking on their hands or their feet.)

This could be a form of growing pains as Dharma moves to the West and shakes off its Tibetan shackles while retaining the goodness of the doctrine passed to us by our Indian and Tibetan lineage Gurus. This is threatening to Tibetans and Tibetan sympathizers, but it does not need to be, and times will change.

Je Tsongkhapa himself received a lot of criticism from the three other schools of Buddhism as he tried to do something new and different. The jealousy of his Gelugpa tradition lasted for a hundred years. It really took that long for the Gelugpa tradition to be accepted. Then of course it was well loved for many centuries, right until the present day. This is my tradition, as a follower of Dorje Shugden, and I am proud of it.

I have compassion for those who resent my tradition, my lineage Gurus, my root Guru and my practice. I don't feel threatened by them, and I pray they can live and let live and stop criticizing other Mahayana traditions (thus breaking their Bodhisattva vows, if they have them on their continuum). But I also am confident that the hostility, resentment and jealousy will someday lift, perhaps in the next generation, and we will all live in peace, practicing Dharma according to our own karma and predispositions. That will be a beautiful day. Until it arrives, and as long as I am alive, I will mainly practice this priceless tradition, but I will also defend it and everybody's right to practice it.

501. Dorje – December 4, 2008

"It has occurred to me on many occasions that a lot of the antagonism toward those who try to defend Shugden practice and the NKT comes from jealousy."

Actually Geoff, if you care to take a broad look at the various discussions about the NKT across the internet you will find that most antagonism towards the NKT comes from ex-members who have been treated badly in one way or another.

It is not just the high profile cases of sexual abuse involving Kelsang Gyatso's highest western students, but also the bullying and manipulation that many have experienced that have turned them against the NKT.

Your point that the criticism of NKT teachers being inexperienced is due to a kind of Tibetan racism may be true in some cases, but there are a number of highly experienced and respected western teachers of other traditions who do not face this criticism. The behaviour of some of the most senior NKT teachers may have something to do with the criticism, don't you agree, or do you think the NKT's critics are describing a situation that doesn't exist?

The length of time the average NKT teacher spends training before being sent out to teach is a concern for many ex-members, or so I have read. If they actually spend three years in retreat before setting out to teach, as is customary in other traditions, could you tell me how many NKT teachers are currently engaged in long term retreat preparing to teach?

502. Lineageholder – December 4, 2008

Dear Gail and Geoff,

Thanks for your kind words of support. Apparently it took a hundred years for Je Tsongkhapa's reforms to be accepted and for antagonism to die down towards the Ganden Tradition. We are nothing if not patient, so it will take as long as it takes....

It does amaze me that people are so angry and negative towards Shugden practitioners and the NKT. It also amazes me that people preach non-sectarianism while at the same time taking every opportunity to brand NKT a 'cult' with no justification whatsoever. I guess we live in a time of double standards.

Wouldn't it be wonderful if the Dalai Lama actually practised what he preaches and stopped his vendetta against Dorje Shugden and his followers? We could all live in peace and get on with our practice

without having to spend hours on the internet justifying our tradition and our practices for the benefit of others. Sadly, it's our karma but I don't suppose any of this does Buddhism any favours whatsoever.

I pray that one day there will be acceptance and tolerance – live and let live – and we can all just get on with our practice in peace. When the Dalai Lama stops, we will stop. Let's pray for that day.

503. Dorje – December 4, 2008

“We could all live in peace and get on with our practice without having to spend hours on the internet justifying our tradition and our practices for the benefit of others.”

You don't have to do any such thing, but you are driven to do it by your self-cherishing mind. You see criticism of YOUR tradition as a threat to YOU. If you think you are doing this for anyone else, you are fooling yourself but no one else.

504. Neil Elliot – December 4, 2008

Geoff: On the contrary, sex scandals, coverups, slanderous speech, people are leaving NKT in droves after the inevitable disillusion with hypocrisy unqualified inflated-ego teachers. Next will come your financial demise. No one is jealous of your money just as no one is jealous of Scientology's money- sure you will pick up a few stray Tibetans, but they are basic sleazebags that will just as readily abandon NKT's ship, when it sinks.

505. Gyalpo – December 4, 2008

Lineageholder: NKT/WSS can try and drape itself in the stars and stripes and Jefferson, but will America really buy in to your worldly protector god? This will be a impossible to sell”

“From his shoulders hangs a garland of fifty, freshly severed, blood dripping heads. A human skin serves as his carpet...Inside the palace, corpses of men and carcasses of horses are spread out, and the blood of men and horses streams together forming a lake. Human skins and hides if tigers are stretched into curtains. The smoke of the ‘great burnt offering’,(i.e. human flesh) spreads into the ten quarters of the world.. ..on all sides are hung up as tapestries fresh skins of elephants...”

(excerpted from ‘Oracles and Demons of Tibet: The Cult and Iconography of the Tibetan Protective Deities’ by Rene De Nebesky-Wojtkowitz.)

Middle America, the target for your corporate expansion plans will certainly regard NKT as a cult when the soft soap washes off.

506. The Editors – December 4, 2008

Hi All,

While we appreciate your interest in posting your views, we would like to remind you that on this site, civil discourse is essential. As Buddhists, we can consider Right Speech and use discussion as a means of coming closer to the truth.

We understand that passions run high, but if our practice is worth anything, it can surely calm them. Divisive speech-if our experience of the last eight years is any guide-will get us nowhere.

Many thanks for your participation and may all beings be happy.

Sincere best wishes,

-The Editors

507. Lineageholder – December 4, 2008

Dear Dorje,

It's very nice that you think you know my mind, but you don't. The reason why many of us are engaged in defense of the NKT on the internet is because for over ten years, those who are loyal to the Dalai Lama and others have sought to besmirch the reputation of the NKT, whether out of jealousy or wrong view is uncertain, and to interfere with the spreading of Buddhadharma. Such interference has included contacting the managers of venues where NKT classes are being held to inform them that they are hosting 'cult like' activities, the taking down and defacing of publicity and vandalism of Geshe Kelsang's books in bookstores to ensure that they do not sell. 'Buddhist' people are doing this – it is absolutely unbelievable!

Such activities originate from the Dalai Lama's views and of those who follow him. It's very sad that those who preach Mahayana values and non-sectarianism are trying to destroy people's faith in the NKT and its practices. It's sad that there's a need for a site like <http://www.newkadampatruth.org/> but there has to be some way to counter the lies that are being spread about NKT by members of other Buddhist traditions.

I would therefore say there are two reasons why this kind of activity on the internet is necessary – firstly, to protect the faith of NKT practitioners who are often confused and distressed when they encounter the vitriolic writings of NKT detractors on various websites, and to put the record straight so that those who are interested in learning about Buddhism don't develop a negative or wrong view of the NKT due to this harmful and inappropriate activity. Just practising patience with these actions of divisive speech won't make it go away, and it won't stop people developing negative views of the NKT.

I know that those who write on this Tricycle blog who harbor negative views of the WSS, Dorje Shugden and the NKT won't be convinced by one word that I write, but I'm not writing for them – I'm writing for those with more open minds who can be convinced by reasoned arguments and who will read and consider the refutations that I write. Then it's up to them, having been given both sides and not just one, to make up their own minds.

508. Lineageholder – December 4, 2008

Dear Editors,

It's nice to know that you are monitoring this blog. Thanks for the timely reminder about right speech.

May all beings be happy!

Best wishes to you all.

509. namkhah – December 4, 2008

I'm all for civil discourse, therefore we should expect links to sectarian and defamation hate sites posted by Lineageholder will be deleted. To call someone a liar using your own name is one thing, using false names demonstrates the deficit of intellectual capital of the self-styled NKT "Gelugpa scholars".

510. Dorje – December 4, 2008

As I said, much of the criticism of the NKT on the internet comes from ex-members who have been mistreated or seen others mistreated by the group. The NKT has dealt with its various scandals with denial and obfuscation. Often a mea culpa response is the best way to diffuse criticism, but Kelsang Gyatso has chosen to accept none of the responsibility for the actions of those closest to him that were in positions of power through his choice alone.

The defence that you and others have used for your protector practice seems based on confusion and ignorance of Tibetan culture, history and politics. Just saying that this practice is valid because you have been told it is carries no weight. You dismiss criticism of this protector as people blindly following the advice of the Dalai Lama. This is judging others by your own low standards.

I oppose this practice because of its sectarian roots and history and the opinions of the Dalai Lama have no bearing on this. I am satisfied by the testimony of people closer to these events than anyone in the NKT, including Kelsang Gyatso who was not in Kham during Phabongkhapa's sectarian purges. I also note that the sectarianism ascribed to Phabongkhapa by those opposed to him is echoed in his own writings and those of his followers.

511. Lineageholder – December 5, 2008

Dear Dorje,

This thread is about Dorje Shugden, not the NKT...let's get back on topic.

Yes, of course you are free to believe whatever you want to believe. And so am I. You said:



Just saying that this practice is valid because you have been told it is carries no weight....

....You dismiss criticism of this protector as people blindly following the advice of the Dalai Lama. This is judging others by your own low standards.

Your statements are full of negative assumptions about Dorje Shugden practitioners and I find your words a little patronising. I have personal experience of Dorje Shugden practice and all it's benefits, I'm not doing it just because my Guru told me to. What personal experience do you have of the harmful effects of this practice? None whatsoever is my guess, only what you've been told or read. Have you ever done Dorje Shugden practice? If not, you really have nothing to talk about because you have no experience. Also, to assert that the Dalai Lama's opinions of the practice have not influenced you is disingenuous because he's your Spiritual Teacher and you're bound to be affected by what he says.

I'd be very interested to know if you even had a view about Dorje Shugden before the Dalai Lama banned the practice in 1996, and if you had a view about Pabongkha before the Dalai Lama published "A CASE TO STUDY" By Tenzin Gygal. The Dalai Lama has been instrumental in the widespread defamation of Pabongkha, quite a shameful thing for him to do.

I can quote you concrete examples from documentaries of people simply following the Dalai Lama's view because of who he is, so it's not wrong to assert that at least many Tibetans are doing this.

All this stuff about Pabongkha's sectarianism – again, there is no evidence, only what you've read or been told. Have you received personal testimony about Pabongkha's sectarian purges from people who were there? Let's see it, let's see some statements – otherwise don't say such things. There's nothing concrete anywhere on the internet to corroborate your view so your view is no better than mine.

It's not sectarian to point out the faults in another person's spiritual view. Was Nagarjuna sectarian for pointing out the faults in the views of the Chittamatin school? In Guide to the Middle Way, Chandrakirti says:



The analyses in the treatises were not composed out of attachment to debate; Rather thatness is revealed for the sake of liberation. If in correctly explaining thatness, the works of others are discredited, There is no fault

'If the works of others are discredited, there is no fault'

In his letter to Lu Chu Tang, Pabongkha said:



Although each of the Tibetan philosophical schools feel and assert that their own philosophy is that of Nagarjuna and Chandrakirti and thus the philosophy of Prasangika, but, because of its very subtlety the followers could not realise the main intention of their preceding learned scholar practitioners and have thus erred. Most of them have become like the philosophy of Hvasang Mahayana. By becoming so one will fall into nihilism and will become the cause for hell. Therefore, in Tibet, except Tsongkhapa's philosophy, all others are mistaken.....This can be sustained through thousands of reasonings and references.

He's quite clear that he believes that the other schools are not following Nagarjuna's view and he's either correct or he's incorrect. He's not sectarian to point out that he feels there is deficiencies in the view of the other Buddhist schools, any more than Nagarjuna is sectarian in pointing out faults in the Chittamatin school's assertions. If you think otherwise, then you have to accept that that Dalai Lama and those who follow his view are sectarian for criticizing Dorje Shugden practice.

512. **Dorje – December 5, 2008**

“I’m not doing it just because my Guru told me to.”

So, your Guru didn’t tell you to? Did he tell you not to?

“Also, to assert that the Dalai Lama’s opinions of the practice have not influenced you is disingenuous because he’s your Spiritual Teacher and you’re bound to be affected by what he says.”

No he’s not.

I opposed this practice before the Dalai Lama spoke out against it in 1996. The accounts of the divisiveness of this practice and sectarian excesses of Phabongkha were written about before the Dalai Lama spoke out against it first in 1976.

The accounts of the forced conversions of Nyingmapa gompas in Kham by Phabongkha can be found in other academic studies, as well, such as *Civilized Shamans* by Geoffrey Samuel. The fact remains, these gompas still stand as Gelug gompas. Why did this happen? Phabongkha’s violent sectarian purges.

513. **Tenzin – December 5, 2008**

Thanks Lineageholder for your continued logic, patience, and knowledge. I am not particularly impressed by people bringing up supposed NKT scandals in order to score points — people have disrobed in all traditions and some are still respected teachers. It is human failing, but it has nothing to do with the ban on Dorje Shugden.

Thanks Tricycle Editors’ for monitoring this discussion. I would dearly love you to do another article on it — the last one you did was over ten years ago and since then there has been a lot of water under the bridge. You have enough comments here on this Editor’s blog to fill a book, let alone an article! And there is so much more material now from neutral third-party sources that you could draw from for the article.

For me, it is quite simple, as it just comes down to religious freedom. I don’t care what people think about my Protector and how long-windedly they discuss polemics about his existential status – the practice still works for me, has made me a better person, and I love it. It is the ban on this practice, which affects thousands of fellow practitioners, that I find unacceptable. Sticks and stones may break my bones but words can never hurt me. People can say what they like, just so long as they don’t support the religious discrimination and cruel persecution that is taking place against Shugden practitioners in India and elsewhere. (We have experienced some physical effects also in the West, as mentioned above, including the defacing of publicity, name-calling, ostracism from Buddhist groups, cancellation of venues, open policy of discrimination against us in FPMT centers and so on — but none of these compare to what is experienced by ordained and lay Tibetan Shugden practitioners).

I personally have no desire to criticize any other Buddhist tradition but I will defend my own tradition, without attachment or anger, until the ban is lifted. I believe there are many people like me, hundreds of thousands in fact. It seems that this is such a good subject for further analysis in Tricycle. Please let people understand both points of view.

514. Tenzin – December 5, 2008

And Dorje, it makes no sense to keep going on about Je Phabongkhapa and what he did almost a century ago when what is happening in India right now, today, in 2008 is so much much worse than anything he has been accused of (which, in any case, is not backed up by any evidence, just hearsay.)

We are talking persecution in the present day. We are talking about thousands of people who are being forcibly converted to another tradition by being made to abandon their Protector and their own Gurus — if they refuse, they are made to leave the monastery or their lay community. We are talking about the creation of an underclass, of second-class citizens, of pariahs. This is happening right now. As we speak.

Even if you don't like Je Phabongkhapa and believe that stuff about him, and even if it was true, you surely would agree that two wrongs do not make a right?

Even non-Shugden Tibetans can see that this ban and persecution is wrong, simply all wrong. Check out this blog, for example:

http://mountainphoenixovertibet.blogspot.com/2008_10_01_archive.html

515. namkhah – December 5, 2008

Tenzin:” Sticks and stones may break my bones but words can never hurt me.” Original thought that also applies to Tibetans, do you actually think your NKT/WSS defamation websites are an appropriate way to influence us?—because it is obviously backfiring extremely badly. Every time Lineageholder gives a sermon or assumes the illusion of the high moral ground for tactical reasons, he disgraces himself dharmically. because there is no way that a real Kadampa would slander, accuse a senior teacher. My impression is he is thought disordered individual and a sort of sociopath in robes. Don't forget psychopaths can be charming, convincing and function very well in society.

516. Dorje – December 5, 2008

“it makes no sense to keep going on about Je Phabongkhapa and what he did almost a century ago”

Phabongkhapa was the source of this protector practice in the Gelug. His character and actions are very important in determining his qualifications in reforming and changing the Gelug tradition. That he was sectarian and persecuted other traditions, leading to murder and imprisonment of others, is significant as teachings given about this protector also contain his sectarian bias.

The reason for the Thirteenth Dalai Lama's restrictions against this practice and the Fourteenth Dalai Lama's restrictions are precisely because of Phabongkhapa's violent politically motivated sectarianism.

517. Lineageholder – December 5, 2008

Dear Dorje,



Phabongkhapa was the source of this protector practice in the Gelug

Not so, because Dorje Shugden manifested at the time of the 5th Dalai Lama and the 5th Dalai Lama himself wrote a praise to DS and made a statue of the Protector with his own hands, as well as establishing Trode Khangsar, a Temple dedicated to Dorje Shugden in Lhasa. Later, the 11th Dalai Lama established Dorje Shugden as the main protector of the Gelugpa Tradition as explained by Tagpo Rinpoche:



Enthroned as guardian of the Yellow Hat Teachings,
By the Chinese emperor, the Dalai Lama, and his regent,
You generated the intent to protect the Teachings
From now until the Buddha, Aspiring One, praise to you!

it was Pabongkha's Guru Tagpo (or Dagpo) Kelsang Khedrub Rinpoche who received the instructions on the empowerment and practice of Dorje Shugden directly from Tsongkhapa in Tushita Pure Land, similar to how Asanga received his five treatises from Maitreya in Tushita. It was Tagpo who also wrote a praise to Dorje Shugden that Trijang Rinpoche's work "Music Delighting the Ocean of Protectors" is a commentary to.



That he (Pabongkha) was sectarian and persecuted other traditions, leading to murder and imprisonment of others, is significant as teachings given about this protector also contain his sectarian bias.

All baseless slander.



The reason for the Thirteenth Dalai Lama's restrictions against this practice and the Fourteenth Dalai Lama's restrictions are precisely because of Phabongkhapa's violent politically motivated sectarianism.

At least the 5th, 11th, 13th and 14th Dalai Lamas have all relied on Dorje Shugden at various times. Many people believe that it is due to the Thirteenth Dalai Lama's following of Dorje Shugden's advice to restore the Eastern and Western stupas that Tibet remained safe from Chinese invasion until 1959. We will never know if the Thirteenth Dalai Lama's abandonment of the Protector was a major factor contributing in the invasion of Tibet by the Chinese – if you abandon the Protector, how can you be protected?

As I have shown, the Fourteenth Dalai Lama relied on Dorje Shugden to escape from Tibet. As the Dalai Lama's translator Helmut Gassner said in his address to the Naumann Foundation:



In 1957, Dorje Shugden recommended that the

Tibetan guerrilla establish a military base to the south of Lhasa. By 1959, it turned out to be the only route that had not fallen to the Chinese. The Dalai Lama fled along this route. The Dalai Lama's presence in the free world today bears testimony to the success of this enterprise.

How sad that this Dalai Lama has now turned his back on his previous Refuge and Protector! How ungrateful he is when he owes his presence in this world to Dorje Shugden. When you understand this, his ban of Dorje Shugden and his persecution of those who follow the practice is even more inexplicable.

518. namkhah – December 5, 2008

Lineageholder: In the Westminster parliamentary system, if someone a member a liar, they are ejected until they publicly apologize. NKT/WSS is using tactics more akin to Republican attack ads. So your feigned endorsement of civil discourse is simply insincere and cynical. Now at a critical time of eclipse of our traditional culture, imperfect as it may be, many thousands of Chinese ultra-nationalists are deriding and insulting the Dalai Lama for their own political reasons, using the slogans NKT/WSS provided. Not to mention imprisoning Buddhist monks en masse with the attendant well-documented torture, both physical and psychological. Amnesty International has not, on the other hand, found any evidence whatsoever of persecution of Shugden people in India. If this negative campaign is your idea of accumulating merit, you really do worship a perverse devil. The words used to describe NKT/WSS extracurricular activities in this forum are mild, Phayul.com comments are rather more strident commensurate with the rubbish emanating from NKT/WSS. With lots of photos of WSS members a clearer picture of the culprits behind NKT/WSS smear campaign has emerged.

519. Gen Hur – December 5, 2008

Lineageholder: As predicted, the fairy tale of how Dorje Shuden supposedly provided safe passage to the Dalai Lama out of Podyul is retold. It had nothing to do, I suppose, with the armed Chushi Gangdruk escort, the usual historical explanation in the real world, no, no, it was a three-eyed 17th century fanged ghost riding a snow lion and holding a human heart, presumably ripped out of the chest of some errant infidel who dared to defy him. Tibetans don't buy this story but I suppose Englishmen and Americans might... or not.

The Yarlung Kings and Indian pandits secured Tibet to be dharma realm, many centuries before Shugden was imagined. Gaden Phodrang has a red and a black protector, Drakden, aka Pehar and Palden Lhamo, respectively. From the point of view of worldly protectors, (who their very nature simply cannot be 'promoted' to be Buddhas), Tibet was geomantically secured by a whole network of protectors, valley by valley and mountain by mountain. The recent mascot of Gelugpa chauvinists, Shugden, had or has no role in this function. It has been stated that neglect of the ancient protector underpinnings of Tibetan civilization ultimately led to its vulnerability. Indeed, the 13th Dalai Lama, who predicted the danger of Chinese invasion, met stubborn opposition to modernise the Tibetan military and generally begin to advance Tibet into the 20th century from the purely Gelugpa ultra-conservative and

reactionary clique in Lhasa.

It is ironic that your semi-literate authority Glassner bills himself as the Dalai Lama's translator. He certainly was no such thing officially, (he may have interpreted a couple of times) and yet he uses the prestige that accrues from this to enhance his attack on the Tibetan government and Chushi Gangdruk whom he attempts to shift blame for the Shugden cult murders.

520. Dorje – December 5, 2008

So much of the 'evidence' presented by the Shugden camp is apocryphal. For example, if one were to search the Fifth Dalai Lama's collected works nowhere would one find a single verse of praise to this protector spirit. The verses often bandied about by them are first mentioned in Trijang Rinpoche's writings centuries later.

The Thirteenth Dalai Lama's supposed reliance on this spirit comes from nothing more than an episode that Phurchog Tulku Jhampa Tenzin, his tutor, included in his biography. It just says that a prophecy from the Shugden oracle had been passed on, oracles give out prophecies all the time. Your claim that this led to the Chinese invasion being put off until 1959 is odd.

LH, are aware that the Chinese invaded Tibet in 1950? Something you might also be aware of: Phabongkhapa was the Lhasa appointed governor of Chamdo, eastern Tibet. He was the main proponent of Shugden and many of his followers who lived around him worshipped this protector. The Chinese army invaded Chamdo in 1913 destroying the large Gelug gumpa there. It was again the first place the PLA invaded in 1950. So, could we conclude that this protector isn't that good at keeping out the Chinese?

The episode you say proves that the 13th Dalai Lama relied on Shugden is debatable, his letter telling Phabongkhapa to stop relying on worldly spirits is not.

"I feel that your seeking the support of a wrathful worldly spirit (to secure benefits in) this life specifically contradicts the precepts of taking refuge. Therefore, your statement, 'I want to say from the depths of my heart that it is only due to my being confused by ignorance and not that I have knowingly entered an unwholesome path and led others onto the same path.' is contradictory."

I am aware that Phabongkhapa's lineage of this protector came from a vision his lama had of Tsongkhapa in Tushita but it was Phabongkhapa that popularised it from there, making it widespread. It was also him, his teacher and his student Trijang that seemed to revise the history to the Gelug to make this protector appear much more important than he had previously been. The idea that the 11th Dalai Lama made it the most important Gelug protector is nonsense, based on nothing more than Dagpu's claim.

You reject accounts of Phabongkhapa's violent sectarianism as baseless slander and imply that all these accounts have been fabricated by jealous Nyingmapas, yet you provide no evidence either way.

The great non-sectarian lama, Jamyang Khyentse Chokyi Lodro wrote to Jigme Damchoe Gyatsho about Phabongkhapa's sectarianism

"Some followers of Ven. Phabongkha Dechen Nyingpo Rinpoche engaged

in heated argument on the philosophical tenets of the new and the ancient. They engaged in many wrong activities like destroying images of Padmasambhava and those of other peaceful and wrathful deities, saying that reciting the mantra of the Vajra Guru is of no value and fed the Padma Kathang to fire and water. Likewise, they stated that turning Mani prayer wheels, observing weekly prayers for the deceased etc. are of no purpose and thus placed many on the path of wrong view. They held Gyalpo Shugden as the supreme refuge and the embodiment of all the Three Jewels. Many monks from small monasteries in the Southern area claimed to be possessed by Shugden and ran amok in all directions destroying the three reliquaries (images of the Buddha, scriptures and stupas) etc. displaying many faults and greatly harming the teaching of Je Tsongkhapa, the second Conqueror. Therefore, if you could compose an instructive epistle benefitting all and could publish it and distribute it throughout the three (provinces) U, Tsang and Kham it would greatly contribute to counteracting the disturbance to the teaching.”

Is your position that the great non-sectarian lama Khyentse Rinpoche is simply jealous of Phabongkhapa? Are you claiming his accusations are baseless? Are you also saying the earlier account I gave from Stephan Beyer is also baseless.

Helmut Gassner’s campaign against the Dalai Lama is fueled more by bitterness than anything else. Your better off using more reliable sources. But in any case, as, after the Chinese invaded Lhasa

521. Dorje – December 5, 2008

the Tibetan government moved to Dromo near the Indian border for obvious reasons. The route south supposedly chosen by one oracle of another was really the only possible one to take.

522. Lineageholder – December 5, 2008

Dear Namkhah,

Just to address a couple of the points you made. Firstly, with respect to civil discourse, I’ve never insulted you, have I? The same cannot be said of you, unfortunately.

With respect to Amnesty International, they didn’t say that there was no evidence of persecution of Dorje Shugden practitioners, what they said was:



None of the material AI has received contains evidence of abuses which fall within AI’s mandate for action — such as grave violations of fundamental human rights including torture, the death penalty, extra-judicial executions, arbitrary detention or imprisonment, or unfair trials.

They didn’t say there wasn’t any abuse, they said it didn’t fall within their remit and they didn’t want to get involved in spiritual debates.

I am truly sorry that suffering is being experienced by monks and nuns under the Chinese authorities and I pray that this will stop. As for the Dalai Lama being insulted by the Chinese using WSS slogans, I can only say that he has brought it upon himself. If he had not ignored the

request for dialogue by WSS, there would have been no demonstrations and if there were no demonstrations there would be no slogans and the Chinese would not be able to use them. He is the architect of his own misery, sadly. If he had not chosen to irrationally ban the practice of Dorje Shugden and interfere in the spiritual lives of millions, I wouldn't even be writing these words. It is a very unfortunate situation but the Dalai Lama could change it tomorrow by revoking his ban. He alone has the power to change this situation.

523. Dorje – December 5, 2008

“If he had not chosen to irrationally ban the practice of Dorje Shugden”

The Dalai Lama has advised against worshipping this protector because of the sectarianism it spreads. You may believe that the accounts of sectarianism are motivated by jealousy and choose not to agree with them, but you cannot reject the actions of someone that believes them as irrational.

If the accounts of Phabongkapa's sectarianism are true, as both high lamas and reputable scholars have claimed, with support from historical evidence (the forced conversion of Nyingma gompas in Kham, etc.) the Dalai Lama's actions are entirely rational.

That you have nothing to back up your claim that these accounts are motivated by the jealousy of Nyingmapas other than what your teacher said, puts your position closer to the irrational.

524. namkhah – December 5, 2008

LH: You are writing under an assumed, constructed identity, how is it even possible to insult a pseudonym, an alter-ego? I only dispute your fallacies and misconceptions for example, here we go again with “spiritual lives of millions.” If there are indeed four million Shugden fans, then you outnumber all Tibetan Buddhists including Drukpas, Tamangs, Ladakhis, Kamluks, etc. by roughly 38 to 1- which sort of ruins your victimised minority act.

The Dalai Lama is for us, be we religious or not, a real person NKT/WS whom constantly insults. If your experience of him is only through the electronic media, then you have devalued him into a sort of commodity rather than a human being. Many of us regard him really very much like a cherished family member. So-called sects are more emphasized in the west for some reason, many of us never even thought of the tradition in this conceptual way.

Unfortunately for you, NKT/WSS is neither in a position to dictate ultimatums nor is it even remotely appropriate for the destiny of Tibetan culture and religion to be guided by a few foreigners- It simply is not your nation, not your constituency, which dooms the NKT/WSS enterprise to failure. And in case you haven't noticed, we do not actually have a country any more, that is an important distinction you may pause to consider when collaborating, either passively or actively, with Communist China.

525. Lineageholder – December 5, 2008

Dear Dorje,

You said



If the accounts of Phabongkhapa's sectarianism are true, as both high lamas and reputable scholars have claimed, with support from historical evidence (the forced conversion of Nyingma gompas in Kham, etc.) the Dalai Lama's actions are entirely rational.

No, they aren't – as Tenzin said, you're living in the past. There have been no sectarian actions by Dorje Shugden practitioners in recent times. Dorje Shugden practitioners have peacefully engaged in their practices without harming anyone. This cry of 'sectarianism' is merely a smokescreen for the Dalai Lama to enact his political wishes, there is no justification for it in reality.

I'd like to quote Helmut Gassner again:



When during an anti-Dorje Shugden information meeting in Switzerland the Dalai Lama's Private Secretary sketched the picture of three hundred years of trouble with these Dorje Shugden people, someone asked him to mention some of the incidents that had occurred during this time. He was unable to come up with even one.

Would you please quote some incidents that have occurred in the past fifty years that means that the Dalai Lama is justified in banning Dorje Shugden on the grounds of sectarianism? In truth, there is no justification whatsoever for this ban.

526. Lineageholder – December 5, 2008

Dear Namkhah,

You said:



Unfortunately for you, NKT/WSS is neither in a position to dictate ultimatums nor is it even remotely appropriate for the destiny of Tibetan culture and religion to be guided by a few foreigners– It simply is not your nation, not your constituency,

Unfortunately, it's bigger than Tibet. Whatever made you think that Buddhism is Tibetan or exclusively owned by Tibetan culture? That's such an arrogant attitude. It reminds me of the Dalai Lama's dismissive attitude towards Westerners as expressed in Caux in 1996:



...As for foreigners, it makes no difference to us if they walk with their feet up and their head down. We have taught Dharma to them, not they to us. ...

To ordinary appearances, Buddha Shakyamuni was Indian, not Tibetan. Buddhism is more important than Tibet as a country. When the Dalai Lama banned the practice of Dorje Shugden he affected Je Tsongkhapa's tradition which isn't just Tibetan. Sure, there are some Tibetans practising but it's global and it has a direct effect on the happiness of all living beings. The path to enlightenment is not owned by any one nation or culture, and the Dalai Lama has no authority or right to adversely affect Buddhadharma.

Some of us care about these teachings and their future because it directly affects the lives of all living beings throughout the universe, both now and in the future. That's why such strong action has been taken against the Dalai Lama. The teachings are not his to do with as he pleases, and certainly not to use them to abuse others. He will reap what he sews.

527. Dorje – December 5, 2008

The protector practice that Phabongkhapa spread is inextricably mixed up with his own sectarianism. The teachings regarding this protector, from the life entrustment to Trijang Rinpoche's Gyalchen Toddrel to the Phago Lama'i Shelung all teach violent sectarianism.

The followers of Phabongkhapa engaged in violent sectarianism and this spread to the Tibetan government after the death of the 13th Dalai Lama. The conservative faction purged other traditions in the east and violently suppressed dissent in its own ranks, leading to the imprisonment and murder of lamas such as Gendun Choephel and Retreng Rinpoche and the violent raid on Retreng Gompa.

The conservative faction remained in control of the Tibetan government for some time and shaped the early career of the Dalai Lama. It was only the Dalai Lama's actions and advice that has prevented further violent excesses of the Shugden faction. Despite this, the followers are still implicated in violent assault, arson and murder.

The sectarian roots of this practice is the reason for the Dalai Lama's position, and if he hadn't acted to put an end to the sectarianism in his own tradition, who can say what would have happened.

528. Dorje – December 5, 2008

"Some of us care about these teachings and their future because it directly affects the lives of all living beings throughout the universe, both now and in the future. That's why such strong action has been taken against the Dalai Lama. The teachings are not his to do with as he pleases, and certainly not to use them to abuse others. He will reap what he sews."

Tsongkhapa never advocated the worship of Gyalpo Shugden.

Tsongkhapa's teachings were never Phabongkhapa's to do with as he pleased, and certainly not to use them to abuse others. He will reap what he sewed as will his followers.

529. namkhah – December 5, 2008

Lineageholder: "He will reap what he sews."

He's not a tailor, he's our leader. Whether he sews with a needle and thread or not is of no consequence.

This is my final comment.

530. Lineageholder – December 5, 2008

Dear Dorje,



The sectarian roots of this practice is the reason for the Dalai Lama's position, and if he hadn't acted to put an end to the sectarianism in his own tradition, who can say what would have happened.

No, this just doesn't wash I'm afraid. There is no justification. What was the Dalai Lama afraid of – that a bunch of peace-loving Dorje Shugden practitioners would become suicide bombers if he didn't destroy their tradition? I don't think so.

There was no sectarianism in this century before the Dalai Lama created it. Geshe Kelsang has told stories about how he did retreats with Nyingma practitioners, how he read their texts and gave them his take on them. If you believe some people, he shouldn't even touch a Nyingma text, so why didn't Shugden strike him dead? His own brother in law is a Nyingma Lama and they used to do puja together. Sadly It's the Dalai Lama who has stirred up inter-tradition hatred by slandering Shugden practitioners and blaming them for shortening his own life and the failure to achieve Tibetan independence in order to justify his political ban. He's the one who has made Shugden 'bad' and its practitioners worse in the minds of Tibetans of other traditions.

From the Al Jazeera documentary:



Recently monasteries have fearlessly expelled Shugden monks where needed. I fully support their actions. I praise them. If monasteries find taking action hard, tell them Dalai Lama is responsible for this. Shugden followers have resorted to killing and beating people. They start fires. And tell endless lies. This is how the Shugden believe. It is not good.”

Who's telling the lies? None of what he says is true The Dalai Lama is, indeed, responsible – responsible for all this sectarian hatred.

There's not a shred of evidence of sectarianism associated with Shugden practice these days, even if you think there was in the past. The Dalai Lama's ban is therefore utterly indefensible.

531. Dorje – December 6, 2008

“There was no sectarianism in this century before the Dalai Lama created it.”

The accounts I posted above from Stephan Beyer and Jamyang Khyentse Chokyi Lodro both predate the Dalai Lama's opposition to this protector practice. I have heard other accounts from people who were in Kham early last century. Your idea that there has never been any problems of Nyingmapas suffering persecution from the Gelugpa authorities is

untrue.

Many Nyingma gompas such as the major gumpa Dorje Drak have been destroyed a number of times by Gelugpas and their mongol backers. The connection between sectarian violence and the Shugden cult can be established when one looks at the people committing these acts, as shown in Beyer's account above.

Phabongkhapa clearly had a big problem with Nyingma practice and praised his protector for killing Gelugpas who adopted Nyingma practice.

"[This protector of the doctrine] is extremely important for holding Dzong-ka-ba's tradition without mixing and corrupting [it] with confusions due to the great violence and the speed of the force of his actions, which fall like lightning to punish violently all those beings who have wronged the Yellow Hat Tradition, whether they are high or low.[This protector is also particularly significant with respect to the fact that] many from our own side, monks or lay people, high or low, are not content with Dzong-ka-ba's tradition, which is like pure gold, [and] have mixed and corrupted [this tradition with] the mistaken views and practices from other schools, which are tenet systems that are reputed to be incredibly profound and amazingly fast but are [in reality] mistakes among mistakes, faulty, dangerous and misleading paths. In regard to this situation, this protector of the doctrine, this witness, manifests his own form or a variety of unbearable manifestations of terrifying and frightening wrathful and fierce appearances. Due to that, a variety of events, some of them having happened or happening, some of which have been heard or seen, seem to have taken place: some people become unhinged and mad, some have a heart attack and suddenly die, some [see] through a variety of inauspicious signs [their] wealth, accumulated possessions and descendants disappear without leaving any trace, like a pond whose feeding river has ceased, whereas some [find it] difficult to achieve anything in successive lifetimes."

He further had images and texts related to the Nyingma tradition destroyed and monasteries converted. If this doesn't constitute sectarianism, I'm not sure what does.

Phabongkhapa was the primary propagator of this practice and allied it to his sectarian biases. Those that have followed after him, such as Trijang Rinpoche and Dzemey Tulku have continued to spread these ideas. The protector cult and the sectarian ideas that underpin it are inseparable. The Dalai Lama had no choice but to rid his tradition of this.

532. Gyalpo – December 6, 2008

Just to add to Dorje's above comment, in the time of the 13th Dalai Lama, a new Lhasa Shol edition of the Kangyur was commissioned. Since the blocks of the Nartang edition of Kangyur were worn out, and Litang and Derge editions of Kangyur were scarce in U-Tsang, a new edition was planned. The Gojo Rinpoche donated 1,015 liang of silver and held a prayer ceremony for it. The 13th Dalai Lama and the Tibetan government gave material support. The editor-in chief was a Drepung Geshe Sherab Gyaltzen from Amdo, who took it upon himself to expunge, (or as some would have it, purify), any Old School references entirely. This angered the 13th Dalai Lama so much, the Gelugpa Geshe was obliged to move to Chungking. He subsequently was a major

collaborator (or as some would have it, traitor) first with the Koumintang, and then with the Maoists, and was active in the state-run Chinese Buddhist Association. He attempted to return to Tibet in 1936 with a load of material goods, money and Chinese 'students' to infiltrate the monasteries but the Taktra regent did not grant the 'students' entry, so Geshe Gyatso stayed in China.

533. Kagyupa – December 6, 2008

Oh, c'mon. You all know the Shugden folks, the NKT and WSS, don't need to hear all that history. It doesn't matter what's happened in the past, what's important is only the present. Surely there's no sectarian agenda with Shugden now—I mean, c'mon, it's not like they've removed themselves from calling themselves "Gelugpas" or created their own organization or re-named themselves or anything like that.

Oh, wait.
Nevermind.

534. Dorje – December 6, 2008

You are right, Kagyupa, the NKT themselves seem to be true heirs of Phabongkhapa's sectarian lineage. We can see some of this from "lineageholder's" views expressed above, questioning the validity of Nyingma practices.

I have heard this kind of thing from NKT members before, including misrepresentations of the history of Buddhism's introduction to Tibet.

The NKT may not be violently sectarian but the way they set themselves apart from other western Buddhist groups is in line with Phabongkhapa's intentions for the Gelugpas, hence all the threats of death to Gelugpas that mix that he and his followers issued.

535. Lineageholder – December 6, 2008

Dear Kagyupa,

NKT is Gelugpa and proud of it. Je Tsongkhapa's tradition was also known as the New Kadampa, so it's clear where NKT is coming from. I feel very privileged to have received Tsongkhapa's teachings, a truly sublime, clear and profound explanation of Buddha's intention.

It's Tibetan Buddhists who are claiming that NKT is not Gelugpa, not anyone in the NKT. As Geshe Kelsang said in his interview with Donald Lopez Jr in 1998, "We are pure Gelugpas", so your criticism is invalid.

536. Tenzin Peljor – December 6, 2008

Dear Lineageholder,

NKT claims mainly to be the old Kadampa school and when it is suited then they claim to be the pure successors of Je Tsongkhapa. However in fact NKT is an organisation based completely on the teachings and leadership of one person: Geshe Kelsang Gyatso, trained in the Gelug school, and his 22 books. Not any commentary of Je Tsongkhapa or Atisha is present in NKT, only the books and views of one person: Geshe Kelsang Gyatso. Such an approach and dependence on one single person has nothing to do with the the Gelug school or Kadam school, such a complete self-referential system is uncommon in Indian-Tibetan Buddhism.

What people is taught in NKT is the understanding of Tibetan Buddhism (or Gelug school) according to Geshe Kelsang Gyatso, and this is in some cases very different and most often rather superficial with respect to the origin sources of Je Tsongkhapa or Atisha. Only a person who knows both schools can compare both approaches.

The problem with the identity of NKT is that it derives from Gelugpa but split from it. Then the NKT leadership had to give themselves a distinctive identity. So they founded something “new” but then they had the problem to be taken serious as being rooted in an old tradition, so therefore they claimed they would be the “pure” successors of the old Kadam school (while the Gelugpas are impure in the sense of ‘mixing Dharma with politics’) and started to call everything what is related to them as “Kadampa”, e.g. “Kadampa Buddhism”.

There are a lot of changes in the explanations of what NKT is due to their identity struggle. So it is NKT who also claimed about themselves:



Kadampa Buddhism is a Mahayana Buddhist school founded by the great Indian Buddhist Master Atisha (AD 982–1054)... The great Kadampa Teachers are famous not only for being great scholars but also for being spiritual practitioners of immense purity and sincerity. The lineage of these teachings, both their oral transmission and blessings, was then passed from Teacher to disciple, spreading throughout much of Asia, and now to many countries throughout the Western world... Kadampa Buddhism was first introduced into the West in 1977 by the renowned Buddhist Master, Venerable Geshe Kelsang Gyatso. Since that time, he has worked tirelessly to spread Kadampa Buddhism throughout the world by giving extensive teachings, writing many profound texts on Kadampa Buddhism, and founding the New Kadampa Tradition – International Kadampa Buddhist Union.

A list of different claims can be read here:

http://info-buddhism.com/#The_identity_of_the_NKT

This identity struggle has been expressed also in different research. Prof Bluck comments:



“There seems to be some difficulty in reconciling an ancient lineage with a recent schism.”

Best wishes, tp

537. Tenzin Peljor – December 6, 2008

Question:

Is there any single Human Right Group supporting WSS/NKT's exaggerated claims?

Answer:

No.

538. Dorje – December 6, 2008

“while the Gelugpas are impure in the sense of ‘mixing Dharma with politics’”

What a delightfully ironic observation from supposed followers of Phabongkhapa, the politician who was responsible for the spread of the politically motivated Shugden cult.

The confusion of these western Shugden proponents is summed up well by Professor John Makransky

“A stunning recent example of this: some Tibetan monks who now introduce Westerners to practices centred on a native Tibetan deity, without informing them that one of its primary functions has been to assert hegemony over rival sects! The current Dalai Lama, seeking to combat the ancient, virulent sectarianisms operative in such quarters, has strongly discouraged the worship of the “protector” deity known as Dorje Shugden, because one of its functions has been to force conformity to the dGe lugs pa sect (with which the Dalai Lama himself is most closely associated) and to assert power over competing sects. Western followers of a few dGe lugs pa monks who worship that deity, lacking any critical awareness of its sectarian functions in Tibet, have recently followed the Dalai Lama to his speaking engagements to protest his strong stance (for non-sectarianism) in the name of their “religious freedom” to promulgate, now in the West, an embodiment of Tibetan sectarianism. If it were not so harmful to persons and traditions, this would surely be one of the funniest examples of the cross-cultural confusion that lack of critical reflection continues to create.”

539. Lineageholder – December 6, 2008

Dear TP,

‘Kadampa’ means someone whose main practice is lamrim, the Stages of the Path to Enlightenment. Whether we are talking about old Kadampa or New Kadampa, there’s no difference in this regard. Atisha wrote ‘Lamp for the Path’, the first Lamrim text, but it is only a few pages long. Tsongkhapa wrote ‘Lamrim Chenmo’ is a detailed commentary to lamrim practice. Both Atisha and Tsongkhapa are ‘singing from the same hymn sheet’ as we say and are completely complementary. It’s like a work of art – Atisha drew the outline of the picture and Tsongkhapa painted in the detail. Do you see a contradiction?

NKT is Kadampa because the main practice of NKT practitioners is lamrim.

Geshe Kelsang’s books are not his teachings alone but are the teachings of Atisha, Geshe Chekhawa, Geshe Potowa, Geshe Sharawa, Geshe Langri Tangpa, Nagarjuna, Chandrakirti, Tsongkhapa and Shantideva among others, presented by him and being completely in harmony with the Gelugpa tradition as passed to him by Kyabje Trijang Dorjechang.

When it comes to Buddhadharma, no one owns the teachings. People simply take their place in the lineage, passing on what their Teacher taught without leaving anything out or imposing their own interpretation. That’s how pure Dharma remains from generation to

generation.

Since 'Kadampa' and 'Gelugpa' are synonyms, how can NKT be a split from the Gelugpas? WE ARE Gelugpas. The meaning of the teachings is the same as Tsongkhapa taught. If you compare Lamrim Chenmo and Joyful Path of Good Fortune you won't see any contradictions.

NKT are Gelugpas following Gelugpa teachings. The main difference between the NKT (a global Gelugpa tradition) and the Tibetan Gelugpa tradition is cultural in that there is a different presentation. Also the NKT is non-political because NKT has no political affiliations.

540. Lineageholder – December 6, 2008

Dear Dorje,

I'm not confused. The quote by Makransky is from TP's website (so now we know your affiliations) and it's wrong. Makransky says that the purpose of Dorje Shugden is sectarian, which is wrong. Is a Dharma Protector being sectarian by being the main Protector of one tradition? That's just karma, surely? Actually, Dorje Shugden's job is to protect all living beings because he's a Buddha. He's impartial and he doesn't play favorites.

Makransky says:



The current Dalai Lama, seeking to combat the ancient, virulent sectarianisms operative in such quarters, has strongly discouraged the worship of the "protector" deity known as Dorje Shugden, because one of its functions has been to force conformity to the dGe lugs pa sect (with which the Dalai Lama himself is most closely associated) and to assert power over competing sects.

'force conformity' = prevent degeneration. Isn't that what Dharma Protectors do? They are supposed to protect the Dharma and its traditions from degeneration. Dorje Shugden doesn't force conformity to those who don't want to practise Je Tsongkhapa's tradition. If you don't want to practise the Gelugpa tradition and go elsewhere, Dorje Shugden isn't going to hunt you down and drag you back, kicking and screaming to a Gelugpa monastery! Everyone has choice. Dorje Shugden's job is to prevent mixing of traditions, with therefore to avert the degeneration that would take place for both traditions.

As for "asserting power over competing sects", this is laughable and goes back to what I said before – why do Buddhist traditions see it as some kind of competition for followers? No one is competing for anything. How can enlightenment become a competition? That's a completely stupid and worldly attitude.

Some people have karma, to practice Nyingma – great!
Some people have karma to practice Sakya – great!
Some people have karma to practice Kagyu – great!
Some people have karma to practice Gelugpa – great!

You can examine our Dorje Shugden prayers. At no point do we ever say "Oh, and by the way, Dorje Shugden, please convert all the vile

unbelievers of those degenerate non-Gelug traditions to the correct path of Tsongkhapa – Amen!”

I’m joking about it because what Makransky says is completely absurd and it doesn’t help to spread such misunderstandings.

541. Dorje – December 6, 2008

“Dorje Shugden doesn’t force conformity to those who don’t want to practise Je Tsongkhapa’s tradition. If you don’t want to practise the Gelugpa tradition and go elsewhere, Dorje Shugden isn’t going to hunt you down and drag you back, kicking and screaming to a Gelugpa monastery!”

Phabongkhapa and his followers that worshipped this protector forced Nyingma gompas to practice Je Tsongkhapa’s tradition. They destroyed Nyingma images and burnt Nyingma texts. The account I quoted above from Stephan Beyer shows just one example of a Nyingma monastery being forced to adopt the Gelug tradition, there are many more, such as in Dhartsedo and Chamdo.

Recently in Tibet Lama Gangchen forced the monks of Gangchen gumpa to worship Shugden. Those that refused were either arrested by the Chinese authorities or forced to flee.

Phabongkhapa’s actions to protect Gelug political power were two-fold. Firstly, he consolidated the Gelug power base by enforcing exclusive adherence to Gelug practice by existing Gelugpas. He used death threats as shown above to to this.

secondly, the non-Gelug traditions were criticised and their practices questioned. This culminated in violent purges against them and forced conversions of their institutions.

These actions helped Phabongkhapa strengthen the power of the Lhasa based Gelug government over large areas of eastern Tibet that were in danger of falling under the power of other Tibetan rulers, such as the Sakya/Rime King of Dege, or the Chinese who had been invading Chamdo periodically for years before. It may not seem much to you, but having a large monastic complex filled with a thousand or so loyal followers carries some political weight in a sparsely populated area like Kham.

As I said before, Phabongkhapa was the political governor of Chamdo appointed by the Lhasa authorities to enforce adherence to Gelug loyalty and Ganden Phodrang allegiance.

542. Lineageholder – December 6, 2008

Je Phabongkhapa and other Lamas could not be involved in politics because in Tibetan society the only political power was held by the Dalai Lama and his office. People had no freedom of speech whatsoever. When I lived in Tibet I checked very carefully with local Geshe about the truth or falsity of these assertions. I understood that when Je Phabongkhapa visited eastern Tibet (Kham) and gave teachings there, many people came to his teachings. He was widely respected and received a lot of devotion from many people, but at the same time some local people jealous of his success spread rumours, saying that he caused the statue of Padmasambhava to be destroyed and so forth.

It is so sad that people are now using this rumour to destroy the

reputation of this precious Lama. It is a clear indication that these are spiritually degenerate times. Je Phabongkhapa had great devotion for Je Tsongkhapa. Je Tsongkhapa praised Padmasambhava, so it is impossible for Je Phabongkhapa to show disrespect for Padmasambhava, impossible.

So, in conclusion I would like to say to the Dalai Lama and his supporters, could you please stop giving these same old reasons for stopping the worship of Dorje Shugden. You have already repeated these reasons thousands of times. If you have valid reasons to prove that he is an evil spirit, that he harms Tibetan independence, and that he harms the Dalai Lama's life then I would be happy to debate with you. (Geshe Kelsang Gyatso, talk.religion.buddhism, 01 December 1997)

Sad – nothing has changed in over ten years. The same invalid reasons for banning Dorje Shugden are being used today.

543. Lineageholder – December 6, 2008

Another thing is that some Tibetans and others severely criticize Pabongka Dechen Nyingpo because he practiced Shugden, making him out to be some kind of demon. However, Pabongka Dechen Nyingpo wrote incredible teachings on sutra and tantra; on Heruka, Tara Cittamani and many other topics. All these amazing teachings were written purely from his experience. So it's impossible that he can really be some kind of evil being, as those extremists accuse him of being. There's no way he could have done the negative things they say he did.
– Lama Zopa Rinpoche

<http://www.lamayashe.com/index.php?sect=article&id=455>

544. Dorje – December 6, 2008

“Je Phabongkhapa and other Lamas could not be involved in politics because in Tibetan society the only political power was held by the Dalai Lama and his office. People had no freedom of speech whatsoever.”

This is not true. There were a number of other political powerful people in Tibet. I have already mentioned the royal house of Dege, who were very influential in promoting the Rime movement. There were many other smaller states in eastern Tibet, far from Lhasa's authority. Phabongkhapa was appointed political governor by the Lhasa administration to reassert their power in Kham.

After the 13th Dalai Lama's death Phabongkhapa's personal power became much greater with his senior students put into the positions of the greatest power, removing rivals for power such as Retreng Rinpoche.

The picture that Kelsang Gyatso paints above is simply untrue and unbelievable. If anyone imagines that one man can control a country the size of western Europe with no real communications infrastructure or standing army, they really need to read a little more.

545. Dorje – December 6, 2008

Regarding Lama Zopa's comments, as I said above, what the supporters of Phabongkhapa thought of him or what nice teachings Phabongkhapa wrote have no bearing on deciding whether he was sectarian or not. For this we have to look at his sectarian words, actions and those of his

followers.

546. Gyalpo – December 7, 2008

Regarding Dorje's comment No. 544:

Melvyn C. Goldstein's 'A History of Modern Tibet, 1913–1951: The Demise of the Lamaist State' details the extent of conservative opposition to reforms the Thirteenth Dalai Lama initiated: the small English school in Lhasa closed, electric generator imported from India delayed and staunch opposition to updating Tibet's military (for the first time in about a thousand years!) and so forth. The 13th could barely get anything done even in Lhasa town, so he was far from what one would call a tyrant. They had a postal system, but it took 3 weeks to get a letter just to Kalimpong!

Prof. Goldstein, who, by the way, is not someone who bows Dharamsala's line, is a fluent Tibetan speaker and interviewed the last of the old aristocrats and monastic officials before they passed away. It is probably as close as we will get to hearing the inside story as told in the missing history manuscript of the late Serkhang, whose daughter Prof. Goldstein was married to.

547. R. Donald Rollo – December 7, 2008

The Dolgyal Research Committee

Measures Taken by Various Learned Non-sectarian Scholars and Great Practitioners Against the Practice and Propitiation of Dolgyal or Shugden

Edited and Compiled by The Dolgyal Research Committee

PREFACE

This leaflet, dealing with the measures taken by various learned scholars and great practitioners against the practice and propitiation of Dolgyal or Shugden, has been extracted from the book: Research on the Evolution of Shugden Entitled: Clouds of Offering Pleasing the Impartial for direct and easy reference.

Dolgyal Research Committee C/O Department of Religion and Culture
Central Tibetan Administration Dharamsala 22 October 1998

Although some general accounts and stories about gods and spirits may be related to (somebody's) pure vision, most of them arise because of the variety of human perception and imagination, thus, they are obscure phenomena. If we regard everything as pure vision and disregard day to day, ordinary, worldly human experiences, we will have no way to explain these things. Moreover, (the worship of Dolgyal) is a crucial issue that we cannot just sit back and ignore, without investigating whether such practice has harmed or helped our society. His Holiness the Dalai Lama has stated in one of his talks on the process of practice and propitiation of dharma protectors, "If it is said that there are uncommon and inconceivable secret events, let us first develop a refined consciousness capable of experiencing such mystical things. If we had such a consciousness we could then make use of them, but we simply have to go by popular conventions. If the person is at an ordinary level, but the object of experience is something of inconceivable secrecy, then he cannot experience it."(1) As His Holiness the Dalai Lama points out, even though people who recognise Gyalchen Shugden as reliable, and particularly those who say that Shugden is the protector of Gelugpas, assert that this is a profoundly secret issue, it

has created and is creating many problems on an ordinary human level. Therefore, His Holiness the Dalai Lama has farsightedly given advice and guidance regarding the practice and propitiation of dharma protectors. The validity of this advice is proved and supported by actual historical events.

The second volume of the Heavely Garment (Dukulai Gosang) describes how the Great Fifth Dalai Lama performed peaceful and wrathful activities in 1674, the wood-tiger year:

“The Gyalpo of Dol Chumig Karmo has intensified its harmful activities and also many deceptive activities of this evil and hostile spirit are being observed. In Namgyal Monastery, following the specifically targeted ritual, a ritual fire offering was lead by the Vajra Acharya Drona Cho-je (Brag-sNa-Chos-rJe)(2).”

Also in 1675, the wood-rabbit year:

“Because of strong indications of disturbances from disembodied beings, recitation of 10,000,000 wrathful mantras targeting evil forces in general and particularly the interfering spirit of Chumig Karmo have been recited, followed by the performance of a ritual fire offering according to the practice of Rigzin Dorje Drag-po-tsal by Namgyal Monastery at which Gelong Lodro Gyalwa acted as Vajra Acharya. Thus, means ensuring the welfare of the citizens of Tibet have been accomplished.”(3)

Again in 1675, the wood-rabbit year: “It is well known that at Dol Chumig Karmo a very powerful perfidious interfering spirit (dam sri), born due to distorted prayers, has been harming the teaching of the Buddha and sentient beings in general and in particular. The harmful activity has intensified since the fire-bird (year) [1636] and (the spirit) has been successful in many of his missions. But hardly anyone has taken any action, as if this did not concern them. So, at the end of the earth-bird (year) [1648] a new shrine was constructed at Dol Chumig Karmo and articles were placed there in the hope that it would become a place for the Gyalpo to settle. However, his harmful activities only intensified and recently many lay and ordained people have been afflicted with diseases and a few monks have died. Therefore, all the monks unanimously decided that a fire ritual should be performed.

Consequently, two groups of practitioners were organised. One was led by Nagrampa Dhondup Gyatsho, who acted as the Vajra Acharya of (a performance of) the Dorje Drolo ritual and the other was led by Nangjung Ngagchang Losang Khyentse, who acted as the Vajra Acharya of (a performance of the) Yangsang Karma Dragpo ritual. Likewise Rigzin Pema Thinley of Dorje Drag, Dharma King Terdag Lingpa, Vugja Lungpa, Drigung Tulku Rinpoche, Katshal Zurpa Ngari Konchok Lhundup and Palri Tulku performed the Wrathful Lama, Yamaraja, Phurba, Loktri practice for seven days, at the conclusion of which a fire-ritual was performed during which the ‘perfidious interfering spirit’ and his entourage were burnt. Everybody was convinced (of its success because of) the appearance of wonderful signs and the smell of burning flesh that everybody witnessed. Thus, many sentient beings were explicitly granted the gift of fearlessness because their lives were saved. And indirectly these creatures (byung po) were delivered to the peaceful state of being released from having to experience the intolerable suffering of bad states of rebirth due to their increasing negative actions.

At that time a testimony was written to indicate that these creatures or evil spirits were without protection and refuge and (consequently) Namgyal Monastery, Dorje Drak Monastery, Dardhingpa Monastery recited mantras to negate the evil forces.”(4)

As mentioned above, this testimony is found in the volume Da of the Fifth Dalai Lama’s Collected Works under the title Compendium Of Offerings, Fulfillment, Confessions And Eulogies etc. to the Unobstructed Wrathful and Powerful Committed Ocean of Dharma Protectors Entitled “Spontaneous Fulfillment of The Four Sublime Activities”.

“Because of the meddling of Lag Agyal of Gekhasa (his mother), the false reincarnation of Tulku Sonam Geleg Palzang (Tulku Dakpa Gyaltsen) got his way and because of distorted prayers he became a perfidious interfering spirit (dam sri) and brought serious harm to sentient beings. Therefore, a total of seven groups of practitioners led by Dorje Drag Tulku Rinpoche (the fourth rDo–Drag–Rig–’Zin Pema Thrinley), Choegyal Terdag Lingpa, Choeje Vugja Lungpa, Ngari Ngagchang Konchok Lhundup, Palri Tulku and two groups of practitioners of Phende Legshe Ling (Namgyal Dratsang) performed a ritual fire offering and burnt the interfering spirit. This is the testimony I have written at that time:

To the deities, Six Armed Mahakala, Karmaraja and Magzor, To the oathbound protectors The Four Faced Mahakala, Chamdral Begtse, etc. Who have been propitiated and whose practice (has been done) I offer this sublime libation. The so–called Drakpa Gyaltsen pretends to be a sublime being, even though he is not, And since this interfering spirit and creature of distorted prayers Is harming everything – both the dharma and sentient beings – Do not support, protect or give him shelter, but grind him to dust.

To the female protectors like Nodjin Yangghaza, etc. and Gyalpo Kunga, Khyabjug, Dorje Leg and particularly Nechung and his entourage I offer this sublime libation. The so–called Drakpa Gyaltsen pretends to be a sublime being, even though he is not, And since this interfering spirit and creature of distorted prayers Is harming everything – both the dharma and sentient beings – Do not support, protect or give him shelter, but grind him to dust.

To Tse–mar etc. and the seven Barwa brothers And likewise Setrab of Sangphu etc.– the wrathful gods and spirits among whom this negative spirit seeks support – I offer this sublime libation. The so–called Drakpa Gyaltsen pretends to be a sublime being, even though he is not, And since this interfering spirit and creature of wrong prayers Is harming everything – both the dharma and sentient beings – Do not support, protect or give him shelter, but grind him to dust.

Having agreed before the root and lineage lama Vajra Dharas To increase what is good and beneficial to sentient beings and the dharma, If you protect this perfidious interfering spirit, Will you not cause your own past pledges to degenerate?

There are groups of evil spirits who display various unsuitable miracles In the form of human and, cattle disease, hailstorms, famine, and drought. May their power and ability Their body, speech and mind be smashed into tiny particles.(5)

As is evident here, from 1657 the fire–bird year, a perfidious interfering

spirit at Dol brought harm to the teaching and the sentient beings in general and in particular. In 1669, the earth–bird year, activities to pacify the spirit were performed with the construction of a new house and the placing of (relevant) articles, but to no avail. In the beginning of 1674, the wood–tiger year, and 1675, the wood–rabbit year, two specifically targeted rituals were performed and finally, at the end of 1675, the wood–rabbit year, seven groups of practitioners performed fire rituals and destroyed it forever.

Subsequently, many indisputably learned scholars and great practitioners who purely practised and maintained the philosophical views and tenets of the Gelugpa also continued to act against it. For example, in the biography of Trichen Ngawang Chokden(6) composed by Changkya Rolpai Dorje(7) entitled *The Melodious Speech of Realised Sky Farers called The Great Drum of the Celestial Beings* he states:

“Earlier, a very vicious and evil spirit (here it doesn’t mention that this spirit is Dolgyal, but that it is Dolgyal who is referred to is clear from the biography of Changkya. Also, the time refers to the period when Trichen Ngawang Chokden was the Ganden throne–holder) possessed a man from Draksep (a place very near to Ganden) and some unstable former–abbots, and monastic hostels also worshipped it by simply invoking and propitiating it. On the top of the Jangtse mountain a cairn for invoking spirits was also built. Seeing these as extremely inappropriate he issued an edict to the assembly of monks that from the time of Je Tsongkhapa there had been no tradition of propitiating worldly spirits and protectors within the premises of this seat of learning and so, henceforth, nobody would be allowed to engage in such deeds. The cairn was also destroyed (this is very clearly mentioned in the biography of Changkya) and the stones and earth of which it was made were taken back to the places from where they had been taken. The medium was invoked to come into trance and was then ordered not to come into trance henceforth. Dolgyal too said, ‘If this is Tri Rinpoche’s order, I have no choice but to accept.’ This evil spirit then fled to sTag–rTse–Zhol. (Tri Rinpoche) himself then went into retreat for some time and subsequently established the practice of Dharma Raja’s ritual cake offering composed by the Omniscient Gendun Gyatso (the second Dalai Lama) as a regular religious practice of monastic assembly. As a result of having transgressed Dharma Raja’s words, a former–abbot who had propitiated this evil spirit immediately expired. The monastic hostels also experienced many misfortunes and this led to the end of such practice and became a contributory factor in the purification of the monastery and the place.”(8)

As is evident in the above statements Trichen Ngawang Chogden placed restrictions (on the practice of Dolgyal) and asked monks not to practice or propitiate such evil spirits within the Ganden complex. It was in 1740, the iron–monkey year and the second year of his incumbency as the Ganden Throne Holder that he dismantled the cairn of the spirit situated on the peak of the Jangtse mountain.

What is the source to prove that this evil and harmful spirit whose practice was restricted in Ganden was none other than Dolgyal? In the biography of Changkya Rolpai Dorje composed by Thukan Choekyi Nyima (1737–1802)(9) entitled *Beautifying Ornament of Ganden* we read:

Reaching the site of the cairn to Machen, he explained in detail to Thukan Lobsang Choekyi Nyima as follows:

“Je Lama (Tsongkhapa) and his students do not propitiate worldly gods and protectors and hence even the cairn of Machen, the deity of his birthplace, is not included within the limits of the circumambulatory (path at Ganden). (However,) in the past some Ganden Throne Holders propitiated Dolgyal (Shugden) and experienced misfortunes, consequently Tri Chen Dorje Chang dismantled Dolgyal’s image and shrine and banished it from the monastery.”(10)

As mentioned here, when Changkya Rolpai Dorje went on a pilgrimage to Ganden Monastery he clearly mentioned the name of Dolgyal to Thukan Choekyi Nyima. This clearly proves the point.

Again in the Toe-’Bril by the late Kyabje Trijang Rinpoche we find: “In the central part of Tibet shortly after the passing away of Phurchog Je Ngawang Jhampa, Yongzin Yeshe Gyaltsen, and Longdol Lama Rinpoche, the survival of the tradition of listening and instruction on the stages of path to enlightenment was in a critical condition. It was at that time that Nyungne Lama Yeshe Wangpo intentionally appeared to uphold and disseminate this teaching. This sublime being received ordination from Yongzin Kachen Yeshe Gyaltsen and thus received the name Yeshe Wangpo.”

As the text clearly shows, the three lamas mentioned above were at that time the principal practitioners and teachers of the Stages of the Path to Enlightenment and also the ones who sustained the practice of the pure Gelug tradition. Thus, they enhanced the Yellow Hat teaching and their being universally worthy of respect and veneration is undisputed. Let us analyse these three eminent lamas’ views of Dolgyal.

In Phurchog Ngawang Jhampa’s(11) (1682–1762) work The Catalogue of the Establishment of the Four Monastic Seats and the Lower and the Upper Tantric College entitled “White Lotus Rosary” we find at the end of the account of the history of the Ganden Monastery:

“Thus, at the time when Je (Tsongkhapa) himself was alive, apart from those dharma protectors who are bound by oath and are mentioned in the tantras themselves, no objects for propitiating or seeking the help of harmful negative worldly spirits, who would express their wrath on even very minor matters, were ever installed within the premises of this monastic seat. As a result, all the members of the community, both Lamas and disciples lived in harmony and the tradition of study and practice flourished. Even (the cairn) to the spirit of Tsongkhapa’s birthplace was placed outside the monastery. However, nowadays, many people who consider themselves to be followers of Tsongkhapa, and who adopt the three robes of a fully ordained Buddhist monk, go for refuge in ghostly spirits. They will have to face the consequence of meeting with great misfortune. Therefore, if we, the ordained sangha, properly guard our precepts and vows, the guardians who are bound by oath and who have earlier seen the Buddha will help and support us without hesitation.”(12)

Phurchok Ngawang Jampa’s statement, “nowadays, many people who consider themselves to be followers of Tsongkhapa, and who adopt the three robes of a fully ordained Buddhist monk, go for refuge in ghostly spirits. They will have to face the consequences of meeting with great misfortune” clearly indicates that they will encounter misfortunes and thus he strongly criticised this practice. That this ghostly spirit referred to by Phurchog Jampa is none other than Dolgyal is clearly indicated by the two accounts of Changkya and Thukan.

The biography of Yongzin Yeshe Gyaltsen(13) entitled The Day Light Opening the Lotus of the Buddha's Teaching composed by the Eighth Dalai Lama, Jhampel Gyatsho, also says:

“With regard to Dharma protectors too, it is not enough to have the name of a dharma protector. The three, Mahakala, Dharmaraja and Vaishravana, who were exclusively appointed by Je Tsongkhapa, are sufficient. This is because the lineages of all the Buddhas can be summarized into three lineages: Tathagata, Vajra and Lotus. The wrathful manifestation of these three are: Dharmaraja, Vaishravana and Mahakala. This is so because Dharmaraja (Damchan Choegyal) is the one who distinguishes between wholesome and unwholesome deeds, therefore he is the dharma protector of the path of the individual of initial mental scope, in which the main teaching concerns the law of cause and effect, what is to be adopted and what is to be discarded. Vaishravana is the dharma protector of the path of the individual of middling mental scope in which the principal teaching concerns the three higher trainings. And Six Armed Mahakala (Yeshekyi Gonpo Chagdruk) is the dharma protector of the path of the individual of great mental scope, in which the primary teaching is the instruction on meditation on the awakening mind or bodhichitta. We need no other dharma protector than these three.”

Again, in the above biography, after giving instructions to Panchen Rinpoche's attendants about how Panchen Rinpoche should study and practise, we find: “Especially those from Tashi Lhunpo are being misled by this new dharma protector. Therefore, the dharma protectors which were practised and propitiated by Panchen Losang Choegyen should be enough. On the other hand, if you newly propitiate an evil ghost, it will become a great source of trouble, therefore you should all pay special attention to this.”(14)

Thus, he gave clear guidance based on his innermost feelings. The statement, “if you newly propitiate an evil ghost, it will become a great source of trouble,” refers only to Dolgyal for there is no other spirit to which it could refer.

In the various records of the teachings that he had received and in the Lists of Ocean of Dharma Protectors found in the Collected Works of Long Dol Lama Rinpoche we do not find even a hint about Dolgyal. From this it can be safely concluded that he did not practise or propitiate Dolgyal.

Thus, among those who practised the pure Gelug teaching Phurchog Ngawang Jampa and Yongzin Yeshe Gyaltsen had actually raised objections to the practice of Dolgyal and Long Dol Lama Rinpoche never practised or propitiated it. When we reflect carefully on how those who maintained Gelugpa thought and practice purely have clearly pointed out the mistakes of going for refuge to wrathful worldly spirits (and protectors) other than Mahakala, Dharmaraja and Vaishravana, who were appointed by Je Tsongkhapa himself, it is clear that there is not an element of truth in contemporary statements that it is improper for a Gelugpa not to propitiate Dolgyal, or the claim that those who do not propitiate Dolgyal are either not Gelugpas or that the Gelugpas will not be able to manage their own affairs.

Likewise, many great and non-sectarian lamas from the different schools of Tibetan Buddhism have advised against this practice. Here are a few examples. We have recounted earlier that during the time of

the Great Fifth Dalai Lama (1617–1682) many great lamas and practitioners performed ritual fire offerings and eliminated Dolgyal forever. Particularly in the work of Min-ling Lochen Dharma-Shri (1654–1717) the Biography of Terdag Lingpa Gyurme Dorjee entitled: Chariot of Faith we find:

“From the 10th of the sixth month he accomplished the retreat and mantra recitation of Phurba and the perfidious evil spirit known by the name Dolgyal was destroyed so completely by means of a fire ritual, that only the name remained. At that time, on the occasion of summoning and entrance the lamentation of a dying person (could be heard), and on the occasion of the offering through the overpowering recitation of Ho, there was a clear indication when everyone became aware of the smell of a burning corpse.”(15)

It is also clearly mentioned in the related documents that Do Drak Rigzin Pema Thrinley (1640–1718), a contemporary of Terdag Lingpa Gyurme Dorje, performed a wrathful ritual fire offering, so we did not repeat it here.

Because some followers of Sakya Morchen Kunga Lhundrup propitiated Gyalchen Shugden, gradually some Gelugpa lamas also began to propitiate it. When various calamities and disturbances arose because of the propitiation of Shugden, Derge Zongsar Khyentse Jamyang Choekyi Lodro, alias Pema Yeshe Dorje, who was a non-sectarian practitioner who mainly practiced the Sakya tradition, wrote in his composition: Inducement Dedicated to the Perfidious Evil Spirit and Kordag(16):

“Kye(17)! I offer this ransoming ritual cake of spine joints In lieu of flesh, blood, body and life To all existent and visible evil spirits, To Gyalpo Shugden, the Kordag, To Dawa Senge Zang, the annihilator To the Gyaldre and the nine hosts of Bagu and his retinues, To Tegyal, Lakyab and Dragdre, To the Gyalgong, Evil Spirit and the perfidious ones and To the male and female ghosts of the dead and the living.(18)

If we examine these verses then it becomes very clear that what is known among many learned lamas and practitioners as Gyalchen Shugden is categorised here as Kordag, Gyalgong, Byungpo, Perfidious Spirit, Ghost of the Dead and is treated as someone who has to be bribed and paid off. Moreover, the Khangsar Khenpo, Ngawang Yonten Gyatsho, the sixty-sixth throne holder of Ngor Aewam Choedan, who was the student of Aewam Khangsar Khenchen Ngawang Lodro Shenphen Nyingpo (1876–1952) and Ngor Klu Ding Khenpo, Jamyang Thubten Lungtok Gyaltzen, and many renowned and learned Sakya Lamas have even performed wrathful practices to destroy the shrines of Shugden and have banished him.

Also, the biography of the fifth Panchen Lama, Panchen Tenpai Wangchuk (1855–82) states:

Also, in the code of rules of Tashi Lhunpo Monastery composed by Panchen Tenpai Wangchuk in the 15th Rabjung of the fire-rat year (1876) we find the following statement:

“Recently, it seems some cases of invoking ghosts (through mediums) within the compound of the monastery have taken place. In future, except for special dharma protectors like the Lamo Choekyong,(or Lamo Tsangpa, a special protector of the Tashi Lhunpo Monastery) summoning different kinds of spirits to enter into mediums will be prohibited. Dharma protectors should be Vajra protectors possessing

transcendental wisdom. Propitiating and taking refuge in evil spirits and ghosts like Dolgyal, that are wandering hungry spirits, contradicts the fundamental precepts of taking refuge in the Three Jewels, which is what distinguishes a Buddhist. Therefore, such practices should be given up. I have also observed that while passing through certain precipitous paths, which are the abodes of harmful hungry ghosts, ordinary lay people dismount from their horses, make prostrations and pay homage. In this connection, those of us who are followers of the Buddha should abandon such practices and instead generate virtuous thoughts like kindness, peace and benevolence when we reach such places and should give teachings reflecting on all conditioned phenomena being like the light of a star, a haze, a lamp etc. Then offer incense smoke as a way of making a gift. Apart from that, it is absolutely improper to act like an ordinary worldly person by making prostrations, dismounting from your horse, removing your hat and praying for short term and long term happiness. The inappropriateness of such actions is mentioned in many authentic treatises. So without undertaking these practices you should sustain your practice until it is accomplished.”(20)

Biography of Jigme Dhamchoe Gyatsho by the Dhomey scholar Tsetan Zhabdrung(21)(1910–1985)

“Some followers of Ven. Phabongkha Dechen Nyingpo Rinpoche engaged in heated argument on the philosophical tenets of the new and the ancient. They engaged in many wrong activities like destroying images of Padmasambhava and those of other peaceful and wrathful deities, saying that reciting the mantra of the Vajra Guru is of no value and fed the Padma Kathang to fire and water. Likewise, they stated that turning Mani prayer wheels, observing weekly prayers for the deceased etc. are of no purpose and thus placed many on the path of wrong view. They held Gyalpo Shugden as the supreme refuge and the embodiment of all the Three Jewels. Many monks from small monasteries in the Southern area claimed to be possessed by Shugden and ran amok in all directions destroying the three reliquaries (images of the Buddha, scriptures and stupas) etc. displaying many faults and greatly harming the teaching of Je Tsongkhapa, the second Conqueror. Therefore, if you could compose an instructive epistle benefitting all and could publish it and distribute it throughout the three (provinces) U, Tsang and Kham it would greatly contribute to counteracting the disturbance to the teaching.”(22)

This letter of request is a letter sent by Jamgon Choekyi Lodro, the reincarnation of Jamyang Khyentse Wangpo, a great scholar of the recent past from the Kham area, to Jigme Damchoe Gyatsho of Dhomey (1898–1947). We can clearly see in this letter that by propagating inappropriate behaviour, some followers of Kyabje Phabong Khapa Dechen Nyingpo greatly harmed Je Tsongkhapa’s teaching, therefore a request was made that an instructive epistle should be composed, carved on a wooden block and distributed to the three (provinces) U, Tsang and Kham.

Then there is also a letter of complaint that Kyabje Phabong Kha received entitled “The Logic of Diamond Slivers” whose author is unknown. We have not seen the contents of that letter in detail, but Kyabje Phabong Kha received another letter of complaint from one by the name Choeze Thubten Losang of Domey entitled “The Chariot Pulling the Three Modes of Reasoning: An Appeal made to Kyabje Phabong Kha when he was staying at Chabdo” Later, Denma Losang Dorjee wrote a rejoinder entitled “Drum Stick Invoking the Sound of the

Consequence of the Great Drum Bringing a Smile to the face of the Intelligent”: An annotated description of the result of analysis of the false letter titled An Appeal Made to Kyabje Phabong Kha when he was staying in Chabdo” In that rejoinder the contents of the letter sent to Kyabje Phabong Kha are cited without missing, adding or repeating the meaning of a single word. When we reflect on the meaning of that letter it seems very probable that Jigme Dhamcho Gyatsho wrote it under a pseudonym for special reasons at the request of Jamgon Chokyi Lodro, the reincarnation of Jamyang Khyentse Wangpo. Whatever the case may be, that rejoinder is found in the volume Na, Lhasa block print, an appendix of Kyabje Phabong Khapa’s collected works where you can read it in detail. Anyway, there must have been some purpose and reason for these indisputable and non-sectarian scholars to place restrictions (on this practice).

Some people have tried to prove that the Thirteenth Dalai Lama, Thubten Gyatsho (1876–1933), did not place any restrictions on Dolgyal. In support of their assertion they cite “The Biography of Gyalwa Thubten Gyatsho entitled The Amazing Precious Garland” composed by his tutor Phurchog Tulku Jhampa Tenzin wherein it is stated:

“In the Water Dog year (1922) before the lama in charge of Dungkar Gon, the spiritual teacher Ngawang Kelsang, who abides in the natural discipline of an accomplished one, and who is respected as a lama by all sentient beings in outer Tibet, the melodious bell of whose fame resounds from place to place, Gyalchen Dorje Shugden, who is extremely strict in his commitment and pledge to guard the teaching of Jamgon (Tsongkhapa) entered the body of a human being and said, “Now is the time when the Med-hor(23) are rising and if you wish to stop them it is important immediately to restore the stupas to the east and west of the central land of Tibet. This clear vajra prophecy is being brought to the notice of His Highness (Gongsa Chenpo) by the Geshe, through Governor of Dromo.”(24)

On the basis of this statement it is said that the Thirteenth Dalai Lama, far from placing restrictions on the practice of Dolgyal, in fact propitiated it. This makes it very clear that these people have failed to understand the import of the account, because the biography of the Thirteenth Dalai Lama was written by his tutor Phurchog Tulku Jhampa Tenzin. He has simply recorded how at that time the Dromo Geshe passed this information through the Governor of Dromo. He did not write that the Thirteenth Dalai Lama practised Dolgyal. This is nothing more than a prophecy of Shugden being brought to the Thirteenth Dalai Lama=s notice through the Governor of Dromo.

As an example of how the Thirteenth Dalai Lama placed strong restrictions on the practice and propitiation of new gods and protectors and particularly on Dolgyal because of its being very controversial in the past, Denma Losang Dorje in his composition, “The biography of Phabong Khapa Dechen Nyingpo entitled “The Meaningful and Melodious Song of Brahma” records:

“(Here is) an appeal from me, Phabong Khapa, holding the name of an incarnate, in accordance with an instruction that I have received from you through Tse Khendron Chenmo. (I am glad that) you have received my application of 22nd of the 12th month last year, and I am grateful that you have kindly clarified each and every point therein. It was entirely my mistake and I have absolutely nothing to say (to defend it). It will be my endeavour in the future to take the meaning of your

instructions earnestly to heart and I ask your forgiveness for whatever mistakes I have made in my appeal.”

Phabong Khapa quotes the Dalai Lama’s letter: “With regard to the three points mentioned here, there is still much ground for debate, both in logical and scriptural terms, but this is enough for the time being. With regard to your reference to making endeavour in the practice of taking refuge, first of all you are propitiating Shugden as a protector. Since they received Lamrim teaching from you at the Drepung Monastic Religious Centre last year and so made a connection with you, propitiation of Shugden among students there has greatly increased. The Great Nechung Choegyal who from the very beginning was commanded and entrusted to protect and guard this monastery, expressed his displeasure to the Drepung Lachi several times, saying that (due to propitiating Shugden) the degeneration of the Buddha dharma had been speeded up. This is the source of his displeasure. I feel that your seeking the support of a wrathful worldly spirit (to secure benefits in) this life specifically contradicts the precepts of taking refuge. Therefore, your statement, ‘I want to say from the depths of my heart that it is only due to my being confused by ignorance and not that I have knowingly entered an unwholesome path and led others onto the same path.’ is contradictory.”

Phabong Khapa answers: “You have therefore instructed me to give you an answer. I have propitiated Shugden until now because my old mother told me that Shugden is the deity of my maternal lineage. I wish to inform you that henceforth, with intense regret (for what is past) and (with the intention of) restraining my faults (in the future), I will never again propitiate (Shugden) or make daily offerings and supporting prayers and that I will wholeheartedly keep this commitment in the core of my heart. Whatever mistakes I have committed until now, such as having become a cause for the mental displeasure of the Great Nechung Choegyal, contradicting the precepts of taking refuge and so forth, I request you, the supreme protector, who is especially compassionate to the lowly, to regard me with love and great compassion and patiently to forgive me. With great respect I here offer one silk scarf as a medium of request and five silver coins (to contribute to the) mandala offering.”(25)

The contents of this appeal constitute an apology from Phabong Khapa Dechen Nyingpo to the Thirteenth Dalai Lama.

Since the practice of Shugden prevailed among the followers of Phabong Khapa Dechen Nyingpo (1878–1941), the Thirteenth Dalai Lama had issued a proclamation about the inappropriateness of such a practice. In response Phabong Khapa Dechen Nyingpo accepted his mistakes and sent an informal appeal to His Holiness making a confession, expressing his remorse and asking for his forgiveness while promising not to propitiate the spirit or do the practice in the future. The reason that restrictions were placed on the practice is that to do it contradicts the precepts of Taking Refuge and the Great Dharmaraja Nechung had expressed an antipathy towards it. This is very clear from this appeal.

Now let us examine Dolgyal’s attitude towards the Thirteenth Dalai Lama. The biography of Je Phabong Khapa composed by Denma Losang Dorje states: “In the seventh month of Hor before the Zhide Tazur(26) I heard someone, who seemed to be a monk in trance, (possessed by) Shugden, say twice in high triumphal tones: “It is (to be) on the Namgang (30th) after completion of the 9th” I asked Je Lama (Phabong

Khapa) about this in detail and later, on the 30th of tenth month of Hor the Thirteenth Dalai Lama passed away. Therefore, (Phabong Khapa) said that this earlier pronouncement seemed to state that His Holiness would pass away on 30th of the 10th month after the completion of the 9th month.”(27)

If we analyse this, of the two possible subjects, oneself and others, the verb ‘is (to be)’ refers to one’s own action. In terms of meaning it indicates one’s mentally deciding and making a commitment to do something. So here too, if he were not setting the time, he should have said: “It will be on 30th after the completion of the 9th” and not ‘It is (to be)’. This usage is quite clear to anyone who is familiar with the Tibetan language. Moreover, he said it twice, very distinctly, in a triumphal raised voice. This indicates his confidence in announcing that he is going to accomplish an important task on the 30th .

It is only fear of the Tibetan Government that prevents the author from relating this story explicitly, but what it seeks to imply is that His Holiness the Thirteenth Dalai Lama was also destroyed by Shugden. Therefore, it is very clear that this spirit is harmful in thought and deed and is bent on harming and hindering those great spiritual teachers who have realised the non-contradictory nature of all the teachings. Subsequently, His Holiness the Fourteenth Dalai Lama has spoken about the fact that propitiation of Dolgyal conflicts with Nechung, and that such practices contradicts the precepts of Taking Refuge. The truth of this is implicitly confirmed by events since the time of the Thirteenth Dalai Lama.

Let us discuss the assertion found in the Toe-’Bril: “When it was not caught during the fire ritual, the Great Fifth Dalai Lama in a wrathful aspect asked Setrab to announce the order in the protector chapel of Sangphu. It is said that while reading the document containing the order, even the dharma protector’s headgear shook with fear,” and, “the display of miraculous power increased even after the fire ritual (had been performed), therefore, the Great Fifth composed a short prayer of propitiation, “Hum! Unwavering from the sphere of spontaneous eternity...””.

In the earth-bird year (1669), the Fifth Dalai Lama constructed a new shrine at Dol and tried to reform the spirit through peaceful means. Since those actions did not produce a positive result, he subsequently performed several specifically targeted practices and finally a ritual fire ceremony was conducted by seven groups of practitioners. Through such deeds many living beings were provided with the gift of life and such hungry ghosts were indirectly liberated to the state of peace, free from the severe sufferings of the unfortunate realms.

The preface to (the great Fifth Dalai Lama’s Testimonial Statement) also states: “this testimonial account was written at the time when the evil spirit was destroyed during a fire ritual”. Thus, when it is stated so clearly in the Heavenly Garment (Dukulai Gosang) that the spirit was destroyed, it is unacceptable that due to Setrab’s manipulation the spirit could not be burnt, that Setrab was asked to read the order and that a prayer “Unwavering from the sphere of spontaneous eternity....” was composed. If the Dalai Lama possessed such power that Setrab, to whom the wrathful spirit turned for help, was so completely petrified that even his headgear shook with fear when he received the document containing the order, it is illogical to say that the Dalai Lama made a confession and composed a prayer to propitiate the spirit. The Sangwa

Gyachen (the Collection of Extensive Secrets) of the Fifth Dalai Lama comprising four inner volumes and 21 outer or later volumes does not mention anything about a document containing an order to Setrab and the composition of the prayer “Unwavering from spontaneous eternity....”

A list of some of the prominent non-sectarian scholars who have placed restrictions on Dolgyal’s practice.

1. 3 His Holiness the Fifth Dalai Lama
2. 3 Choegyal Terdag Lingpa
3. 3 Do Drag Rigzin Pema Thrinley
4. 3 Gadong Ngagrampa Dhondup Gyatsho
5. 3 Nangjung Ngagchang Losang Khyentse
6. 3 Choeje Vugja Lungpa
7. 3 Palri Tulku
8. 3 Drigung Tulku
9. 3 Katsak Zurpa Ngari Ngagchang Konchok Lhundup
10. 3 The 54th Gaden Throne Holder Thrichen Ngawang Chogden
11. 3 Volkha Jedrung Losang Thrinley
12. 3 Phurchog Ngawang Jhampa
13. 3 The Fifth Panchen, Panchen Tenpai Wangchuk
14. 3 Aewam Khangsar Khenchen Ngawang Lodro Zhenphen Nyingpo
15. 3 The Fourteenth Karmapa
16. 3 Ngor Khangsar Khenpo Ngawang Yonten Gyatsho
17. 3 Ngor Luding Khenpo Jamyang Thubten Lungtok Gyaltzen
18. 3 Zongsar Jamyang Khyentse Choekyi Lodro
19. 3 Panchen Yongzin Kachen Ang Nyima
20. 3 The Sixteenth Karmapa
21. 3 The Fourteenth Dalai Lama

Thus, many well-known great and learned lamas, who are unbiased in their religious outlook and the systems of philosophical tenets they propound have placed direct restrictions on this Dolgyal. Therefore, it is not just important, but imperative that those who want to review the history of Dolgyal should break out of the confinement of their one sided version to develop and promote a more complete picture.

Footnotes

- i. An excerpt from a talk given by His Holiness 18th July 1980 at Sera Monastery to a selected group containing abbots, ex-abbots and senior monks of Sera Jey and Sera Mey and the members of the standing committee of the Tibet Youth Congress, Bylakuppe. See page 99 of the book Collection of All the Talks by His Holiness on the Propitiation and Practice of Dharma Protectors
- ii. Dukulai Gosang, Volume Kha, Tibetan Publication, Folio 157 back, line 5
- iii. Dukulai Gosang, Volume Kha, Tibetan Publication, Folio 239 front, Line 1
- iv.. Dukulai Gosang, Volume Kha, Tibetan Publication, Folio 257 front, line 1
5. The original Tibetan can be found on page 148 front and back (English pages 423 and 424) of the volume Da of his Collected Works published in Gangtok, Sikkim
6. Thrichen Ngawang Chogden also known as Chentsha Ngawang Chogden (1677–1751) entered Sera Samlo Monastery when he was 15. He became the disciplinarian of the Gyume Tantric College when he was 29 and became the abbot of Tholing Monastery in Ngari. He then

restored thousands of stupas which are constructed during Lochen Rinchen Zangpo. At 43 he became the abbot of Gyumed Tantric College. At 52 he became the tutor of His Holiness Gyalwa Kelsang Gyatsho, the Seventh Dalai Lama. He gave all his profound teachings to Changkya Rolpai Dorjee. In 1739 when he was 63 he became the 54th Ganden Throne Holder.

7. Changkya Rolpai Dorjee (1717–1786) was a scholar of great reputation and was recognised as the reincarnation of Changkya Losang Choedan by Konchog Jigme Wangpo. He wrote more than 189 major and minor works. He had many eminent students like Thukan Losang Chokyi Nyima.

8. The biography of Ganden Throne Holder Achi Thu Nomenhan, whose actual name is Trichen Ngawang Chokden, composed by Changkya Rolpai Dorje entitled the Melodious Speech of Realised Sky farers called The Great Drum of the Celestial Being, Chinese Publication, Folio 66 back last line.

9. Thukan Losang Chokyi Nyima (1737–1802) was recognised as the reincarnation of Thukan Ngawang Choekyi Gyatsho by Konchog Jigme Wangpo. He received novice monk ordination from Changkya Rolpai Dorjee when he was 13 and entered Drepung Gomang Monastery when he was 19. He studied with more than 30 eminent scholars like Panchen Palden Yeshe, Kunchen Jigme Wangpo, Phurchog Jhampa Rinpoche, Changkya Rolpai Dorjee, Sakya Dagchen Kunga Lodro etc. He was appointed as the abbot of Zhalu Monastery by the Tibetan Government and also became the 34th abbot of Gonlung Monastery. When he was 53 he became the throne holder of the Kumbum Monastery. He wrote more than 500 treatises, which are preserved in 15 wood block printed volumes.

10. In the biography of Changkya Rolpai Dorjee found in the Collected Works of the great Gelugpa scholar, Thukan Chokyi Nyima, Lhasa Publication, Folio 121 to 122.

11. Phurchog Ngawang Jhampa was born in 1682 in Chabdo and passed away in the year 1762 at the age of 81. He received his Bhikshu ordination from Panchen Losang Yeshe at Tashi Lhunpo Monastery. He was the 53rd lama of the lamrim lineage and was author of 52 published works.

12. In the Catalogue of the Establishment of the Four Monastic Seats and the Upper and Lower Tantric College composed by Phurchog Ngawang Jhampa entitled White Lotus Garland, Wood Block Print Folio 13 back line 1.

13. Yongzin Yeshe Gyaltzen was born in 1713 and passed away in 1793. He received his novice monk ordination from Panchen Losang Yeshe at the age of seven and received Bhikshu ordination from the accomplished master Losang Namgyal. At the age of 21 he visited central Tibet and received teachings from Phurchok Jhampa Rinpoche. At the age of 62 he became the tutor to the eighth Dalai Lama, Gyalwa Jhampal Gyatsho. When he was 77 he established the Dip Tsechok Ling Monastery. He passed away at the ripe age of 81. His published works consist of 19 volumes containing compositions on 159 sections.

14. The biography of Yongzin Yeshe Gyaltzen entitled The Day Light Opening the Lotus of the Buddha's Teaching composed by the Eighth Dalai Lama, Jhampal Gyatsho Folio 187.

15. The biography of Terdag Lingpa Gyurme Dorjee entitled: Chariot of Faith composed by Minling Lochen Dharma Shri, Page 77.

16. One who enjoys offerings of others, while leading a morally corrupted life.

17. An emphatic way of summoning or calling someone.

18. Derge Zongsar Khyentse Jamyang Choekyi Lodro's composition:

Inducement Dedicated to the Perfidious Evil Spirit and Kordag, volume III, English page no. 359.

19. Biography of the Fifth Panchen Lama, Panchen Tenpai Wangchuk Page 223 back.

20. In the 11th volume of the series of the Key Opening the Door to One Hundred Lore of Land of Snow under the title Collection of Code of Rules, page 125.

21. Tsetan Zhabdrung was born in 1910 in Dhomey in Zunha district near Machu river and passed away in 1985 at Tashi Khyil Monastery. He studied with many eminent lamas, including primarily Jigme Dhamcho Gyatsho, and his learning and scholarship was renowned throughout the three provinces of Dhoto, U–tsang and Kham. He also served as Professor at the Universities of Nationalities at Tso–ngon and also at West North Nationalities University. He spent his whole life educating and encouraging his people and he published more than fifty works dealing with biography, history, religion, astrology, poetry, grammar etc.

22. First volume of the Collected works of Tsetan Zhabdrung, Tso–Ngon Publications page 394 to 395.

23. Mongolians from the lower region like Tso–ngonpo / Kokonor are called Med–hor and those from the upper areas like Sichuan are called Tod–hor.

24. The Birth Story of Arya Avalokiteshvara entitled Annals of the Garland of Gems. Volume V, page 620.

25. Account found on pages 471–2 front and back of the Tibetan text of the biography of Phabong Khapa Dechen Nyingpo entitled The Meaningful and Melodious Song of Brahma composed by his student, Denma Losang Dorje and published by the Nyimo Publisher Palden, Lhasa in a woodblock print. In the biography of Phabong Khapa Dechen Nyingpo published in India the above appeal is not found.

26. Zhide refers to Reting Monastery and Tazur refers to the retired Ta Lama of that monastery. .

27. On page 72 back, line 1 of the appendix/supplement to the biography of Phabong Khapa Dechen Nyingpo composed by Denma Losang Dorje.

548. Dorje – December 7, 2008

However, Phabongkhapa’s sectarian forced conversion of Nyingma gompas in Kham was related to the 13th Dalai Lama’s modernising programme. In extending the Gelug political power he was aiding the task of creating a Gelug ‘established church’ for the nascent centralised Tibetan state.

As Geoffrey Samuel says,

“The dominant Gelugpa figure of this period, apart from the 13th Dalai Lama himself, was his near contemporary, the 1st P’awongk’a Rimpoch’e (1878–1943). P’awongk’a Rimpoch’e was by all accounts a brilliant scholar and accomplished Tantric meditator, who is remembered with devotion by his disciples. He is remembered with less favor by the Nyingmapa order in K’am where, as the Dalai Lama’s representative, his attitude was one of sectarian intolerance towards non–Gelugpa orders and the Nyingmapa in particular.

[...]

P’awongk’a thus stood in a complex relationship to the 13th Dalai Lama, and in fact the two men were not personally close. The 13th Dalai Lama, like the Great 5th, was interested in the Nyingmapa and Dzogch’en traditions, and received teachings from Rimed lamas such as

Terton Sogyal. His own orientation seems to have been open minded and eclectic, and was not identified with P'awongk'a's conservative and traditionalist faction. Nonetheless, P'awongk'a was in some respects the logical expression in the religious sphere of the transformation that the 13th Dalai Lama was trying to bring about. Had the Lhasa government ever succeeded in turning Tibet into an effective centralized state, the Gelugpa might have continued to move in this direction and might have gradually eliminated the other Tibetan religious traditions in favor of a well-controlled academic and clerical version.

In fact, P'awongk'a's influence was strongest after his death and that of the 13th Dalai Lama, and particularly after the forced resignation of the regent Reting (Ratrenge) Rimpoche in 1941 and his replacement by Tagtrag Rimpoche, who had been a close associate of P'awongk'a and shared his conservative orientation. It was at that time that P'awongk'a's students gradually moved into the dominant position that they have held within the Gelugpa order into the 1970s and 1980s." Civilized Shamans p545-546

549. Lineageholder – December 7, 2008

Rollo – TGIE propaganda, and you swallowed it hook, line and sinker – yuck!

If the 5th Dalai Lama was a realized being, and Dorje Shugden was just a perfidious spirit, why was he unable to destroy him with his fire pujas? It's not as if he didn't try many times –and failed. What does that tell you?

Dorje – if you've never studied Je Pabongkhapa's teachings and practised the sadhanas he wrote, you will never understand that what Lama Zopa Rinpoche said is true. I'm sure you know as well as I do that it's not just about what you believe but what you've experienced. I have experienced enough of Pabongkha Dechen Nyingpo to know in my heart that these demonizing claims are false.

It's not just about 'historical' facts, is it? We're talking also about Pabongkha's qualifications as a Teacher and yogi and you're never going to understand those unless you are a Gelugpa who has experienced them through his works.

550. Dorje – December 7, 2008

Just as what someone writes and what their followers say about them is no true indicator of whether they are sectarian or not, neither is someone else's subjective experience of these teachings or views.

To know if Phabongkhapa was sectarian we have to look at whether he propagated a sectarian view, acted in a sectarian way and encouraged his followers to do likewise.

I think we have enough evidence from accounts given to show that he was sectarian and committed violent sectarian acts with a political motivation.

551. Jeremy – December 7, 2008

Donald Rollo, thanks for posting an entire book in here!! Generally, I think that is called trolling. Would not an extract and a URL or other reference have sufficed?!

Meantime, to answer accusations that the NKT are not real Gelugpas or that they have split away from the Tibetan mainstream, please see:

<http://newkadampatruth.wordpress.com/2008/12/06/are-nkt-practitioners-real-gelugpas/>

and

<http://newkadampatruth.wordpress.com/2008/12/07/has-the-nkt-broken-away-from-the-mainstream/>

552. Jeremy – December 7, 2008

BTW, thanks for some great debating skills and lots of useful information, Lineageholder. Thanks all of you for some entertaining reading.

I can't help thinking the arguments for using a political bandstand to actually ban a religious practice are just too flimsy, even when repeated an infinitum. This is the twenty-first century, last time I looked, and Tibet is allegedly trying to move away from its old theocratic model.

Though some have their doubts about that, see for example:

<http://mountainphoenixovertibet.blogspot.com/2008/11/he-has-got-it-wrong-or-what-could-have.html> or the article 'Tibetan Religion and Politics', by Samten G Karmay:

<http://www.phayul.com/news/article.aspx?article=Tibetan+Religion+and+Politics&id=22803>

This mistreatment of Shugden practitioners is not helping the Tibetan cause. I know of a growing number of Tibetans now who are not Shugden practitioners but who are dismayed with what the Dalai Lama is doing as it is so counter-productive.

See for example "Evil Spirit Puts Tibetan Democracy to Test" by a Tibetan lady calling herself Mountain Phoenix

http://mountainphoenixovertibet.blogspot.com/2008_10_01_archive.html

553. Lyara – December 7, 2008

Since 1959 the Dalai Lama has had ample opportunity to introduce a democratic system of government into the Tibetan community in exile. Why hasn't it happened? Could it be because he wants to continue the union of politics and religion for his own ends?

More and more Tibetans see the faults with this system. For example, in an article called "He Has Got It Wrong" (on pro-Tibetan Phayul, taken from the Times of India), Eliot Sperling says of the recent meeting (November 2008) about Tibet's future in Dharamsala:

And while the Dalai Lama has repeatedly stated that the Tibet issue is not about him but about all Tibetans, the end result of the special meeting bears out China's stance: in spite of his democratic rhetoric, the Dalai Lama has never empowered Tibetans to feel comfortable taking stands at variance with him. Accusations of disloyalty to the Dalai Lama remain a weapon in political and personal feuds in Dharamsala.

In her article commenting on this newspaper opinion piece, a Tibetan woman calling herself Mountain Phoenix says:

So when we look at the outcome of this "special meeting", there was nothing special about it, let alone "historic". The ultimate decision was

again not to decide but to leave the decision to the Dalai Lama.

In the article 'Tibetan Religion and Politics', posted on Phayul, Samten G Karmay makes a powerful case for separation of church and state based upon the incompatibility of the role of head of democratic government with being a spiritual master:

In this theocratic system the head of the state was not only the political leader of the people, but also their spiritual master. In other words, the whole population was subjected and put in the position of spiritual disciple to the master. Within the context of this essentially religious bond no devotee would ever dream of opposing the view of the master, because that would be tantamount to breaking the sacred relationship between the master and the disciple. How does this fit with the discussion of democracy among the Tibetans in exile for whom HH the Dalai Lama is the political leader, but who nonetheless bestows on them the Kalachakra initiation?

This ties in with the Mongoose–Canine letter, in which the writer says:

Moreover, to challenge Lamas you have used religion for your aim. To that purpose you had to develop the Tibetan people's blind faith. In the end you adopted the same activity that you yourself had pointed out was mistaken in other Lamas. For instance, you started the politics of public Kalachakra initiations. Normally the Kalachakra initiation is not given in public. Then you started to use it continuously in a big way for your politics. The result is that now the Tibetan people have returned to exactly the same muddy and dirty mixing of politics and religion of Lamas which you yourself had so precisely criticised in earlier times.

The implication is that the Dalai Lama has used his position as a Spiritual Leader through Kalachakra initiations to keep the Tibetan people docile because they would never challenge their Teacher with whom they have 'samaya' (sacred bond) through initiation. Geshe Kelsang Gyatso of the New Kadampa Tradition has been branded 'a samaya breaker' for the very reason that it is claimed that he received this initiation from the Dalai Lama in 1954 and has subsequently spoken out against him (N.B. he never received this initiation, nor indeed any teachings from the Dalai Lama).

The point of the Dalai Lama using Kalachakra for political purposes is mentioned again later in the Mongoose–Canine letter:

Nowadays you have given the Kalachakra initiation so many times you have made the Tibetan people into donkeys. You can force them to go here and there as you like. In your words you always say that you want to be Gandhi but in your action you are like a religious fundamentalist who uses religious faith for political purposes.

Samten G Karmay's article was well read and received many supporting comments from Tibetans. Some examples:

religion and politics should be separated in order to have a true democratic system.people will more freely speak out when its a religious person most people don't want to speak freely.the present tibetan govt needs to listen to people and stop calling people who give their opinion as chinese spy etc.this is not democracy

As you know, Tibetan government in exile, in realty there is no

democracy. It's like still old Tibet style empire rules, Lama Rules or one of the lineage rule. One man leader for ever and at the same time they call it real democracy. In fact no Democracy and it's like banana democracy. Young educated Tibetans have no chances to become a Top leader of Tibet as a 'President'.

You are right — majority Tibetans has no power to tell or comment to the head of the exile. Because our head leader is Religious one. One of the four lineage of mahayana Tibetan Buddhism. If you do so there is Dhamtsik Samaya breaking between a guru and the deciple.

Since the Dalai Lama alone has the power to determine whether democracy is introduced or not, and there is no democracy, the facts speak for themselves. Thurman should not whitewash this situation by pretending that the Dalai Lama is pro-democracy when his clear lack of action in this area shows that he is not. Either the Dalai Lama is fooling Thurman, or Thurman is fooling us.

554. Lineageholder – December 7, 2008



Who's the faster:
Yama, the Lord of Death,
Or you in your practice of realizing the essence of
your eternal dream –
The welfare of both yourself and others – as much
as you can do each day?
Unifying the three doors [of your body, speech and
mind],
Put the whole of your effort into your practice.

– Pabongkha Dechen Nyingpo
Heartspoon – Encouragement through recollecting impermanence

555. Gyalpo – December 7, 2008

Lyara: I gather you are not a Tibetan, but that won't stop you from amateur social engineering and imposing your bourgeois liberal values on the small Tibetan community in India. Why aren't you out protesting political prisoners held at "Gitmo"? Britain and the US are running roughshod over Iraqi civilians, based on a cooked up lie. Not to indulge in cultural relativism too much, the point is: democracy is an ideal we all strive for, its not just spontaneously arisen. During the run-up to the 2008 Beijing Olympics, Students for a Free Tibet, for example, (who have (published) funding from a series of pop concerts and not the CIA as the PRC claims,) openly took an independent boycott stance, disagreeing with the Dalai Lama who supported the games. At least the Tibs in India are beginning on the democratic road, something 1.3 billion Chinese dare not even speak about. TGIE has not even one policeman, let alone a military: contrast this with 3 million army, air force and navy personnel in China not counting 1.5 million paramilitary troops. The only limited legal powers of the Tibetan Exile Administration pertain to health, education and religious affairs for about 100,000 people the size of one medium sized town only. The amount of tax they collect is paltry, which in turn makes it difficult to pay competitive salaries for civil servants, even by Indian standards. A large number of

Tibetans have never paid a penny in taxes in fifty years, financial resources are non-existent.

If one looks at British history, it took several centuries for a democratic culture to evolve- it did not pop up overnight like a mushroom. British peasants toiled and served and suffered under the aristocratic class for hundreds of years.

I assume you have a country in which to live, which has a civil infrastructure. Therefore, I expect it is relatively easy for you to be an armchair buddhist and fantasize about this massive tyrant of the east, recycling the phantoms of the Protestant Christian past of your culture. By the way, Mr. Thurman does not actually speak for Tibetans, and naturally neither do I. Nor does your idle Western Oriental Gentleman, your third buddha, who incidentally, ate the food and took the medicine and lived shelter provided to him for by the TGIE and Tibetan refugee working people for many years before becoming a UK lord of the manor.

556. Red – December 7, 2008

As a part of the general monastic community around Lhasa, GKG attended many public teachings, including the 14th Dalai Lama's Lamrim Jampel Shalung at the Norbu Linka summer palace and in 1954 and 1956, along with most of the monks and public from the area, he received the Kalachakra Initiation from 14th Dalai Lama (this was the first Kalachakra initiation by the 14th Dalai Lama). "Geshe" Kelsang's denial is not surprising, considering he has touted himself as a full Geshe all these years, when he never took the requisite exam.

557. Gen Hur – December 7, 2008

Lyara: So Samten Karmay's article was put on Phayul.com for people's consideration...where is the political repression in that?, thats sounds like normal freedom of speech and presenting a diversity of views. Your projections onto this are your own, probably just NKT/WSS indoctrination baggage.

558. Dorje – December 7, 2008

"I can't help thinking the arguments for using a political bandstand to actually ban a religious practice are just too flimsy"

Jeremy, the practice in question had a political function for Phabongkhapa from the start. It was used by him to justify Gelug supremacy and bolster the Gelug hegemony. This has continued in Trijang Rinpoche's writings and those of his followers.

I'm not judging him, but I feel that Lineage Holder's great debating skills come down to him denying the sectarian roots of this protector practice just because Phabongkhapa was wonderful (in LH's opinion). I think this is a logical fallacy referred to as an appeal to authority.

559. Lyara – December 8, 2008

Gen Hur, I hope you are right and that things will move in the right direction, toward democracy and a separation of church and state for Tibetans. Maybe it will take time. I just think that it is a shame that Shugden practitioners have to suffer in the meantime. And just because I am a Westerner does not make my views less valid.

Dorje, I know you have a great distaste for Je Phabongkhapa, but please at least acknowledge that there exist very different views of him and that many trusted and reliable people have revered him as a holy being.

The first question is, did Je Phabongkhapa use political power against the Nyingmapas?

According to you, yes. According to other people, no.

Je Phabongkhapa had great devotion for Je Tsongkhapa, and Je Tsongkhapa praised Padmasambhava; so it would be impossible for Je Phabongkhapa to show disrespect for Padmasambhava or his followers.

As for the source of these rumors, when Je Phabongkhapa visited eastern Tibet (Kham), many people came to his teachings. He was widely respected and received a lot of devotion from many people, but at the same time some locals, jealous of his success, spread rumours, saying that he caused the statue of Padmasambhava to be destroyed and so forth. People are now using this rumor to try and destroy the reputation of a highly qualified and revered Lama.

Even Lama Zopa, who has backed the Dalai Lama's ban on Dorje Shugden, in October 2000 dismissed these rumors:

“Another thing is that some Tibetans and others severely criticize Pabongka Dechen Nyingpo because he practiced Shugden, making him out to be some kind of demon. However, Pabongka Dechen Nyingpo wrote incredible teachings on sutra and tantra; on Heruka, Tara Cittamani and many other topics. All these amazing teachings were written purely from his experience. So it's impossible that he can really be some kind of evil being, as those extremists accuse him of being. There's no way he could have done the negative things they say he did.”

Je Phabongkhapa did not interfere in the freedom of others to worship as they choose. He never banned anyone's spiritual practice using political power. The Dalai Lama has undeniably banned a spiritual practice, and evidence of this is everywhere.

The Dalai Lama has freedom to do as he chooses in his own practice. If he wants to stop Dorje Shugden practice and choose other practices through receiving certain indications such as dreams and so forth, then he is free to do so. I would never criticize him for this, but because he is interfering in the freedom of others to worship as they choose.

In the same way if Je Phabongkhapa, through his dreams and other indications stopped certain practices, including some Nyingma practices, then this was his choice. It may be that in his dreams he felt Dorje Shugden was telling him to stop some of his Nyingma practices, but this does not imply that Dorje Shugden does not like the Nyingma tradition. It merely indicates that Je Phabongkhapa had no karmic connection with the Nyingma tradition. If there is no karmic connection with a particular practice, then one will not receive any good results.

It is possible that Je Phabongkhapa encouraged some of his disciples to stop their Nyingma practice, but again it does not mean that Je Phabongkhapa was telling them that Nyingma practice is not pure, but rather to encourage them to concentrate on their own tradition. Teachers of all traditions and all religions encourage their people to concentrate on their own tradition. What is wrong with this?

560. **Dorje – December 8, 2008**

Lyara, I have acknowledged that there were two different views of Phabongkhapa. Both Beyer and Samuel agree also.

Undoubtedly, his supporters thought he was marvellous. By the same token it is not unsurprising to see why those he used his political power to suppress and coerce were less than impressed with him.

I have given a few accounts of his sectarian behaviour and that of his followers. It would be wrong to dismiss these accounts as coming from the jealousy of others without any proof. These accounts do come from both high lamas and reputable scholars.

For evidence that these accounts are true, I have pointed to his political position and the fact that many Nyingma gompas in Kham, especially Dragyab, Chamdo and Dhartsedo were forced to follow the Gelug tradition. This included the change of allegiance of tulkus who were previously Nyingma. Maybe Lama Zopa would have a view on that.

“Je Phabongkhapa had great devotion for Je Tsongkhapa, and Je Tsongkhapa praised Padmasambhava; so it would be impossible for Je Phabongkhapa to show disrespect for Padmasambhava or his followers.” You would think so wouldn’t you? But in practice it doesn’t follow. I have already quoted Phabongkhapa above saying that other traditions especially Dzogchen are “faulty dangerous and misleading paths.” Lineage Holder seemed to agree with this point.

By the way, Phabongkhapa didn’t just visit eastern Tibet. He was sent there by the Tibetan government to sure up support for the Lhasa regime in the face of frequent invasions by the Chinese and the growing power of other local political entities, such as the Royal house of Dege, who were busy supporting the Rime movement. Phabongkhapa was a politician doing a politician’s job. In doing that, he forced many Khampas to kowtow again to the Dalai Lama’s government.

I just noticed you are quoting Kelsang Gyatso. I’m sorry, but I think it is lacking in ‘manners’ to quote large tracts of someone else’s speech and not attribute it to them.

And also, you do not know that I have a great distaste for Phabongkhapa. We are debating a point of history, not our personal tastes. I can see there is more than enough historical evidence to show that Phabongkhapa was deeply sectarian and used his political power to force others act accordingly.

561. **namkhah – December 8, 2008**

Lyara writes “People are now using this rumor to try and destroy the reputation of a highly qualified and revered Lama.”

Excuse me, but this happened, like 80–90 years ago. Lyara, were you there in Tibet at that time to report with such certainty, wow, he died in 1941. Were you with the late Trijang Rinpoche to qualify you to pass judgement on his students? No, I didn’t think so.

In the meantime we lost our country and have other rather more pressing priorities...like simple survival for starters and the future—if any, of our culture, and not just for the entertainment of a few bored Europeans. I personally am least concerned about the reputation of a long dead lama, the ghost of a rival of Gyalwa Ngapa and other exotic spiritual trivia.

If you read the Dalai Lama's comments to the Gelugpa Conference, he admires Phobangka's teachings on Lamrim and similarly respects his former junior tutor, also an astute commentator on the Lamrim. It is certainly not up to NKT novices (or indeed the many Chinese ultra-nationalist fanatic Tibet detractors) to comment on the Dalai Lama's relationship with the previous Trijang Rinpoche—this is highly inappropriate, as it is based at best on primarily on remote personal surmise rather than adequate evidence of their relationship. In any case, His Holiness points out that Atisha himself differed with his master Serlingpa who was a cittamatrin, but nonetheless learned from him more importantly bodhicitta, the central practice that distinguishes Mahayana from other mundane tenets. You can read it for yourself in the below link, but I figure the NKT/WSS, the masters of the target painter's fallacy, have already selectively taken snippets to fit their own aberrations, the same way they are attempting to press Samten Karmay's editorial into service for their defamation campaign. Why don't you ask Samten Karmay himself his assessment of NKT/WSS, you may not like the answer you get. Why not fully share with us what people on Phayul.com are saying about NKT/WSS?...you may not like that either. So, to return to your quote it really sounds like what NKT/WSS is doing now than anything else.

Speech by His Holiness the 14th Dalai Lama to the Second Gelug Conference (Dharamsala, 6 Dec 2000)

<http://www.dalailama.com/page.153.htm>

562. Dorje – December 8, 2008

“People are now using this rumor to try and destroy the reputation of a highly qualified and revered Lama.”

Phabongkhapa had a very bad reputation amongst those he oppressed from the very time of his sectarian purges. Ask any Kagyu or Nyingma lama from Kham what they think of him.

563. Lineageholder – December 8, 2008

Dear all,

I find it very strange that the Dalai Lama is constantly going on about non-sectarianism while at the same time doing a hatchet job on his own root Guru and Lineage Gurus, and many of you are doing the same. Surely there's some contradiction here?

If the DL was truly non-sectarian he would allow Dorje Shugden practitioners the freedom to practise their tradition. Why do traditions have to criticise each other? I understand that you think that Pabongkha was sectarian. I don't believe he was because he was a holy being with great knowledge and experience of Buddhadharma and he would never mix religion and politics, but even if he was, he passed away in 1941. The question I asked Dorje was “can you give me some examples of modern day sectarian behaviour by Dorje Shugden practitioners?” He didn't reply, but simply replied with more stuff about Pabongkha.

Surely if Pabongkha is the only example of Shugden sectarianism you can come up with it was wrong for the Dalai Lama to ban the practice on the basis of sectarianism? I believe this was a smokescreen for the Dalai Lama to justify his political action. If I could talk to him I would ask him the same question – can he name Shugden practitioners and

their actions to prove their sectarianism?

Let's look at famous Shugden practitioners – Trijang Rinpoche, Song Rinpoche, Geshe Rabten, Tomo Geshe Rinpoche, Geshe Ngawang Dhargye, Lama Yeshe, not to mention all those Gelugpa Lamas who have given up their practice under pressure from the Dalai Lama such as Lama Zopa Rinpoche and Gelek Rinpoche as well as many others. None of these guys was sectarian. There's a famous picture of Trijang sitting in front of a thangka with Guru Rinpoche in the background. I know because we've got a copy of it in our Dharma centre, so where is this charge of sectarianism coming from?

Here's the challenge – if Dorje Shugden practice is sectarian, quote me some examples of sectarianism other than Pabongkha. Quote me some examples from the past fifty years and show me that the Dalai Lama was right.

564. Dorje – December 8, 2008

The teachings that Phabonkhapa gave were repeated again by his students like Trijang Rinpoche and Zemey Tulku.

The point of the protector was first to stop Gelugpas taking teachings from other traditions. This emphasis on exclusive adherence is not common amongst Tibetan practitioners, as many non-sectarian lamas can testify. The next step, which Phabongkhapa took above, as I showed, is to emphasise that the Gelug tradition is 'best' and the others are "faulty dangerous and misleading paths." This is again reiterated by the followers of Phabongkhapa, such as Trijang Rinpoche in the Gyalchen Toddrel.

The last step of sectarianism is to convert followers of other traditions through force. Phabongkhapa was able to do this but since the Chinese invasion it has become more difficult. That's not to say that it has not happened. I already pointed out the example of Lama Gangchen forcing the monks of Gangchen gumpa to worship this protector. That was a lot less than fifty years ago.

565. Dorje – December 8, 2008

"If the DL was truly non-sectarian he would allow Dorje Shugden practitioners the freedom to practise their tradition. Why do traditions have to criticise each other?"

The Dalai Lama is not criticising another tradition, he is removing the sectarian influence in his own tradition. There is a big difference between doing that and forcing a monastery of another tradition to destroy their texts and images and have them adopt your own tradition wholesale.

566. Lineageholder – December 8, 2008

Dear Dorje,

You said:



The Dalai Lama is not criticising another tradition, he is removing the sectarian influence in his own tradition. There is a big difference between doing

that and forcing a monastery of another tradition to destroy their texts and images and have them adopt your own tradition wholesale.

The Dalai Lama is responsible for the destruction of images of Dorje Shugden and forcing others to adopt his view. Under his view, Tibetans have destroyed such images and thrown them into the trash:



At 8 am, a group of nuns went into the abbot's chamber and dragged a Dorje Shugden statue into the street by using a rope attached to its neck. This statue in the Gaden Choeling Nunnery, which was consecrated by His Holiness Trijang Rinpoche, the junior tutor of H.H. the Dalai Lama, H.H. Ling Rinpoche, the senior tutor of H.H. the Dalai Lama, Kyabje Song Rinpoche and Kyabje Rato Rinpoche. The perpetrators, Lobsang Dechen, disciplinarian of the nunnery, assisted by nun Tenzin Tselha and Dolma Yangzom, spat at, sat on, broken up into pieces, and then thrown the remains into the town's garbage dump.

May 10/11, 1996

The Tibetan Youth Congress convenes and resolves to implement the ban in every Tibetan settlement. House to house searches start; statues, paintings, other holy objects are burned or desecrated.

The Dalai Lama himself is guilty of such crimes:



1983 – H.H. the Dalai Lama orders the removal of Dorje Shugden statue from the main prayer hall of Gaden Monastery, the main monastery of Gelug Tradition of Tibetan Buddhism. When the Dalai Lama is told that the statue was too large to get through the door, he replies that the statue should be broke up.

<http://www.shugdensociety.info/historyEvents1996EN.html>

What's the difference between his actions and those you accuse Pabongkha of? The Dalai Lama has attempted to force Shugden practitioners to renounce their practice and adopt his view through an enforced signature campaign, all because he has the view that Shugden is an evil spirit. If you condemn Pabongkha, you must also condemn the Dalai Lama, or is sectarianism and the desecration of holy images acceptable depending upon who is doing the destroying and persecuting?

567. Lineageholder – December 8, 2008

Dear Dorje,

You said:



I already pointed out the example of Lama Gangchen forcing the monks of Gangchen gompa to worship this protector. That was a lot less than fifty years ago.

I found an account of this event:

http://www.tchrd.org/publications/hr_updates/2000/hr200006.html#evacu

One part of the account in particular does not ring true:



There has been no history of shugden worship by the monks of Gangchen Monastery.

The monastery existed before the Chinese invasion. Shugden practice was central to the Gelugpa tradition before the Dalai Lama began destroying the practice and Lama Gangchen himself is renowned as a devoted Shugden practitioner (he has received a lot of criticism for it). All of this leads me to believe that the account is untrue in this respect. There must have been a history of Dorje Shugden worship at this monastery.

If that is the case, is it not reasonable to expect those who are at a Dorje Shugden worshipping monastery to worship Dorje Shugden? Why else would they be there? It's like monks being at the Gelugpa monastery saying "I'm not going to do Gelugpa practices, I want to be Kagyu". Fine – then go to a Kagyu monastery! Of course I don't think it's right to force anyone to follow a practice that they don't want to do, but where's the evidence for this?

Furthermore, why would the monks refuse to practise Shugden? Only because the Dalai Lama has badmouthed the practice and most people want to do what the Dalai Lama says out of blind faith. He's ultimately responsible for this schism because if people regarded Dorje Shugden as a Buddha, they would have no problem with doing the practice. It's the Dalai Lama who is spreading the wrong view that DS is an evil spirit and discouraging others from practising, so he's ultimately responsible.

The DL forces people to make a choice – it's either him or Dorje Shugden and what Tibetan would turn their back on the Dalai Lama unless they had no attachment and strong wisdom realizing that he was wrong and that stopping attending his teachings was a small price to pay for continuing with their Protector practice?

Many Tibetans are between 'a rock and a hard place' when it comes to making a choice between the DL and Dorje Shugden. Whichever way you cut,

the Dalai Lama's actions have created a horrible schism in the Sangha and a lot of spiritual conflict in his followers. It's horrible!

568. Lineageholder – December 8, 2008

Reformatted!

Dear Dorje,

You said:

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Many Tibetans are between 'a rock and a hard place' when it comes to making a choice between the DL and Dorje Shugden. Whichever way you cut, the Dalai Lama's actions have created a horrible schism in the

Sangha and a lot of spiritual conflict in his followers. It's horrible!

569. namkhah – December 8, 2008

Lineageholder: "All of this leads me to believe ...If that is the case, is it not reasonable to expect"

...that is all highly speculative, you have no first-hand or even second-hand knowledge of Gangchen monastery—just projecting from internet factoids and then making a broad unrelated political judgment. That is not sound reasoning and is a waste of readers time.

570. Lineageholder – December 8, 2008

Dear namkhah,

All the rubbish that people have posted about Pabongkha is baseless slander and unverifiable, but that hasn't stopped people posting it again and again and again...now THAT is a waste of readers' time.

On the other hand, the desecration and persecution that the Dalai Lama has visited on Dorje Shugden images and practitioners has eyewitness accounts and is verifiable, however in your eyes the Dalai Lama is a Buddha and Pabongkha is a sectarian demon....now isn't that strange?

571. namkhah – December 8, 2008

Lineageholder: Idols are not important unless one is an idolater, that dispatches the first part. I have no interest in some obscure evangelist self proclaimed whatever. Rasputin was hard to put down too, but he got his.

Your last statement is not axiomatic in the least, just absurd. What is the main point and what are minor trivialities not to get fixated on it may be wise to ponder. When presented with extensive scriptural references, you dismiss wholesale them as propaganda or rubbish, that is not argument just automatic gainsaying as a segue to repeat your slogans. The sad fact is you are outgunned if you cannot read primary sources, maybe you should live in Dharamsala for a couple of decades and become literate.

572. Lineageholder – December 8, 2008

Dear namkhah,

A commitment of refuge is to 'regard any image of Buddha as an actual Buddha' For me, Dorje Shugden is a Buddha and to desecrate his image is to destroy a Buddha image, the opposite of Buddhist refuge. Anyone who does so is breaking their refuge commitment.

It's like this – even if you don't regard Shugden as a Buddha it would be wrong to desecrate his image because it's important to respect others, their beliefs and their feelings. Even though images of Hindu gods, Jesus or the Virgin Mary have no religious significance for me, I would never desecrate them because those images are very meaningful and are objects of worship for members of those religions, and as a trainee Bodhisattva I should respect the feelings and beliefs of members of those religions.

What the Dalai Lama and his followers have done is therefore not Buddhist, it's not the Bodhisattva's way of life and is, in fact, barbaric.

573. **Dorje – December 8, 2008**

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What Phabongkhapa and his followers have done is therefore not Buddhist, it's not the Bodhisattva's way of life and is, in fact, barbaric.

574. **Dorje – December 8, 2008**

“All the rubbish that people have posted about Pabongkha is baseless slander and unverifiable, but that hasn't stopped people posting it again and again and again...now THAT is a waste of readers' time.”

The accounts I have posted regarding Phabongkhapa's sectarian purges come from reputable scholars and high lamas. The account from Beyer was written before the Dalai Lama spoke out against this protector practice in 1976. Accounts of Phabongkhapa's sectarian activity can also be verified by looking at the Nyingma gompas and tulkus that were converted to Gelug. This is not baseless, it is significant in this debate because the sectarianism of Phabongkhapa, as passed on through this protector practice, is the reason for the controversy of the past hundred years, during which time the last two Dalai Lamas placed restrictions on it.

575. **Dorje – December 8, 2008**

“What's the difference between his actions and those you accuse Pabongkha of? The Dalai Lama has attempted to force Shugden practitioners to renounce their practice and adopt his view through an enforced signature campaign, all because he has the view that Shugden is an evil spirit. If you condemn Pabongkha, you must also condemn the Dalai Lama, or is sectarianism and the desecration of holy images acceptable depending upon who is doing the destroying and persecuting”

If you accept that Phabongkhapa was sectarian and his protector practice was a vehicle for this sectarianism, as the lamas and scholars I have quoted above do, the Dalai Lama's actions are absolutely reasonable, as he is removing the cause for further sectarian activity within his own school. Removing sectarianism from one's own tradition is quite different from forcing your own tradition onto another independent one. This

576. **Dorje – December 8, 2008**

“The monastery existed before the Chinese invasion. Shugden practice was central to the Gelugpa tradition before the Dalai Lama began destroying the practice and Lama Gangchen himself is renowned as a devoted Shugden practitioner (he has received a lot of criticism for it). All of this leads me to believe that the account is untrue in this respect. There must have been a history of Dorje Shugden worship at this monastery.”

The worship of this protector was not observed uniformly amongst all Gelug gompas. Some were very dedicated followers, like the seats of the various oracles, others had ties with other protectors. Phabongkhapa's influence was not all pervasive. Some Gelug lamas had been very critical

of this new adoption of a protector.

Lama Gangchen had not been recognised and accepted as the true tulku of that monastery by the monks in it. They were forced to accept him by the Chinese authorities, as the text in question makes clear.

577. namkhah – December 8, 2008

Lineageholder: Whoa, dude “it’s important to respect others, their beliefs and their feelings.’

Excuse me, reality check time: NKT/WSS is hurting the feelings and insulting Tibetans, Sherpas, Mongolians and so forth daily on multiple websites. In fact you are devoting all your creative energies to negative attack sites, much to your own detriment, you have virtually guaranteed that unless former Geshela, apologizes sincerely and retracts his position, he and you his mouthpieces will be the losers.

578. Gen Hur – December 8, 2008

I don’t think your entrail-draped, sea of blood smell of burning human flesh etc. ‘protector’ is the equivalent of the Virgin Mary, maybe Kalima.

579. Kagyupa – December 8, 2008

“Lineageholder” writes:”Here’s the challenge – if Dorje Shugden practice is sectarian, quote me some examples of sectarianism other than Pabongkha. Quote me some examples from the past fifty years and show me that the Dalai Lama was right.”

If you go back and read the thread, you’ll find an account of a meeting with the heads of all the lineages, post-Tibetan Diaspora. It’s pretty clear that attempts were made by Trijang Rinpoche, at that time, to “install” the Geluk as the “outward” face of Tibetan Buddhism in the West. Some claimed this was the Dalai Lama’s “scheme,” but accounts are clear that this came from Trijang Rinpoche, if I recall. In any case, until the last twenty years or so, academia in the West embraced and reflected the “mainstream” Gelukpa interpretation of most issues of doctrine and practice, apart from Evans-Wentz, perhaps, and it is only now that we are seeing a wider variety of divergent views being published.

Regarding the “New Kadampa” tag, one would question why a new organization, with a new “lineage designation,” needed to be made. It is true that Lam Rim is emphasized in Gelukpa. However, Atisha’s traditions, and those of his heirs, are found in all four institutional lineages to this day. Taranatha wrote a Lam Rim. Gampopa’s Lam Rim is deservedly famous. To say Gelukpa practice focuses on Lam Rim does not really differentiate it from the other lineages. Paltrul Rinpoche’s “Words of My Perfect Teacher” is also a Lam Rim, in part. And the Sakyas have the Triple Vision, see Dezhung Rinpoche’s “Three Levels of Spiritual Perception” for their take on Lam Rim.

In fact, I’d argue that all the institutional lineages share common roots in the Sutras, from which Lam Rim teachings stem. It is when we discuss tantric practice, and View, especially regarding Sunyata and Buddha Nature, that the lineages differ. It does appear, from what I’ve read and studied, that NKT does maintain the Madhyamika interpretation of Tsong Khapa, as do all Gelukpas. This, in fact, is one of the defining characteristics of Gelukpa lineage since Tsong Khapa’s time. but from the POV of Tantric practice, it’s clear that Pabongkha instituted some

practices which were not part of Tsong Khapa's lineage, and he emphasized certain practices, including Dolgyal, who replaced the Three Protectors of Tsong Khapa. If you pick up any books regarding Tantric practice published by NKT/Tharpa Publications, you'll find no mention of Tsong Khapa's protectors of the three scopes.

So I think it's clear that post-Phabongkhapa "Gelukpas" have a substantially different practicum than the mainstream Gelukpas.

580. Lyara – December 9, 2008

Tenzin Peljor, I just noticed this sentence in one of your earlier posts:

"What people is taught in NKT is the understanding of Tibetan Buddhism (or Gelug school) according to Geshe Kelsang Gyatso, and this is in some cases very different and most often rather superficial with respect to the origin sources of Je Tsongkhapa or Atisha. Only a person who knows both schools can compare both approaches."

Could you give examples of those "some cases" where Geshe Kelsang Gyatso's understanding differs from that of Je Tsongkhapa and Atisha? Can you give examples of "most often" where his works are "rather superficial"? What do you mean by "both schools" and "both approaches"? And are you one of those people who feels they are in a position to make this comparison?

Generally, Geshe Kelsang's books are accepted as being very close to Je Tsongkhapa's teachings, and they have received high praise for their clarity and profundity (including from those who do not agree with his position on Dorje Shugden). People often criticize Geshe Kelsang but they rarely criticize his books (unless they haven't read them). So I was curious to find out exactly what you were referring to? Thank you.

581. Gen Hur – December 9, 2008

Lyara: Regarding Tharpa books: I am guessing they substantially are ghost written and heavily edited, having heard former Geshela's spoken english. I am certain Tharpa books are not distributed by Snow Lion since GKG's expulsion, nor will they accept paid advertising from them.

582. Lineageholder – December 9, 2008

Dear Kagyupa,

You said



If you go back and read the thread, you'll find an account of a meeting with the heads of all the lineages, post-Tibetan Diaspora. It's pretty clear that attempts were made by Trijang Rinpoche, at that time, to "install" the Geluk as the "outward" face of Tibetan Buddhism in the West. Some claimed this was the Dalai Lama's "scheme," but accounts are clear that this came from Trijang Rinpoche

Some people will stop at nothing to blacken the names of Pabongkha Rinpoche and Trijang Rinpoche for their own nefarious political purposes. I have learned many things about the Dalai Lama in my

research, such as he has definitely lied about many things and he likes to hide behind others in order to protect his own reputation. I'm really sorry to have to say that and I don't want to offend anyone, but it's true. The Dalai Lama tends to hide behind the TGIE, even though they carry out his will without question. In 1993 he disowned responsibility for the CIA's support of the Tibetan guerillas when later it was revealed that he was on the CIA payroll to the tune of \$186,000 a year. The Dalai Lama is a politician and politicians are well known for lying or spinning the truth to accomplish their goals. The Dalai Lama has done both, sadly. I can prove it.

So, given this, when people accuse Trijang Rinpoche of being responsible for something that was the Dalai Lama's idea, these are lies. This scheme to unite all schools of Tibetan Buddhism under the Dalai Lama failed spectacularly when it was opposed by the 16th Karmapa and the Thirteen Tibetan Settlements. This is from Asiaweek in October 2000:



Long-uneasy relations between the Geluk and Karma Kagyu sects were further strained by the Dalai Lama's intervention in the recognition of the Karmapa Lama. It revived bitter memories of the 1960s, when the Dalai's brother Gyalo Thondup tried to bring all Tibetan sects under Geluk control — by force if necessary. When 14 exile settlements united to fight his plan, unrest erupted within the community. In March 1977, settlements leader Gungthang Tsultrim was shot several times at point-blank range. The murderer said he received 300,000 rupees from the Tibetan government-in-exile. He claimed it offered to pay him even more to kill the 16th Karmapa Lama.

<http://www-cgi.cnn.com/ASIANOW/asiaweek/magazine/2000/1020/is.tibet.html>

The Dalai Lama is not interested in Gelugpa hegemony, he's interested in Dalai Lama hegemony and he wants to unite all the schools of Tibetan Buddhism under him, calling it 'the Nalanda Tradition'. These days the Dalai Lama only talks about this, not about individual schools of Tibetan Buddhism. This is from an interview with the Dalai Lama in Nottingham 2008:



So some people criticize me, I banned that sort of spirit worship, that is not true. I just simply make clear what is the reality, whether as we are follower of Nalanda tradition, we are not spirit worshipper. So there is a sort of danger, I feel in my eye, the degenerating, the pure Nalanda tradition eventually become like spirit worship. That is not good.

http://www.bbc.co.uk/nottingham/realmedia/2008/05/dalai_lama_sumeer

The Dalai Lama's call for harmony and non-sectarianism is simply his smokescreen to create one Nalanda Tradition headed by him. As you

are aware, he's not the head of any Tibetan tradition of Buddhism presently.

The Dalai Lama knew that such a move would be opposed by Gelugpas who do not want to mix traditions, and so he weakened the Gelugs by banning their protector Deity Dorje Shugden. This is the real reason why he banned the practice, not because it was causing disharmony – it was simply standing in the way of his consolidating all the schools of Tibetan Buddhism under him.

583. namkhah – December 9, 2008

Lineageholder: Asiaweek is a Chinese magazine, they are not infallible. As a lay student of the Sixteenth Gyalwa Karmapa, I can give a little sketch of the lifelong, cordial relationship between himself and the present Dalai Lama:

In 1954, the Dalai Lama and the Sixteenth Karmapa travelled together to Beijing at the invitation of Mao's regime. Following his return to Tsurphu, which is near Lhasa, Karmapa constructed a special residence for the Dalai Lama and requested he visit Tsurphu. Upon the arrival of the 14th Dalai Lama, H.H. Karmapa asked for the initiation of Thousand Arm Chenresigs from him, and the Dalai Lama in turn asked Gyalwa Karmapa to perform the Vajra crown ceremony for the large gathering of people sharing in the festivities. Also a Padmasambhava Tsam was danced at this time. The two also commemorated the 2500th anniversary of Lord Buddha's Parinirvana in India in 1956. At around this time in Kham, Chusi Gangdruk who were responsible for the Dalai Lama's safe passage to India in 1959, offered a beautiful and extremely precious golden throne to the 14th Dalai Lama out of profound devotion and respect. In 1959, when the political situation had deteriorated badly, so, after sending his young tulkus to safety in Bhutan, H.H. Karmapa notified the Dalai Lama of his intention to leave Tibet, and finally deciding on The Kingdom of Sikkim for his new home. So as you can see, until Karmapa Rangjung Rikpe Doje's death in 1981, the two lamas were very good friends...this is dharma activity, I don't know what it is you practice...it just seems to be muckraking and vile gossip.

584. Kagyupa – December 9, 2008

I've seen the allegations regarding Karmapa and the meeting of the four lineages, but I'm not confident of the source. How does one reconcile that with this quote, from earlier in the thread:

"After the Diaspora, Trijang Rinpoche, appointed to the task of setting up the TGIE, wanted all the exile schools to be administered by the TGIE. Sakya, Kagyu and Nyingma would not assent to this, and the Dalai Lama sided with them- in a youthful display of independence from the junior tutor.

So, Trijang Rinpoche settled for bringing the administration of the three main schools of the Gelugpas under the centralized administration of the TGIE with the Dalai Lama as the head of the everything.

So if you have a complaint about how things are set up in India, blame Trijang- he set up the TGIE."

585. Dorje – December 10, 2008

Phabongkhapa was a politician and politicians are well known for lying

or spinning the truth to accomplish their goals. Phabongkhapa has done both, sadly. I can prove it.

After the 13th Dalai Lama asked Phabongkhapa to stop propagating the worship of his protector, Phabongkhapa wrote back

“I have propitiated Shugden until now because my old mother told me that Shugden is the deity of my maternal lineage. I wish to inform you that henceforth, with intense regret (for what is past) and (with the intention of) restraining my faults (in the future), I will never again propitiate (Shugden) or make daily offerings and supporting prayers and that I will wholeheartedly keep this commitment in the core of my heart. Whatever mistakes I have committed until now, such as having become a cause for the mental displeasure of the Great Nechung Choegyal, contradicting the precepts of taking refuge and so forth, I request you, the supreme protector, who is especially compassionate to the lowly, to regard me with love and great compassion and patiently to forgive me. With great respect I here offer one silk scarf as a medium of request and five silver coins (to contribute to the) mandala offering.”

586. Dorje – December 10, 2008

“The Dalai Lama’s call for harmony and non-sectarianism is simply his smokescreen to create one Nalanda Tradition headed by him. As you are aware, he’s not the head of any Tibetan tradition of Buddhism presently.

The Dalai Lama knew that such a move would be opposed by Gelugpas who do not want to mix traditions, and so he weakened the Gelugs by banning their protector Deity Dorje Shugden. This is the real reason why he banned the practice, not because it was causing disharmony – it was simply standing in the way of his consolidating all the schools of Tibetan Buddhism under him.”

This is a fiction with absolutely nothing even remotely approaching evidence to back it up. The Dalai Lama advised against this sectarian practice precisely because it is sectarian. No monastic institutions of other traditions have fallen under his authority at all. If I am incorrect in this, name them.

The Dalai Lama’s authority extends to the Ganden Phodrang alone. All major Gelugpa gompas receive funding and fall under the authority of the Ganden Phodrang of which the Dalai Lama is the head.

It is true that all Tibetan traditions are heirs to the great Nalanda Tradition as the great Indian scholars of the past formulated the philosophical and logical basis to all Tibetan schools. This is nothing strange. It just shows that the Dharma in Tibet has its sources in the great scholars of Nalanda like Nagarjuna, Aryadeva, Asanga and Vasubandu.

587. Gyalpo – December 10, 2008

Lieageholder: Italians have their Anti-Defamation League, Jews have b’nai brith to defend their interests, perhaps it is time for Tibetans to stand up for their own rights. Imagine launching multiple websites attacking holiness the Pope’s every utterance, you would surely be hearing from legal counsel. In the country I reside in, attacking an identifiable ethnic group is considered a hate crime and, for example: “Every one who publishes a defamatory libel is guilty of an indictable

offence and liable to imprisonment for a term not exceeding two years.” Further, “A defamatory libel is matter published, without lawful justification or excuse, that is likely to injure the reputation of any person by exposing him to hatred, contempt or ridicule, or that is designed to insult the person of or concerning whom it is published.” Accusing the Dalai Lama of conspiracy to murder the 16th Karmapa clearly fits this definition.

You ought to be more prudent in your speech or you’ll be trading red for stripes.

588. Lyara – December 10, 2008

Gen Hur,

No, the books are certainly not ghost-written.

Geshe Kelsang receives editorial help for expressing in Western languages the spiritual meanings contained within the texts he writes, but he writes the texts themselves. As anybody who has worked with Geshe Kelsang can attest, the process of converting the teachings into texts, and the texts into books is a very involved process, going back and forth many times with Geshe Kelsang to ensure that editorial changes do not distort in any way the spiritual meanings he intends to convey.

From <http://www.newkadampatruth.org/newkadampatradition2.php#25>

589. Tenzin – December 10, 2008

Gyalpo,

“A defamatory libel is matter published, without lawful justification or excuse, that is likely to injure the reputation of any person by exposing him to hatred, contempt or ridicule, or that is designed to insult the person of or concerning whom it is published.”

This could equally well apply to the libel against Shugden practitioners, who are vilified on a daily basis, called demon worshippers, cultists, sectarians, Chinese agents, and murderers.

Imagine what that feels like.

590. Lineageholder – December 10, 2008

Dear Dorje,



No monastic institutions of other traditions have fallen under his authority at all. If I am incorrect in this, name them.

Everyone believes what the Dalai Lama says, so who hasn’t fallen under his authority? You’re proving it. Who questions the wisdom of the Dalai Lama’s actions? Very few Tibetans or Tibetan Buddhists I’ve come across.

As Dougal said earlier in this thread “why does everybody stop thinking when the DL speaks? you’re supposed to be Buddhists”. If the DL’s tradition really was the Nalanda Tradition many people would possess

the incisive minds and logical powers of great Masters like Nagarjuna, Chandrakirti and Aryadeva would easily be able to see through what the Dalai Lama's doing, but very few object, so that must tell you something.

591. Lineageholder – December 10, 2008

Dear Gyalpo,

I'm not accusing the Dalai Lama of attempting to murder the 16th Karmapa, I was quoting an article in Asiaweek. You can find discussion about the Dalai Lama's involvement in this controversy on many websites. Just Google 'Gungthang Tsultrim murder' and see what I mean.

Dorje Shugden practitioners are always being unjustly accused of the murder of Lobsang Gyatso, so how does it feel now? Perhaps you have a taste of the injustice of such an accusation if you believe the Dalai Lama is innocent of any involvement.

592. Dorje – December 10, 2008

"Everyone believes what the Dalai Lama says, so who hasn't fallen under his authority?"

What non-Gelug monastic institutions have fallen under the authority of the Dalai Lama?

593. Lineageholder – December 10, 2008

Dear Kagyupa,



Regarding the "New Kadampa" tag, one would question why a new organization, with a new "lineage designation," needed to be made. It is true that Lam Rim is emphasized in Gelukpa. However, Atisha's traditions, and those of his heirs, are found in all four institutional lineages to this day. Taranatha wrote a Lam Rim. Gampopa's Lam Rim is deservedly famous. To say Gelukpa practice focuses on Lam Rim does not really differentiate it from the other lineages. Paltrul Rinpoche's "Words of My Perfect Teacher" is also a Lam Rim, in part. And the Sakyas have the Triple Vision, see Dezhung Rinpoche's "Three Levels of Spiritual Perception" for their take on Lam Rim.

Yes, I am aware that there is lamrim in other traditions, but do they regard lamrim as their main practice? Anyone who has lamrim as their main practice is Kadampa and this is the special emphasis of Atisha and Je Tsongkhapa.

594. Lineageholder – December 10, 2008

Dear Dorje,



What non-Gelug monastic institutions have fallen

under the authority of the Dalai Lama?

Implicitly, they all are because who would disagree with or go against the Dalai Lama?

595. Dorje – December 10, 2008

This is not true and certainly does not amount to a merging of all four schools under the Dalai Lama.

596. Gyalpo – December 10, 2008

Lineageholder: “Dorje Shugden practitioners are always being unjustly accused of the murder of Lobsang Gyatso, so how does it feel now?” That should read Geshe Lobsang Gyatso, who unlike your CEO was an actual Geshe. There is an important distinction in the case of the Shugden cult murders: Himachal Pradesh police had a mobile phone left by one of the perpetrators that linked them to the Shugden Society in Delhi, where they were also seen. Secondly, Interpol has an outstanding warrant on two of the Shugden cult murderers who fled to China, this is well known and reported by BBC and others. There is, therefore, solid evidence and the case is open.

How you can make such a deceitful accusation and sleep at night is astonishing. I guess you’ve meditated yourself into a state of enhanced stupefaction.

597. namkhah – December 10, 2008

Tenzin: “Imagine what that feels like.”

Yes, imagine what it feels like to have your school principal, the Head of the School of Dialectics and your next door neighbor brutally slashed with two others by cult murderer thugs, with clear ties to the NKT/WSS colleague, the Shugden Society in Delhi.

...imagine

598. Lineageholder – December 10, 2008

Dear Gyalpo and Namkhah,

I think you’re forgetting that the Tibetan Government in Exile actively tried to deceive everyone about the link between the terrible murders of Ven Lobsang Gyatso and his assistants and Dorje Shugden practitioners.

This is from Helmut Gassner:



On a Swiss TV program discussing the subject of the murders I then had the opportunity to admire my old friend, the government-in-exile minister Tashi Wangdu, exhibiting evidence in front of the camera. According to the commentator it was a death threat sent by Dorje Shugden followers to the murder victim. I could not resist stopping the video to copy the Tibetan text and translate it. It contained no death threat at all, simply an impertinent letter containing a challenge to debate the issue so as to settle the difference.

By now I was convinced that something foul was going on. Otherwise, why would Tashi Wangdu go to such lengths as to show a fake death threat on TV? I wanted to find out whether in Tibet's political history there had been other instances of similar behavior. I did not have to look very far to realize that this was a way customarily used in old Tibet to neutralize an opponent. In the recent past in exile alone, one can find several incidents in which people accused of criticizing the Dalai Lama had to leave India after being socially ostracized or nearly beaten to death by a mob. There are parallels in old Tibet.

If TGIE is prepared to lie about something like this, what else are they lying about? Actually, they've lied about many things. For example, on this video

<http://youtube.com/watch?v=b-j-c5u50nw>

you can see Tashi Wangdu again, this time saying "there's no ban [of Dorje Shugden]" This is a blantant lie when the Dalai Lama has used the word 'ban' himself in public speeches in India.

Basically, TGIE can't be trusted so when people go on about how there's a definite link to Dorje Shugden practitioners who are wanted by Interpol and so on and so on, I have to take it 'with a pinch of salt'. I don't trust their stories and I don't trust their 'evidence'. A history of lies and deceit on the part of TGIE gives me no confidence in anything they say.

599. namkhah – December 10, 2008

I don't consider Helmut, the erstwhile 'translator', a reliable source, or Youtube videos generally—you're going to need to do better than that. My kids are not allowed to cite Wikipedia in public school essays, why should anyone rely on dodgy sources speaking of pinch of salt?

"This is a blantant lie when the Dalai Lama has used the word 'ban' himself in public speeches in India." As one can safely assume he was not speaking in English, it begs the question what precisely are the original words and who rendered this as 'ban', its pretty vague with no references, don't you think?

600. R. Donald Rollo – December 10, 2008

"in October 1998 we decided to completely stop being involved in this Shugden issue because we realized that in reality this is a Tibetan political problem and not the problem of Buddhism in general or the NKT."

–Geshe Kelsang Gyatso

so what is WSS, chopped liver?

601. Alaska Bob – December 10, 2008

Reason Number 29) At the demonstrations certain members of ordained sangha had to wear lay clothes in order to do security work. I guess a monk in robes wouldnt be able to "take some one down" fast enough.

<http://kelsangbrat.blogspot.com/>

602. Lineageholder – December 10, 2008

Dear Namkhah,

I'm amazed! You're denying the manifest truth. Whatever you think of Youtube, there's still the appearance of Tashi Wangdu (undeniably) saying "there's no ban". If you won't believe the evidence of your own senses it makes me wonder what you would accept as true.

It's like someone with their fingers in their ears saying "I can't hear anything!"

As for ban, you might try to introduce a doubt as to whether it was translated correctly, but consider these:

March 10th, 1996

During annual teachings at the Thekchen Choeling Temple in Dharamsala, the Dalai Lama imposes a ban on worshipping Dorje Shugden, 'Whether outside of Tibet or within Tibet, this deity is discordant with our government and all our deities; this is serious in the context of the common cause of Tibet. It will be good if you comply (with what we are saying) without our having to resort to this last step. It will be the last resort if we have to knock on your doors (if you do not follow this advice).'

November 19th–21st, 1996

The Dalai Lama travels to South India to visit Tibetan monasteries at Mundgod, without the traditional request, which is unprecedented for a Dalai Lama. The Dorje Shugden Society holds off a peaceful demonstration in the hope of reconciliation with the Dalai Lama. They petition the Dalai Lama, but they are denied an audience. The Dalai Lama speaks in even harsher terms about the ban, and threatens, 'You might feel that by publishing letters, pamphlets, etc. against this ban, the Dalai Lama will revoke the ban. This will never be the case. If you take a hard stand, I will tighten this ban still further.'

A further description of what the Dalai Lama said:

On November 20th the Dalai Lama gives a talk at Drepung Lama Camp from 8.00 a.m. to 11.00 a.m. In this talk the Dalai Lama says that he is no longer striving for complete independence for Tibet from China. Tibetans, in view of their small population, large land mass, lack of natural resources, need for industrialization, should therefore be striving more for genuine autonomy under China rather than complete independence. As times change later on, independence can be mooted.

He also says, 'During this year's New Year teachings, I spoke against the worship of Shugden, and expressed my feeling. I did not ask the Tibetan exile Cabinet or the exile Tibetan parliament to enforce the ban. However, they voluntarily supported me. I appreciate their show of support. Likewise, among the abbots, there have been many who gave up worship of Shugden after my talks; I give them my thanks for their compliance.'

August 27th, 1998

At the Annual Convention of the Tibetan Youth Congress (TYC) at the Tibetan Children's Village (TCV), Dharamsala, the Dalai Lama, in the course of his opening address, says: 'I have imposed this ban for three

reasons: (1) Throughout history this worship has been at odds with the Ganden Phodrang ruling government of Tibet, (2) Buddhism, which is very profound, is in danger of degenerating into spirit worship, and (3) worship of Dholgyal (Shugden) creates sectarianism. For these three reasons I have imposed the ban. You, the younger generation, should be careful. It is dangerous. I was informed that more than a hundred worshippers of Dholgyal were coming.'

January 13th, 1999

The Dalai Lama pays a visit to Trijang Labrang, the residence of His Holiness Trijang Rinpoche (1900–1981), his tutor. At a gathering of the Labrang's monks, the Dalai Lama says: '...during my visit to Switzerland, Lobsang asked that the current Choktul Rinpoche be allowed to worship Dorje Shugden like his predecessor, without a decision through the dough ball divination. He also told me that the ban on Shugden worship is causing widespread suffering to everyone, and that it may be revoked. This is ridiculous talk. My reason for banning the Protector is in the interest of Tibetan's politics and religion, as well as for the Gelug tradition. In our face-to-face meeting, I also told Rinpoche to understand that we may be meeting each other for the last time.'

During this private audience with the Dalai Lama, Ven. Choezed-la, the eldest official at Trijang Labrang, humbly points out that the religious ban has created an unprecedented atmosphere of hostility against both Shartse monastery and against Trijang Labrang, which is not very different from the atmosphere of the Cultural Revolution in Tibet. He requests that, to lift the suffering within the Tibetan public from this atmosphere, would the Dalai Lama kindly consider revoking the ban.

To this, the Dalai Lama angrily replies, 'There will be no change in my stand. I will never revoke the ban. You are right. It will be like the Cultural Revolution. If they (those who do not accept the ban) do not listen to my words, the situation will grow worse for them. You sit and watch. It will grow only worse for them.'

January 14th, 1999

During the first public address of his visit to Drepung Monastery, the Dalai Lama touches briefly on the Tibetan issue, and dwells on his ban on the worship of Dorje Shugden. An excerpt reads: 'The Dorje Shugden Society play games with me wherever I go. They have published an announcement. They think that I will back off. That I will never do. If not in this life, a successor will be appointed to sustain this ban.'

603. namkhah – December 10, 2008

L: Is there source for this interpretive chronology or is it simply apocryphal?

Is someone willing to put their actual name to it or is from a 'deep throat' in a parking garage?

604. Lineageholder – December 10, 2008

Dear namkhah,

Here's a link for the complete chronicle:

<http://www.shugdensociety.info/historyEventsEN.html>

Here's another link for a YouTube video that has audio recordings of

the Dalai Lama and Kalon Tripa's speeches about the ban:

<http://uk.youtube.com/watch?v=xqsrHiSa7Zc>

You can deny this evidence if you wish but it's there for everyone to see.

As a final word on this issue, people sometimes ask why Geshe Kelsang decided to create a new, separate Buddhist tradition called the New Kadampa Tradition. Based on the evidence on this blog, I think it's obvious!

There are people on this blog who believe that precious Lamas such as Pabongkha Rinpoche and Trijang Rinpoche, the two greatest Gelugpa Lamas of the last century were hateful, political activists who destroyed monasteries and tried to control the other traditions of Tibetan Buddhism.

There are people who believe that Dorje Shugden is an evil spirit, the worship of whom harm the Dalai Lama's health and the cause of Tibetan independence and there are those who believe that Dorje Shugden devotees have committed murder. Who wouldn't want to separate from a tradition that holds such views?

If you are a Gelugpa under the Dalai Lama, there is no possibility to practise Dharma free from political interference and no freedom to engage in traditional Gelugpa practices unless you are prepared to separate from your family and friends and have nothing to do with them. Your great Lineage Gurus are made scapegoats for the Dalai Lama's mistakes and to justify his views, and you're personally made a scapegoat for all the problems of Tibetan society. And yet, despite all this, the Dalai Lama claims to be non-sectarian. If that isn't hypocrisy, I don't know what is!

605. Dorje – December 10, 2008

If you were a Gelugpa under Phabongkhapa, there was no possibility to practise Dharma free from political interference and no freedom to engage in traditional Gelugpa practices.

Instead, Phabongkhapa forced his followers to adopt foreign practices taken from the Sakya tradition and elsewhere. He did this for political purposes, to force people into exclusive adherence to his own interpretation of Je Tsongkhapa's Dharma, an interpretation that Je Rinpoche would not recognise.

If anyone wants to engage in traditional Gelugpa practices, such as Guhyasamaja and the other yidams and protectors Je Rinpoche recommended, they would be better off turning their back on Phabongkhapa's sectarian faction.

606. Dorje – December 10, 2008

"There are people on this blog who believe that precious Lamas such as Pabongkha Rinpoche and Trijang Rinpoche, the two greatest Gelugpa Lamas of the last century were hateful, political activists who destroyed monasteries and tried to control the other traditions of Tibetan Buddhism."

There are accounts of Phabongkhapa's sectarian purges in Kham predating the current controversy. Reputable academics and lamas have testified to this. I have provided some quotations from these above.

607. namkhah – December 10, 2008

Lineageholder: So we have a link but still no author's name, Regardless, there is nothing in your post No. 602 that I find objectionable, its straightforward to me. Don't forget the soft approach was tried for several years, but was defied openly by Song Rinpoche and others, it didn't work.

In a different but somewhat related question, if the god Shugden allowed safe passage out of Tibet for the Dalai Lama and party, why did Song Rinpoche and party wear lay person's chupa, and need to carry firearms and ammunition belts when they left Tibet? Just curious.

608. Alaska Bob – December 10, 2008

NKT divorced itself in the 90's...so now do you want to get back together? Obviously not, NKT/WSS is on the warpath to cement its failing, scandal-ridden pyramid scheme back together by distracting the inmates. You can cry like Tammy-Faye Bakker as much as you like, Jimbo's going down.

609. Brian – December 10, 2008

from <http://www.jamyangnorbu.com/blog/2008/05/27/karmapa-and-the-cranes/>

"MIPHAM | JUNE 2ND, 2008 | 7:01 PM

Dhogyal or shugden is in sharp decline in Tibetan communities both in exile and in Tibet despite the efforts put to propaagte it by China and shugden organisations and self acclaimed lamas such as Gangchen lama, kesang gyatso, Nya lama etc.

These tibetan traitor lamas and invididuals are now left with western psychologically bankrupt and weak western worshippers, who do not even know how to dress up or talk sense. The shameful and disruptive protests by shugden during HHDL's visit to US and UK n EU in collaboration with Chinese govt. are evidence that these self acclaimed lamas are now reduced to only psychologically bankrupt westerns rather us Tibetans.

I would imagine we should not give platform at all to shugden here on this blog as this blog Jamyang rightfully said is for discussion of ideas regarding freedom, independence of Tibet."

610. murari – December 11, 2008

This is not the first time that Shugden supporters, led by the Delhi based Dorje Shugden Soceity has carried out misinformation and attacks against His Holiness. In fact, they tried to drag HH into court at an earlier ocassion also on the basis of an anonymous threat letter that Geshi Konchok Gyaltzen, the Vice President of the Society had purportedly recieved. And this sounds totally unjustified to throw the responsibilty on HH. But these are premeditated and planned campagin against HH to redicule and discredit him and these people will go on and on...

What happened to the case the Shugden Society had filed to the Indian Human Rights Commission.....with lots of lies to base their case! Like china, Shugden soceity and its office bearers and supporters rant on that HH has banned Shugden worshipping.....But since 1996 when the

Shugden supporters claim this ban was launched, how many days did the Shugden monasteries, particularly Dokhang and Pomra, have passed without performing the invocation and other rituals associated with Shugden? None....in fact, in the past more than 12 years, they have expanded their activities, in total disregard of the majority of the monk community. It is therefore, the majority decided to part with indulging in any congregation along with the Shugdenites. This is their right as Shugdenites have the right to continue with their rituals, but not at the cost of others.

They claim of ban, persecution and destruction, which are all unfounded. If one goes to South India, one can see that it is the Shugden propitiating houses which have expanded far more than other houses, with new Shugden chapels, hostels and dukhangs being built or in the pipeline. These facts completely refute Shugdenites claim as empty and without substance.

Shugdenpas also claim that by naming Shugden as Dholgyal, the opponents are using a derogatory term. But the extended name they use for Shugden is Gyalchen Dorje Shugden Tsal. While terming Shugden as "Gyalchen" means it is Great Gyalpo (spirit). Dholgyal is similarly used because Shugden happened to manifest himself in a place called Dhol, therefore Gyalpo of Dhol or Spirit from Dhol. Like these things, shugden supporters tend to spread lots of misinformation and their primary target is HH. Why not? they are being paid for this job only by the communist masters....in China. Bod Gyalo!!!!

611. murari – December 11, 2008

Tibet scholar Robert Barnett of Columbia University has denied Time Magazine's obvious suggestion, in a Jul 18 online posting, that he alleged denial of exile Tibetan government help for worshippers of the controversial Shugden spirit in obtaining Indian government ID card. In an email to this magazine and others, Mr Barnett said he had clearly written to the weekly magazine's correspondent David van Biema, "ID cards are not given out by the exile administration, but by the Indian authorities".

He also said he wrote to the correspondent: "I also made it clear that the Western Shugden group's allegations are problematic: they are akin to attacking the Pope because some lay Catholics somewhere abuse non-believers or heretics. The Western Shugden Group is severely lacking in credibility, since its form of spirit-worship is heterodox, provocative and highly sectarian in Buddhist terms and so more than likely to be banned from mainstream monasteries - while its claimed concerns about cases of discrimination in India should be addressed by working within the Tibetan community instead of opportunistically attacking the Dalai Lama in order to provoke misinformed publicity for their sect."

http://www.tibetanreview.net/news.php?id=632&search_url=%2Fsearch.php%3Fq%3Dshugden%26

612. Lineageholder – December 12, 2008

murari – nice propaganda on behalf of the Tibetan Government in Exile. I hope your masters are happy.

613. Dorje – December 12, 2008

“There are people who believe that Dorje Shugden is an evil spirit”

Phabongkhapa, Trijang Rinpoche and other lamas that propitiated this protector taught that it killed people that did not adhere exclusively to Phabongkhapa’s interpretation of Gelug practice. They may say it is a Buddha, but still teach that it behaves in a harmful way.

614. namkhah – December 12, 2008

Lineageholder: Here’s an extremely nasty bit of fictive narrative from a site you that recommend:

“Events in 1997

Feb, 5, 1997

The monk director of the Dialectic school, who entertains close ties with Taiwan, was murdered in Dharamsala, together with two of his assistants right in the midst of their school during daylight. The Indian Press, informed by the Exile Government, immediately linked the murder with Shugden devotees. ”

It is inappropriate and a deliberate slight to refer the late Geshe Lobsang Gyatso, merely as a ‘monk’ in view of the fact he was firstly an eminent Geshe and secondly murdered along with two others. You’ll notice the anonymous writer observes the Tibetan custom of not uttering the name(s) of the deceased, but still cannot refrain from insulting them: “entertains close ties with Taiwan” is code for ‘of dubious character, in Tibetan society at this time before relations with ROC were normalized.

So here we have a triple insult, in a mockingly disrespectful and incomplete account of the Shugden cult murders from a group that remains the chief suspect: Dorje Shugden Society, House No 105, Old Tibetan Camp, Majnu Ka Tilla, Delhi 54, India.

615. namkhah – December 12, 2008

The fictive history continues...”Feb. 14, 1997

The five leaders of Shugden society go to Dharamsala voluntarily to cooperate with the investigation. They are held illegally under tight security in a hotel (to avoid habeas corpus which only covers being held in a police station) for nearly two weeks, interrogated eight hours daily without food, water, or any facilities, or permission to see their lawyer, or contact with their families.”

Wow, two weeks without food and water, I can believe that story, these Shugden guys are really shug chenpo or perhaps just full of it. Forget the three cult murder victims, they really suffered.

616. Gen Hur – December 13, 2008

‘If that isn’t hypocrisy, I don’t know what is!’

Well it seems you don’t know what it is when you sell us the manifest lies of NKT/WSS

617. Chris Banigan – December 14, 2008

From an NKT sectarian website, under the heading “Profiles of People who Post on the Internet Against the NKT”.”There are other people behind the lies, including: Namkhai Norbu, a Dzogchen teacher”

Lineageholder, NKT/WSS mouthpiece on this thread earlier attempts to

use Samten Karmay's thoughts on the future of Tibetan polity to attack the Dalai Lama but consider these quotes:

"Even though Tibetan civilization is now being eradicated in its own land under foreign domination, it is most encouraging to note that, on the basis of eclectic thought...it prevails...under the auspices of its leading masters like Rev. Namkhai Norbu"

And furthermore:

"The tradition of rDzogs chen of Padmasamhava has been accepted as a genuine teaching by the dGe lugs pa master, the 1st Pan-chen Lama Blo-bzang chos-kyi rgyal-mtshan (1567-1662) in his famous work dGe ldan bka' brgyud rin po che phyag chen rtsa ba rgyal ba'i gzhung lam" which, as the title suggest, also verifies the validity of the view of Mahamudra which was transmitted to the Gelugpa from the Kagyu tradition.

(quotes from The Great Perfection, by Samten Gyaltzen Karmay, E.J.Brill, Leiden 1988

618. Lineageholder – December 14, 2008

Dear Chris,

Both Namkhai Norbu and his student Raimondo Bultrini have been explicitly critical of Dorje Shugden practice. Dorje Shugden practitioners do not criticise Nyingma or Dzogchen, so why is he so hostile? Allegedly he has verged on the superstitious by teaching his students certain mudras to ward off evil spirits if they ever find themselves in the presence of the evil 'Dholgyal' practitioners! That's laughable!

Doesn't anyone see the contradiction between claiming to be non-sectarian' while at the same time banning or at least criticizing a legitimate and respectable religious tradition? It's so ludicrous and sad!

As for the legitimacy of Dzogchen, I can't say I know anything about it so it's not an issue. The banning of Dorje Shugden practice is an issue though as it has caused suffering to millions.

619. Chris Banigan – December 14, 2008

Lineageholder: Millions, is that a fact? Where are we to find these untold millions since the entire exile Tibetan community hovers around a mere 100,000. The truth of this claim, challenged here before met with no response, do you care to prove it? Otherwise we shall assume this claim is spurious. On the other hand, it is certain this year the Chinese rounded up and detained the majority of monks in the Lhasa region, many of whom will be 'relocated' permanently. Yet there is no great hue and cry about their rights from your ranks. That aloof and effete claim of non-interest in politics is simply unacceptable and morally untenable.

620. harry is a gandul – December 15, 2008

Hi Chris,

I am a Shugdenpa and i don't really know how many Shugden practitioners there are or there aren't. I agree that "millions" sounds a bit, if not a lot, off the mark.

But wether HH is right or wrong about Shugden, i think it is safe to say

that millions of Buddhists (and probably many non-Budhists too) around the world are experiencing confusion, anger, fear about the whole issue. These experiences can definitely be classified as suffering. Spiritual doubts can be in my experience as, or more painful than say broken bones.

Generally speaking some believe that the cause of all this turmoil is HH and co, others believe it is DS and co or KG and co, or both. I tend to believe that in any given dispute both parties are partially responsible. Of course, there are many exceptions, such as when someone strong abuses someone weak. But, although i don't think the sun shines out of the WSS's arse, in this situation i do personally believe that HH is mainly responsible. Like you have many good reasons to believe that KG and DS are the main criminals, i have many good reasons to believe otherwise, such as a few from Ron Cook's most recent article.

Lastly, about the monks in Lhasa, I don't understand how the fact that millions of people are suffering as a consequence of this turmoil and that Shugdenpas didn't let off a "great hue and cry about their rights" implies that Shugdenpas are politically motivated.

Personally as a Shugden practitioner, i don't want this practice, which i consider to be precious and beneficial to all living beings, to disappear. Also i believe that the rights of many people are being violated by HH. This is why i add my voice, because i want to help make a difference. Does the fact that i didn't make a big fuss about the monks in Lhasa mean i am politically motivated? Do you think i couldn't care less about these people? Chris, we are human, limited beings. As much as one would like to help every single person on this planet, the task is impossible. Unless you are enlightened of course 😊

Your criticism is a bit like dissing someone who is campaigning for human rights in Africa, for not campaigning for human rights in South America.

Harry

621. Dorje – December 15, 2008

"Dorje Shugden practitioners do not criticise Nyingma or Dzogchen"

Phabongkhapa referred to Dzogchen as "reputed to be incredibly profound and amazingly fast but are [in reality] mistakes among mistakes, faulty, dangerous and misleading paths" as quoted above.

Phabongkhapa had a serious problem with Nyingma practice and forced the conversion of many Nyingma gompas such as the one in Kham, the account of which I posted above.

Earlier, lineageholder said, "Many people rely on Dzogchen that was not even taught by Buddha and claim it to be a Buddhist practice even though it's not taught in either the Sutras of Buddha Shakyamuni or the Tantras of Buddha Vajradhara".

The claim that LH has nothing to say about the legitimacy of Dzogchen is not true.

Just another well known fact that LH seems to be unaware of, Namkhai Norbu trained in the Sakya tradition. The protector LH worships started its career as a Sakya worldly protector. Therefore, Namkhai Norbu's opinion about this protector is at least worthy of a hearing.

“a legitimate and respectable religious tradition”

The tradition of worshipping this protector in the Gelug was first popularised by the sectarian politician Phabongkhapa early last century. Since that time it has been criticised by high Gelug lamas and lamas from other traditions. It has never been widely established as either respectable or legitimate.

622. **harry is a gandul – December 15, 2008**

I made a mistake.

“Lastly, about the monks in Lhasa, I don’t understand how the fact that millions of people are suffering as a consequence of this turmoil and that Shugdenpas didn’t let off a “great hue and cry about their rights” implies that Shugdenpas are politically motivated.”

The “millions” concept isn’t really relevant to my point (and i muddled the sentence up anyway!), although i understand it was part of your point. So i will only refute “monks in Lhasa”. Please read:

“Lastly, about the monks in Lhasa, I don’t understand how the fact that Shugdenpas didn’t let off a “great hue and cry about their rights” implies that Shugdenpas are politically motivated.”

Cheers

623. **Lineageholder – December 15, 2008**

Dear Chris,

Actually, it’s billions...countless beings in fact, are affected by this ban. I don’t know how many are directly affected because they practise Dorje Shugden, but there are many who have heard about and are upset or angry about this disagreement between Shugden practitioners and the Dalai Lama, as Harry said. Then there’s all living beings. Anything that affects the Dharma directly or indirectly affects countless living beings. Dependent relationship is subtle and unfathomable in cases such as this.

I have compassion for the suffering of those in Tibet, but I’ve observed far too much attachment to what is a relatively small issue. There are countless living beings suffering in samsara, experiencing terrible torment for inconceivably long periods of time and by banning the practice of the Dharma Protector who is most powerful at this time to maintain and spread the Dharma in this world, the Dalai Lama is creating incalculable harm for all living beings by reducing their chances for liberation.

We’re in the last five hundred years of Buddha Shakyamuni’s teachings and after this it will be a long time until Maitreya comes. We have a duty to keep pure Dharma in this world for as long as we can and many high lamas have said “now is the time to rely upon Dorje Shugden”. The anthropologist Mumford observed that there are Nyingmapas who do this practice, as well as Gelugpas and formerly, Sakyas. Here’s some small evidence of this:

<http://uk.youtube.com/watch?v=M-j-nsyFk4w>

May all beings find the Dharma and become free from suffering.

624. Lineageholder – December 15, 2008

Dear Dorje,

You've got a one track argument that begins with 'P'. 😊 Furthermore, what I said about Dzogchen is not a criticism, it's true, and I understand that there are many people who do the practice and receive benefit, and it's their choice what to practice.

About Dorje Shugden being 'respectable and legitimate', until the Dalai Lama started to destroy the reputation of this practice it was both widespread and mainstream in the Gelugpa tradition. You believe too much what the Dalai Lama says. He's wrong.

625. Dorje – December 15, 2008

"About Dorje Shugden being 'respectable and legitimate', until the Dalai Lama started to destroy the reputation of this practice it was both widespread and mainstream in the Gelugpa tradition"

You mean the 13th Dalai Lama who criticised and restricted this practice in the first few years of its propagation or are you talking about another Dalai Lama?

626. Dorje – December 15, 2008

"We're in the last five hundred years of Buddha Shakyamuni's teachings and after this it will be a long time until Maitreya comes. We have a duty to keep pure Dharma"

We're in the age of the five degenerations, when degenerate practices and innovations are spread as 'pure Dharma' and when people are misled by false guides that think they should rewrite Je Tsongkhapa's tradition. If you care at all about the precious tradition of Ganden, I suggest you follow the teachings and practices that Je Rinpoche himself taught.

"many high lamas have said "now is the time to rely upon Dorje Shugden". "

Many? Who? A sectarian politician and his close student. Hardly counts as many, does it?

627. Tenzin Peljor – December 15, 2008

It could be good to listen to the masters of Tibetan Buddhism, what they state about Shugden. I transcribed a bit the statements by HH Sakya Trizin to balance the quite misleading Wikipedia article on Dorje Shugden.

The head of the Sakyapa's stated:



"In the beginning the Sakya throneholder Sakya Sönam Rinchen bound Shugden to protect Dharma. However, neither Shugden nor other worldly spirits were depended upon during prayer meeting at Sakya. The statue of Shugden was in some shrine rooms but in the lowest category in the pantheon. No Sakya follower has ever taken life pledging empowerment through the medium of Shugden."

Later Shugden worship decreased strongly among Sakyas due to the efforts of three leading Sakya lineage lamas, including the root Guru of Sakya Trizin, who was “extremely unhappy with Shugden practice and advised on the demerits of Shugden practice.” One of his disciples, Ngawang Yönten Gyatso, took strong actions to remove Shugden statues from the Sakya monasteries and to destroy them. Khyentse Dorje Chang Chökyi Lodrö was “also very unhappy with Shugden practice, although he didn’t destroy statues, he performed rituals to banish Shugden.”

Sakya Trizin concludes: “Since these three leading Sakya Lamas were against Shugden, this practice declined greatly among Sakya followers.”

HHDL states in the same docu:



“In his autobiography the 5th Dalai Lama writes that he performed a fire ritual against Shugden during which he composed a prayer to protect the deities. In the prayer the 5th Dalai Lama says that he is performing this ritual to ward off Dorje Shugden who is harming the Buddhadharma and sentient beings. He clearly says that Dragpa Gyaltzen’s negative prayer resulted in his rebirth as Shugden.” The 5th Dalai Lama talks about this in both his open and his secret teachings. He concludes: “So there is no truth made in the claims by some people that the 5th Dalai Lama practiced Shugden.”

for more see the statements of HH Mindolling Rinpoche, the late head of the Nyingmapas, Thai Situ Rinpoche, Kyabje Trulshik Rinpoche and Kyabje Lati Rinpoche in “Dorjee Shugden, The Spirit and the Controversy”. The documentation corrects also some claims made by NKT with respect to their first campaign against the Dalai Lama. see:

<http://dalailama.com/page.157.htm>

628. Tenzin Peljor – December 15, 2008

My blockquote technique failed a bit 😊

when I was referring to “the quite misleading Wikipedia article on Dorje Shugden” I meant this version: http://en.wikipedia.org/w/index.php?title=Dorje_Shugden&oldid=255425849

This included wrong and even misrepresented quotes like this one what was suggested to be Glenn Mullin’s saying:

“Over the last 300 years, Dorje Shugden practice has been a central Protector practice of almost every Gelugpa Monastery in Tibet and in exile.”[22]

And claims like this:

“The practice of relying upon Dharma Protectors began in ancient India as part of the Buddhist Tantric tradition, and spread to Tibet[23] and Japan.”

the reference links to the NKT Shugden blog

<http://wisdombuddhadorjeshugden.org/dorjeshugden-about.php> which is probably run by “Lineageholder”. I guess this NKT site is exactly what Wikipedia would not call a reliable source...

Mainly NKT editors work on those articles. Maybe some with better knowledge can help to improve them.

629. Tenzin Peljor – December 15, 2008

Annotation to my last post:

It is of course correct that the “The practice of relying upon Dharma Protectors began in ancient India as part of the Buddhist Tantric tradition, and spread to Tibet” but it has to be read in the context that the title of the section is “History” and it reads:

–History–

“Over the last 300 years, Dorje Shugden practice has been a central Protector practice of almost every Gelugpa Monastery in Tibet and in exile.[22] The practice of relying upon Dharma Protectors began in ancient India as part of the Buddhist Tantric tradition, and spread to Tibet[23] and Japan. The main purpose of relying upon Dharma Protectors is to avert the inner and outer obstacles that prevent practitioners from gaining spiritual realizations, and to arrange all the necessary conditions for their practice.[23] The practice of Dorje Shugden is most commonly associated with Gelugpas, where he is considered to be a special protector of Je Tsongkhapa’s teachings. There were also Sakya[24] and Nyingma[25] practitioners of Dorje Shugden.”

Another section stated:

–Protector of Buddhism–*

“According to Renée de Nebresky-Wojkowitz, Dorje Shugden is said to be the successor of Nechung (Pehar) as the head of the wrathful forces protecting Buddhism against evil.[17] According to this view, Dorje Shugden is a particularly important deity in the Tibetan pantheon, since he would replace the present state oracle, Nechung.[18]”

* the section title suggests that Shugden is the protector of Buddhism.

Very funny.

630. Dorje – December 15, 2008

“Over the last 300 years, Dorje Shugden practice has been a central Protector practice of almost every Gelugpa Monastery in Tibet and in exile.[22]”

This is manifestly and demonstrably untrue. Who is spreading these lies and where?

“There were also Sakya[24] and Nyingma[25] practitioners of Dorje Shugden.”

If all they have to show as evidence for Nyingma worshippers of this protector is that picture, they must be desperate. The picture itself

proves nothing other than what a painter chose to paint. I have seen paintings in Kathmandu of female deities with beards. What are we to conclude from that?

The fact is the Nyingmapas had very specific practices to deal with the protector worshipped by their oppressors. Generally the only place you'll see Guru Rinpoche positioned above this protector is when he's in his wrathful form:

<http://www.arcanology.com/images/dorje-drollo-thangka-4.jpg>

631. Rodney Billman – December 15, 2008

From Sakya Throne Holder Kunga Lodro's autobiography, Lamdre Lobshe series, volume 6 page 222:

"From the Nyingma tantra Rin chen sna bdun: Dolgyal, Dolgyal he who is thus called is by nature undeceiving, because he is the Great Compassionate One himself."

632. Rodney Billman – December 15, 2008

Correction to previous post, that would be page 322.

633. Tenzin Peljor – December 15, 2008

With respect to Wikipedia, I corrected as good as I could some of the misleading points in the main article on Dorje Shugden:

http://en.wikipedia.org/wiki/Dorje_Shugden

The problem I see and other see is, that mainly the NKT 'truth team' or editors from NKT work on the articles.

The last spin was to quote from a Russian newspaper which quoted the official PRC news agency, that HHDL would have referred to Shugden as a "Chinese Spirit". The sentence read:

The Dalai Lama sometimes refers to him as a "pro-Chinese demon".[4] — and this is the source for it:

<http://en.rian.ru/world/20081212/118827618.html>

Everyone with academic 3rd party sources and knowledge can improve the article and the related ones, like that linked by the Tricycle Editor Team http://en.wikipedia.org/wiki/Dorje_Shugden_Controversy

634. Tenzin Peljor – December 15, 2008

In the film docu I mentioned already "Dorjee Shugden, The Spirit and the Controversy" <http://dalailama.com/page.157.htm> also other masters state their point of view. Not only is HH Sakya Trizin is very clear about this subject and HHDL corrects the wrong claims made by Shugden followers with respect to the 5th Dalai Lama, but also two other eminent Tibetan Masters are very clear that Shugden is no object of Buddhist worship.

Tai Situ Rinpoche:



"We Kagyue followers normally do not mention this name without fear. There is no Shugden practitioner among Kagyue followers. The reason why we fear the one I name just now, is because we believe that

he causes obstacles to spiritual practice and brings discord in families and among the community of monks.”

HH Mindolling Trichen Rinpoche:



“Shugden is a ghost. We Nyingma practitioner do not follow him. We propagate only those protectors that were bound by Padmasambhava. Shugden came after Padmasambhava. Shugden is a hungry ghost in the human realm.”

635. Chris Banigan – December 15, 2008

Dorje: That painting reproduced on YouTube is in the collection of Mischa E. Jucker, who did an art book with Serindia ‘Kathmandu Valley Paintings’ and another entitled ‘Tibetan Paintings’, republished by Shambhala in 2001. It is a hastily painted provincial oddity, either for some hill tribe or just for the tourist bazaar. If a so-called thangka is not drawn to the proper measurements or done for with inappropriate intent, it is just a painting—and this particular one is poorly done. The quote from from ‘Himalayan Dialogue’ by Stan Mumford and subsequent far fetched conclusion is therefore just plain meaningless.

636. Lineageholder – December 15, 2008

Dear Tenzin Peljor,

“We Kaygu followers normally do not mention this name without fear. There is no Shugden practitioner among Kagyu followers. The reason why we fear the one I name just now, is because we believe that he causes obstacles to spiritual practice and brings discord in families and among the community of monks.”

Evidence? None. Hilarious! What does anyone under the protective care of the Three Jewels have to fear from an inferior spirit, which is how they regard Dorje Shugden?

Tai Situ’s statement about Dorje Shugden definitely applies to the Dalai Lama though! We fear him because **he does** cause obstacles to spiritual practice (by destroying peace and harmony in the Buddhist community through his sectarian actions) and brings discord in families (by not allowing Shugden and non-Shugden members of a family to have anything to do with each other) and among the community of monks (by demanding segregation, or demanding that Shugden monks be expelled from their monasteries)

The Dalai Lama is provably guilty on all charges whereas Tai Situ’s fear is unfounded, unproven and superstitious. If this is what Tai Situ fears, he should fear the Dalai Lama more than Dorje Shugden!

Case dismissed – another example of you blindly following whatever you are told. When are you going to start thinking for yourself?

637. Tenzin Peljor – December 15, 2008

Yes I have evidence:

- 1st this is one of the foremost masters of Kagyue school and this is clearly what he says (or are only Geshe Kelsang Gyatso's pov true?),
- secondly this view has been repeatedly reported to me by different Kagyuepa masters,
- thirdly it was confirmed in a personal communication with a Tibetologist of the University of Hamburg,
- fourthly, also Mumford states: Dorje Shugden is "extremely popular, but held in awe and feared among Tibetans because he is highly punitive." Mumford 1989:125-126.

I think your statements are hilarious, because you believe only your self-published sources or your Guru, Geshe Kelsang Gyatso. Of course he does not tell this his followers...

You suggest that all the genuine Tibetan Buddhist masters and Tibetan Buddhist are the blind slaves of HHDL or somewhat irrational? I think you do this because this is the situation within NKT, isn't it?

So what is "true" what is "projection" what is "hilarious"?

638. Lineageholder – December 15, 2008

Dear Tenzin,

Do you even know what Buddhist Refuge is and what benefits it confers? You make me wonder sometimes. I know these are degenerate times, but hey, come on! Anyone who goes for refuge doesn't need to fear so Tai Situ's comment is hilarious, as I said.

Actually for 'hilarious' read 'absurd'.

What does Tai Situ or any other Master of another Buddhist tradition know about the Gelugpas or Dorje Shugden? You amaze me – you won't believe the words of your Guru, Geshe Kelsang Gyatso, but you believe someone you probably haven't even met just because of their status. I'm speechless. Did Buddha teach his followers to be so gullible? I think not!

Also, you seem to believe any utterance by a Tibetologist or academic without question. What makes them right? I don't care if anyone is 'Dr' this or 'Professor' that, you need to check. How much do they know, but more importantly, how much do they experience? Only Buddha doesn't make mistakes and what did he teach, even about his own infallible teaching? CHECK CHECK CHECK!

639. Tenzin Peljor – December 15, 2008

Dear "Lineageholder",

Of course it is said that in general Buddhist refuge protects from harm, but does this mean if you take refuge you are protected from being tortured, abused or to become a victim of a fraud? How literal do you take the texts? Do you think you have more knowledge and understanding than Tai Situ Rinpoche or the Dalai Lama?

It is true that I didn't meet Tai Situ Rinpoche, but I have asked different Rinpoches from the Kagyue tradition who exactly said this, not only this, they give their followers the strong recommendation to remove all books and material from Geshe Kelsang Gyatso and NKT from their flat, because it creates hindrances for their spiritual practice and life.

There are reasons why the Vajrayana has vows to avoid at all costs to have contact with negative companions who have broken their vows. It is said, for those seeking realisations, you should not even come into their shadow.

This you can find similar advice also in the Sutra stated by the Buddha himself:



3
Do not devote yourself
To bad companions and wicked beings.
Devote yourself to holy people,
And to spiritual friends.

4
By devotion to people like that
You will do goodness, not wrong.

5
By devotion to faithful and wise people
Who have heard much and pondered many things,
By heeding their fine words, even from afar,
Their special qualities are attained here.

10
When one does no wrong yet
Is devoted to evil people,
One will still be abused,
For others suppose that this one too is bad.

11
The devotee acquires the same faults
As the person not worthy of devotion,
Like an untainted arrow smeared
With the poison of a tainted sheath.

12
Steadfast ones who fear the taint of faults,
Do not befriend bad people.
By close reliance and devotion
To one's companion,
Soon one becomes just like
The object of one's devotion.

22
The censure of the wise
Is far preferable
To the eulogy or praise
Of the infant.

23
Devotion to infants brings misery.
Since they are like one's foe,
It is best to never see or hear
Or have devotion for such people.

If there would be no danger with negative companions and negative forces (Mara or Demons) why the Buddha has taught about this? If refuge is sufficient he should have taught 'just take refuge than all

things will be solved', but he didn't. Buddhism, the teachings of the Buddha, are far more complex, than Geshe Kelsang teaches to his devotees.

You spin the facts, when you claim I would believe my sources without question. This is just your assumption. What do you know?

Do you know how much good experience cult members had with Shoko Asharas or the Guru from the Jonestown? They had a lot of good experience with their gurus, so much that some of them even clung to them even after they recognized how crazy and mental sick their gurus were. It could be good to read some cult literature – especially Lifton. If you are subscribed to Tricycle-online you can read the interview Shainberg/Lifton: <http://www.tricycle.com/from-mysticism-murder> – this could be very helpful.

If you wish to check, you need an open, unbiased mind and intelligence. This is what Je Tsongkhapa said. If you are bound by being partisan or lack of discriminating intelligence, you can recognize nothing but the wrong, you can not even recognize your own bias, pride and presumptions.

So CHECK CHECK CHECK – yes! – but also acquire beforehand the qualities to be able to check. Sadly this teaching by Aryadeva/Chandrakirti/Tsongkhapa about the three defining characteristics a Mahayana student should possess is not taught by Geshe Kelsang Gyatso.

BTW, I just recognized this peak of confusion by one of NKT's blogs:

"Evidence of Deception: In the Dalai Lama's Own Words"
<http://shugdensociety.wordpress.com/2008/12/14/evidence-of-deception-in-the-dalai-lamas-own-words/>

Maybe a sign of the degenerate times is that the wise are perceived by the infants as childish and the childish are perceived by the infants as wise?

For the quote about the three defining characteristics a Mahayana adept should have see:

<http://buddhism-and-fundamentalism.blogspot.com/>

it's somewhere in the middle after I quoted Geshe Kelsang Gyatso.

Keep your chins up, t

640. Kagyupa – December 16, 2008

Kyabje Situ Rinpoche knows more about the Gelukpas, and Dolgyal, than you do.

Lineageholder, there are many things to fear. you have not comprehended refuge correctly if you think there's nothing to fear, merely having taken refuge.

Surely the Dharma teaches us, at a certain level, what to avoid and what to embrace. Often those things we should avoid, we can even say we should fear. Amongst the things we should constantly guard against, and fear, is refuge in those who are not Fully Awakened. Our position, borne out by the historical records, and the words of Glorious Lamas from all four lineages, recited and laid bare here and in many other places, is that your Dolgyal is not a proper object of refuge. Your

position, based on the words of GKG and Pabongkha, and the minority position of those who follow their misguided view, is mistaken.

You should fear taking refuge in ghosts and demons.

641. Dorje – December 16, 2008

“Evidence? None. Hilarious! What does anyone under the protective care of the Three Jewels have to fear from an inferior spirit, which is how they regard Dorje Shugden?”

The quotation from Tai Situpa that Tenzin Paljor provided was evidence of Kagyupa attitudes towards this protector. You can find similar attitudes voiced by senior lamas of all four traditions, Gelug, Sakya, Nyingma and Kagyu. This shows that the respectability and legitimacy of this protector has been questioned in all Tibetan religious traditions.

The image you try to paint of a practice that was widely accepted until the Dalai Lama ruined its reputation is false.

The point that taking refuge confers protection from spirits comes from a sutra where the Buddha says that those that take refuge cannot be harmed by humans and non-humans. Elsewhere he says that those that take refuge will not suffer hunger or starvation but will have their needs met.

To understand these teachings we have to understand whether they are definitive or provisional. Looking at history we can certainly see examples of those who have taken refuge suffering harm from others and starving to death. So, was the Buddha lying or speaking to inspire faith in his teaching?

The view that this protector could harm and kill people that had taken refuge was shared by Phabongkhapa, who said that it would cause those Gelugpas that took teachings from other traditions to “have a heart attack and suddenly die, some [see] through a variety of inauspicious signs [their] wealth, accumulated possessions and descendants disappear without leaving any trace, like a pond whose feeding river has ceased, whereas some [find it] difficult to achieve anything in successive lifetimes.”

You are free to dismiss Tai Situpa’s comments as absurd, but it would then follow that you should dismiss Phabongkhapa teachings regarding this protector on the same grounds.

642. Rodney Billman – December 16, 2008

The only reason the heads of lineages say this publicly is because if they don’t the Dalai Lama will dispatch a group of Tibetans to throw stones at their monastery.

643. Lineageholder – December 16, 2008

Dear Kagyupa,

you said



Lineageholder, there are many things to fear. you have not comprehended refuge correctly if you think there’s nothing to fear, merely having taken

refuge.

Really?? Are you a Buddhist? You don't believe that going for refuge eradicates all suffering and all fear? I think it's you that doesn't comprehend Refuge correctly. Of course, because of self-grasping, fear will arise but that's the reason for going for refuge, isn't it? My main point is, if you go for Refuge sincerely you are protected from harm by humans and non-humans, so if you believed that Dorje Shugden was an inferior spirit, you would have nothing to fear from him. This 'he who should not be named stuff' is the most superstitious piffle!

I don't care who says Dorje Shugden is not a correct object of Refuge, they're wrong, plain and simple. He's a manifestation of the Wisdom Buddha. I know through experience the benefits of relying upon this Buddha, you don't. Certainly the words of Lamas from other traditions (some of whom clearly have an axe to grind against Gelugpas) are not going to convince me. I'm afraid I have to go back to what I said before – you have no experience of the practice and since Tai Situ Rinpoche also has no experience of the practice, neither of you are qualified to make pronouncements. You're trying to tell me that the sky is black when I've seen that it's blue – if you haven't seen it for yourself, don't tell me I'm wrong based on someone else's words!

644. Lineageholder – December 16, 2008

Dear Dorje,

Do you know what? I really don't care if non-Gelugpas don't accept Gelugpa practices. What does that matter to me? I'm not going to give up my practice based on the words of the head of a another tradition, no matter how great their reputation is and how many titles they have.

I'd also argue that just because a view is widely held, it doesn't make it true. Almost everyone believes that worldly pleasure is real happiness, but their belief is incorrect. Based on my faith in my Gurus and Dorje Shugden that has come from investigation and experience, if everyone in this world believes that Dorje Shugden is an evil spirit, I will never change my view. I'm not going to bend with the wind: it's no good arguing that white is black, I know it's not. If everyone in this world believed that Buddha's teachings were wrong, would you agree with them and give up your practice? Only a foolish person would do this.

It's like this: you have a belief, based on the words of some people that Dorje Shugden is an evil spirit. I have experience that he's a Buddha, so what could you do to convince me otherwise?

On your point about someone going for Refuge and starving to death, I know stories of people who looked like they were going to starve and when they gave up their self-cherishing and went for Refuge, they were protected and didn't starve. I'm a Buddhist – I KNOW that going for Refuge to the Three Jewels eradicates all suffering and all fear. You don't believe this? I'm amazed.

645. Dorje – December 16, 2008

“The only reason the heads of lineages say this publicly is because if they don't the Dalai Lama will dispatch a group of Tibetans to throw stones at their monastery.”

This is simply not true. Nyingmapas and Kagyupas especially have opposed this practice and seen it as harmful since it was first propagated by Phabongkhapa, precisely because it was used by those that oppressed them.

The Nyingma and Kagyu schools have specific practices to reduce the harmful influence of what they see as this evil spirit. Both schools have suffered persecution at the hands of the Gelug hegemony and their Mongol backers.

Sakyapas have also widely condemned the Gelugpa version of this spread by Phabongkhapa. I quoted Jamyang Khyentse Chokyi Lodro earlier, but also the Sakya scholar T.G Dhongthog Rinpoche has written a few books on the subject of why this practice is bad.

The opposition to this protector predates anything the Dalai Lama has said about it.

646. Dorje – December 16, 2008

“It’s like this: you have a belief, based on the words of some people that Dorje Shugden is an evil spirit. I have experience that he’s a Buddha, so what could you do to convince me otherwise?”

As quoted above, Phabongkhapa said that this protector killed people. Buddhas don’t tend to murder people. By Phabongkhapa’s reasoning, Tsongkhapa should have been killed for taking teachings from Sakya, Nyingma and Kagyu lamas.

It seems we have come to the crux of your argument. You believe this protector is a Buddha because of your own personal experience of worshipping it. This is fine, assuming you are on one of the higher bodhisattva bhumis or at least on the path of seeing, but if you have not yet reached that level, your argument becomes problematic. We are in samsara and samsara is marked by delusion. Beings are open to all sorts of delusion and their subjective experience cannot be trusted. Many people hold beliefs they feel are confirmed by their personal experience, this does not make them true.

Supposing for a moment that the object of your worship is actually a harmful spirit. How would you know? Would it tell you so? Would it make you feel bad and unhappy, or would it help increase your confidence and give you dreams, visions and experiences that you feel could only come from a Buddha?

Some people marry the person that later kills them, based on their feelings and personal experience of the person. Is it not feasible that a powerful spirit could also have people fall in love and become proudly devoted to it?

Regarding the benefits of taking refuge, I believe that the Buddha shows us the way, the rest is up to us. No doubt, some people have experienced good karma ripening at times of danger, but the number of monks and nuns that starved to death in the Cambodian famine or were butchered by the Chinese invaders in Tibet suggests refuge is not a universal defence from physical harm, unless we dismiss those that were killed as lacking in refuge. And if we do that, how can we assume that we are somehow better?

647. Brian – December 16, 2008

Lineageholder; A true buddha is way beyond the network of concepts, it may be exciting to think you have encountered one in a mundane place like a supermarket or bus station or that you are well on the way to practically becoming one yourself, but that experience is exceedingly rare and subtle, its much more likely you experienced a series of mundane mental event well within the realm of samsara.

648. Tenzin Peljor – December 16, 2008

Thanks to Dorje and Kagyuepa for clarification.

For me as an ex-NKT the problem lies straight within NKT and its root in 'Gelugpa fundamentalism'.

My understanding is that the organisation functions a bit like a narcissist.

As the mirror to reflect again and again the own prettiness and purity functions the complete self-referential system of the organisation's literature – the 22 books of GKG* – which is seen by the members as 'extremely pure' and unflinching. This includes that of what "Geshe-la said" is the truth, everything else is untrue or can be ignored.

*(The 22 books are praised by the organisation as the first presentation of the complete Buddhist Path to Enlightenment available in any Western language.)

The mirror for the own reflection has been expanded now to numerous new truth-websites and truth-blogs with truth-bloggers. And when Al Jazeera or France 24 TV exaggerate events and support the own thinking this is praised as "the truth". — As long as the members see the own views or prettiness reflected then this is "the truth" and one is happy, and as soon as someone opposes that self-image, this person is denounced as a liar, hypocrite or a stupid follower of the Dalai Lama 'who has too much blind devotion'.

I think, the foundation of a self-centred attitude which is based on a feeling of supremeness and uniqueness was laid when NKT was founded and has its root in the schism from FPMT and in the thinking of its founder. It is also strongly related to the 'Gelug fundamentalism' heritage which was exported to the West by some Gelug teachers.

While researchers (like Bluck, Kay, Prohl) refer to the foundation of NKT as a schismatic event, (which is according to Kay "rooted in conflict and schism") NKT literature ignores this poisonous root and uses euphemisms to announce the events as:



"a wonderful development in the history of the Buddhadharma."

The former NKT secretary Belither states:



Through the kind efforts and pure wishes of our Venerable Teacher, Geshe Kelsang Gyatso, the sun of Je Tsongkhapa's Kadam Dharma, having risen from behind the Eastern Snow Mountains, now radiates to many countries throughout the world.

Through the pure thoughts and actions of Kadampa Buddhists, now and in the future, may the teachings, example and blessings of the Buddha and Je Tsongkhapa continue to remain and flourish for the greater good and happiness of all beings.

The first successor of GKG, Neil Elliot / Gen Thubten referred in the NKT magazine Full Moon to GKG as the Third Buddha, because



“he has restored the essential purity of Buddha’s doctrine and shown how to practice it in extremely impure times.”

At the same time NKT leadership didn’t get tired to announce again and again how degenerated the Gelug school or Tibetan Buddhism would be, to establish itself as more supreme and more pure to its followers and newbies. (This is usually called “to praise oneself while criticizing others” – to do this based on attachment to respect, gain and praise is the very first root downfall for a Bodhisattva.). For this approach different concepts were applied like that of “mixing Dharma with politics” or “practising purely” without “mixing the Dharma” with that of other traditions (non-NKT teachings or teachings not given by GKG and his devotees).

To establish the supremacy of NKT the “first fully qualified Tantric Teacher in the West” (NKT literature about GKG’s successor Gen Thubten / Neil Elliot) claimed:



“So therefore, this I would like to say, when Geshe Kelsang says that he established the New Kadampa Tradition so as to preserve and protect the Dharma, that was transmitted from the Wisdom Buddha Manjushri to Je Tsongkhapa, this is what he is talking about, the Mahamudra. This is the actual inner practice of the New Kadampa Tradition, the only practice of the New Kadampa Tradition. And we can say these days, previously you could find the practice of the Mahamudra outside this Tradition; other Traditions held this practice. But these days we can say definitely it doesn’t exist outside of our Tradition. Only this Tradition holds the lineage, the pure lineage, of the Vajrayana Mahamudra. So this is what we need to preserve, this is what we need to protect. Geshe-la has carried this entire lineage.....”

Although the organisation has leaned to keep this kind of thinking about the own supremacy more secret, I think the founding views of NKT are still there but difficult to recognize for newcomers or outsiders.

As more as one perceives oneself as supreme, the more aggressively one will attack those opposing the own supremacy.

However for his followers, in his teachings these views of the own purity and the degeneration of others (especially the own roots, the Gelug school) can still be detected. In 1999 GKG explained in his talk about his NKT ordination:



Nowadays the practice of the Vinaya has almost died out, not only the Vinaya but Buddhism in general is degenerating, including the Tibetan Gelug tradition. I am not the only one who says this, many other Lamas have said the same. Over two hundred years ago a Gelugpa lama called Gungtang Jampelyang wrote a praise to Lama Tsongkhapa in which he said 'Now, although the Ganden doctrine is increasing materially, its practice is seriously degenerating. This makes me very sad.' Every year it is degenerating and becoming weaker, while political activities are increasing. This is very sad.

However here in the west we are very fortunate. For us this is not a degenerate but an increasing time. During an increasing time the Dharma is flourishing, it is very easy to gain realizations, and there are many pure practitioners and realized beings. When Buddhadharma first began to flourish there were many realized beings, both Yogis and Yoginis. Then gradually they became less and less common, until now it is very rare to find a pure practitioner.

From the pov of the principle of the elder, while the Tibetan Buddhists have to respect the Theravada Buddhists and the schools elder than Tibetan Buddhism, like those from China, Sri Lanka etc., the Gelugpas would do good if they respect the elder schools, especially their practitioners like the Nyingmapas, Sakyapas, and Kagyupas. Showing disrespect to them is against the spirit of the Dharma. Moreover the Gelugs owe almost everything to them.

With respect to the Westerners, we the younger to those elder from the Buddhist countries, should respect them and learn from them, like the Western Theravada followers do it.

With respect to NKT, NKT is the newest and most recent Buddhist movement, they should be humble and show respect to all other Buddhist schools and their representatives, like HHDL, Tai Situ Rinpoche, HH Sakya Trizin etc.; and especially to the own root the Gelugpas who them owe everything. Sadly NKT leadership and its food soldiers show one of the most disrespectful and noisiest behaviour of all the Buddhist schools. The criticism towards this "Ultra-Ego" I think is quite appropriate. If it will help is another question.

However, from the pov of compassion, I think it is important to put also GKG into perspective. He grew up in a rather fundamentalist and extreme situation within the Gelug school and the situation in exile.

When the 13th Dalai Lama died the Gelug purist were successful to gain more power. Pabongkha broke his promise towards the 13th Dalai Lama to stop propagating Shugden (strongly beloved especially among the aristocrats) and could increase the power of the most conservative

Gelugpas.

As the Dharma was used to justify and increase power, it is difficult to differentiate for Westerners what is what. The claim by the Gelug purists they would “not mix dharma with politics” is for me nothing else than politics itself.

However, GKG grew up in a certain environment, later pushed by naive Western followers to be the third Buddha himself, all these things have an impact and will result in effects.

649. Lineageholder – December 16, 2008

Dear Tenzin,

What did the Dalai Lama say? He doesn't disrespect his root Guru, Trijang Rinpoche, he simply says that respect to Dorje Shugden, he was wrong.

I can say the same then. I respect the Teachers, students, teachings, activities and realizations of all schools of Buddhism, but I can say that if one of them says that Dorje Shugden is not a Buddha, they are wrong.

As much as many of you might like to dismiss my experience of Dorje Shugden as a delusion, you can't because I alone know what I've experienced. I'm nothing special, but all detractors are like mara at the moment of enlightenment saying to Buddha “what gives you the right to be enlightened?”. Having tried in every way to de-rail Buddha from his task, mara left doubt to last of all.

I have no doubt about Dorje Shugden, so that won't work. As Buddha touched the earth, asking it to bear witness to the causes he had created for enlightenment, I touch the truth of my experience which comes from virtue, not from delusion. Through the blessings of my Gurus, I've had the good fortune to have that experience.

Anyone who has never experienced Dorje Shugden practice is just like a parrot of the Dalai Lama squawking “Dorje Shugden is bad!”. They are the people who have never tasted chocolate, yet regard themselves as confectionery experts.

Get some experience and then tell me I'm wrong.

650. Lineageholder – December 16, 2008

Dear Tenzin Peljor,

Where will disparaging the words of your Guru get you? Please tell me where the faults lie in Geshe Kelsang's books. If you think you can prove that they are not Buddhadharma and not Je Tsongkhapa's teaching, go ahead. They are mainstream Gelugpa teachings, albeit with a different presentation.

Do you regard the books containing the Sutras and Tantras as a 'self-referential system?' They are the works of one Teacher as well.

Was the development of the Gelugpa tradition of Je Tsongkhapa a schismatic event? No, it was a re-presentation and clarification of previous teachings for the benefit of the people of those times in Tibet. So it is with the NKT, it's simply a re-presentation and clarification of

Buddha's teachings, based on Je Tsongkhapa's commentaries, for the benefit of beings living today.

If you criticise Geshe Kelsang and the NKT, you have to criticise Je Tsongkhapa and what he did, for their actions have the same meaning. Like NKT, Je Tsongkhapa also had problems with the jealousy of traditions existing at that time. It's said that it took a hundred years for that jealousy and sectarianism to die down.

When you are going to get it into your head that Buddhadharma is not some kind of competition, with traditions scrabbling for devotees? NKT is for those who have the karma for NKT, Tibetan Buddhism is for those who have karma for Tibetan Buddhism. There's no need for jealousy, Tenzin P. Live and let live.

651. Tenzin Peljor – December 16, 2008

mhm.

to denounce the Dalai Lama as a "saffron robed muslim", "who is evil and cruel", a "liar", "hypocrite" who "has stolen the teachings from Trijang Rinpoche" and is "deceiving the world to be a holy being" is not only libel and wrong, it is also very different from the approach HHDL holds with respect to Shugden and its propagators.

HHDL not only states



"I am of the opinion that Phabongkha and Trijang Rinpoche's promotion of the worship of Dholgyal was a mistake. But their worship represents merely a fraction of what they did in their lives. Their contributions in the areas of Stages of the Path, Mind Training and Tantra teachings were considerable. Their contribution in these areas was unquestionable and in no way invalidated by involvement with Dholgyal... My approach to this issue (i.e. differing on one point, whilst retaining respect for the person in question) is completely in line with how such great beings from the past have acted."

HHDL really lives this.

Slandorous, depreciating statements as issued by the NKT/GKG/WSS and its food soldiers against the Dalai Lama can't be found by him.

The motive to "expose the hypocrisy of the Dalai Lama" (see WSS website) is also no Dharma practice or proper motivation of a Buddhist.

With respect to experience: I had 6 1/2 years experience with Shugden and its propagators, I found what has been said by opponents as being true, especially as a Nyingma lama summed it: "first you have many disciples, then many money, then many problems". Demons can appear as Buddha's and can bring success to the practitioner until his ego is getting bigger and bigger and he/she thinks to be something very special. This trick is one way how demons work. You can find this in a text by Patrul Rinpoche.

GKG and Je Tsongkhapa and their writings are not the same for me in

any way – NKT just claims it would be the same. For me they are not.

As NKTees are encouraged only to study GKG's books, and to follow only his teachings, how can they really compare to be able to judge this? It is like a frog in the well who gets visit from a frog living near the ocean. The frog in the well won't understand the ocean as long as he stays in his well and believes there would and can't be any difference between his beloved well and the ocean.

So if I criticize NKT/GKG's approach and claims I do not criticize Je Tsongkhapa, because for me they are not the same entity. (I studied within and outside of NKT.)

The 22 books are a self-referential system. Every book starts with praises to GKG's extreme kindness, and advises always GKG's other books. And at the end of each book only his books are advised again and his centers and no further reading besides GKG's books is suggested. There is not even a bibliography on which origin works he has based his texts. Although GKG states the sources of quotes and states here and there that this can be found in that or that Tibetan text. In NKT there is the attitude to put down even translations of those texts as not being "authentic" because either the author is an academic or has no pure lineage or another lineage (no member of NKT) or there is a dedication to the long life of HHDL, like in the Lam Rim Chen Mo, so it is not authentic or better not to be read.

So at the end the devoted NKT follower, who wishes to keep NKT's "essential purity" is caught in this total self-referential system of GKG's 22 books, backed up by wrong teachings of a bodhisattva vow, which claims it would violate the Bodhisattva ethics when "Preferring to rely on books, rather than to rely on our spiritual guide", a commentary which is plain wrong.

The books of my non-NKT teachers start instead with expression of gratitude by the author to their teachers, not with devotional praise of his students to push up the author. Also they include in general clearly from which origin text they derive and has further readings they advise texts also by other authors.

I think, it speaks for itself that, besides about 5-10 pages, there is no origin work of Je Tsongkhapa, Atisha, Nagarjuna, Asanga/Maitreya available in NKT. It appears funny for me to hear the claim of NKT that these 22 books would present the entire and complete path to enlightenment. When GKG had only 15-18 books they also were announced as the entire and complete path to enlightenment, it follows it became more complete by the additional 4 books or were it already complete with three of his books?

With respect to competition and jealousy, I am not competitive to NKT or you or GKG in any way. I think this is a mere projection.

People who are convinced to be special usually interpret criticism as the jealousy of others, because they are so supreme and have so many amazing qualities, the other person can only be jealous of them.

"Live and let live"?

mhm, sounds good, but why do you not practice this with respect to the freedom of the Tibetan monastic communities to ban harmful 'spirit worship' from their places?

652. Tenzin Peljor – December 16, 2008

Dear Lineageholder, you've asked, "Please tell me where the faults lie in Geshe Kelsang's books."

see here:

http://www.amazon.com/gp/cdp/member-reviews/A255G3TT5J4Y07/ref=cm_pdp_rev_all?ie=UTF8&sort_by=MostRecentReview

and such claims by GKG:

Statements by Geshe Kelsang Gyatso which probably invite a narrow-minded perspective and blind faith include:



"Experience shows that realizations come from deep, unchanging faith, and that this faith comes as a result of following one tradition purely – relying upon one Teacher, practising only his teachings, and following his Dharma Protector. If we mix traditions many obstacles arise and it takes a long time for us to attain realizations." [17]

According to Geshe Kelsang spiritual success is based on



"unwavering faith and confidence" and "it is essential to eliminate those doubts that interfere with the development of pure faith." [18] Faith he explains is "a naturally virtuous mind that functions mainly to oppose the perception of faults in its observed object." [19] "In particular, our ability to rely completely upon our spiritual guide depends upon having faith based on conviction that our spiritual guide is a buddha." [20] and "We should be like a wise blind person who relies totally upon one trusted guide instead of attempting to follow a number of people at once." [21]



Regarding sectarianism he states:



"It is mixing different religious traditions that causes sectarianism" [22], and he discourages the reader of doing so, stating "studying non-

religious subjects is less of an obstacle to our spiritual progress than studying religions of different traditions.”[22]

“The practices taught by one teacher will differ from those taught by another, and if we try to combine them we will become confused, develop doubts, and lose direction.”[23]

“The ugly, unfortunate result of not understanding pure Dharma and of following misleading teachings that pretend to be pure Dharma is sectarianism. This is one of the greatest hindrances to the flourishing of Dharma, especially in the West. Anything that gives

rise to such
an evil,
destructive
mind
should be
eliminated
as quickly
and as
thoroughly
as
possible.”[24]

If you know Je Tsongkhapa’s biography a little bit, and his teachings on relying on a teacher, the qualities a student should possess and Je Tsongkhapa’s commentary on Guru devotion, it becomes obvious that there is a huge difference between Je Tsongkhapa and Geshe Kelsang Gyatso.

It becomes also obvious that HHDL is far more close and in accordance with the teachings and approach of Je Tsongkhapa than Geshe Kelsang Gyatso.

[17] Kelsang Gyatso: Great Treasury of Merit: A Commentary to the Practice of Offering to the Spiritual Guide, 1992, p 31

[18] Kelsang Gyatso: Understanding the Mind, 1993, p 75

[19] Kelsang Gyatso: Joyful Path of Good Fortune, 1990, p 107

[20] Kelsang Gyatso: Joyful Path of Good Fortune, 1990, p 106

[21] Kelsang Gyatso: Guide to Dakini Land: The Highest Yoga Tantra Practice of Buddha Vajrayogini, 1996: p 18

[22] Kelsang Gyatso, Understanding the Mind, 1993, p 167

[23] Kelsang Gyatso, Understanding the Mind, 1993, p 166

[24] Kelsang, Clear Light of

653. Tenzin Peljor – December 16, 2008

oops my formatting failed, here again...

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see here:

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Statements by Geshe Kelsang Gyatso which probably invite a narrow-minded perspective and blind faith include:



"Experience shows that realizations come from deep, unchanging faith, and that this faith comes as a result of following one tradition purely – relying upon one Teacher, practising only his teachings, and following his Dharma Protector. If we mix traditions many obstacles arise and it takes a long time for us to attain realizations." [17]

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"unwavering faith and confidence" and "it is essential to eliminate those doubts that interfere with the development of pure faith." [18] Faith he explains is "a naturally virtuous mind that functions mainly to oppose the perception of faults in its observed object." [19] "In particular, our ability to rely completely upon our spiritual guide depends upon having faith based on conviction that our spiritual guide is a buddha." [20] and "We should be like a wise blind person who relies totally upon one trusted guide instead of attempting to follow a number of people at once." [21]

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"It is mixing different religious traditions that causes sectarianism" [22], and he discourages the reader of doing so, stating "studying non-religious subjects is less of an obstacle to our spiritual progress than studying religions of different traditions." [22] "The practices taught by one teacher will differ from those taught by another, and if we try to combine them we will become confused, develop doubts, and lose direction." [23] "The ugly,

unfortunate result of not understanding pure Dharma and of following misleading teachings that pretend to be pure Dharma is sectarianism. This is one of the greatest hindrances to the flourishing of Dharma, especially in the West. Anything that gives rise to such an evil, destructive mind should be eliminated as quickly and as thoroughly as possible.”[24]

If you know Je Tsongkhapa’s biography a little bit, and his teachings on relying on a teacher, the qualities a student should possess and Je Tsongkhapa’s commentary on Guru devotion, it becomes obvious that there is a huge difference between Je Tsongkhapa and Geshe Kelsang Gyatso.

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[19] Kelsang Gyatso: Joyful Path of Good Fortune, 1990, p 107

[20] Kelsang Gyatso: Joyful Path of Good Fortune, 1990, p 106

[21] Kelsang Gyatso: Guide to Dakini Land: The Highest Yoga Tantra Practice of Buddha Vajrayogini, 1996: p 18

[22] Kelsang Gyatso, Understanding the Mind, 1993, p 167

[23] Kelsang Gyatso, Understanding the Mind, 1993, p 166

[24] Kelsang, Clear Light of Bliss, 1982, p 154

654. Kagyupa – December 16, 2008

Those of us who’ve practiced for any extended period will agree, I think, that one’s Gurus always advise that talking about one’s experiences, etc., is not really “appropriate.” In fact, it’s often detrimental to one’s practice to discuss such things publically. In the Vajrayana traditions of Tibet, such things are usually only “laid bare” at very special points, or in secret writings, etc.

Lineageholder, however, feels that he’s had some “special experience” or realization with respect to his so-called “protector” and he trumpets it here, on this forum, and for the express purpose of proving his argument. In fact, he’s now stated that this experience of his is the prime factor in his argument! In other words, his own experience (as well, we assume, as the words of his Guru and his Guru’s followers), trumps the documented historical record and the vast corpus of material antithetical to his view.

You can’t really argue this, in the same way that you can’t argue faith with Evangelical Christians.

655. Lineageholder – December 16, 2008

Dear Tenzin P,



Slanderous, depreciating statements as issued by the NKT/GKG/WSS and its food soldiers against the Dalai Lama can't be found by him.

Yes they can, but there aren't many because the DL likes to make the bullets and get other people to fire them. His common tactic is to stay in the background and allow other people to give his message – like Sera Monastery's expulsion letter for example, or Robert Thurman's criticisms of Dorje Shugden practitioners. The extremely negative tone of the 1998 Newsweek article 'Cult Mystery' can have only one source, but those words are not attributed directly to the DL – they can be attributed to Thurman or Clifton but not the DL. He's very clever – he always puts himself in a position where if he needs to deny something, he can, although his negative propaganda against Shugden practitioners has been well documented recently by France 24 and Al Jazeera, where he says:



Shugden followers have resorted to killing and beating people. They start fires. And tell endless lies. This is how the Shugden believe. It is not good.

This is slander and deprecation. This is not how the Shugden believe at all.

Then you say:



The motive to “expose the hypocrisy of the Dalai Lama” (see WSS website) is also no Dharma practice or proper motivation of a Buddhist.
(/blockquote>

If someone is destroying the Buddhadharma, then out of compassion for others it is a Dharma practice to expose their hypocrisy. The Dalai Lama himself said so. In the article 'Shaping the Future', documenting a meeting between the Dalai Lama and Western Dharma teachers, he himself said:



When there is incontrovertible evidence of wrong-doing, then it is one's responsibility to take action. Make voice! Give warning! We no longer tolerate!”

There is incontrovertible evidence of wrong doing (causing a schism in the Sangha, one of the five heinous actions) so it is WSS's duty to take action.

I'm sorry that your six and a half years of Shugden practice didn't yield any thing other than doubts.

Obviously, it wasn't for you.

656. Lineageholder – December 16, 2008

Dear Kagyupa,

My point in mentioning my own experience was that you are criticising something you don't have any experience of, not that I'm special or having blinding spiritual experiences. Surely the ultimate test of any spiritual practice is that it gives the results that it says it will? My small experience is testimony to that. I have never been deceived by my Gurus or by the practice.

Those who criticise the practice of Dorje Shugden are refuted by many different approaches such as:

1. Historical information
2. Logic and reasoning
3. Scriptural references
4. Personal experience of practitioners

and maybe other things I haven't thought of. On the other hand, it seems to me that the Dalai Lama's reasons for banning the practice are contrary to history, logic, scripture and experience.

657. Lineageholder – December 16, 2008

Dear Tenzin Peljor,

Where, in Geshe Kelsang's books does it say we should be narrow or develop blind faith? You can practice a selection of teachings deeply, or you can read lots of different teachings and gain no real experience of any of them. What Geshe Kelsang is advocating is deeply practising lamrim because when you gain experience of lamrim, you gain experience of all Buddha's teachings. By focusing on the 'narrow' as you put it, your experience becomes vast.

When Venerable Atisha was in Tibet, he said something like "you Tibetan Buddhists practice hundreds of Deities and do not receive the attainments of even one, whereas we India Buddhists practice one Deity and receive the attainments of hundreds"

Faith is explained very clearly in Joyful Path, Transform Your Life and Understanding the Mind and is obviously the result of contemplation, meditation and experience, not blind belief. Nowhere in his books does Geshe Kelsang advocate just believing something because we're told to. Developing deep faith in the Spiritual Guide for example comes gradually as a result of many years of contemplating and meditating on correct reasons, not a snap decision.

On the other hand, I find your unswerving faith in the Dalai Lama, despite the fact that he's caused a schism in the Sangha and is persecuting spiritual practitioners to be blind and in defiance all logic. Your summation of the Dalai Lama's good qualities is admirable, but we can see that he doesn't live up to them. I'm sure if you really contemplated his actions and example against what you believe about him, you would see there's something seriously inconsistent, but that's a matter for you, not me. Such blind belief is not possible when you practise correctly.

I'm puzzled by the inconsistencies you seem to see in Je Tsongkhapa's teachings and Geshe Kelsang's. Can you quote directly from Tsongkhapa where his view differs from those given in Geshe Kelsang's books? You haven't given any concrete examples, just general criticism. Furthermore, such criticism is unique to you. I haven't seen anyone else who has knowledge and experience of Dharma criticizing Geshe Kelsang's books – in fact, they are used by a number of Tibetan teachers.

658. Lineageholder – December 16, 2008

Dear Tenzin Peljor,

Firstly, I'd like to apologise with reference to my comments about your faith in the Dalai Lama. It's your choice who your Teacher is of course and it's none of my business who you develop faith in.

I've been thinking about what you said about a 'self-referential system'. There is no valid Buddhist self-referential system except Buddha Shakyamuni and Conqueror Vajradhara's teachings. Even these are not truly self-referential because they are the teachings of the Buddhas of the three times and the ten directions and not their own ideas.

Similarly, Geshe Kelsang's books do not contain his own ideas but they do contain many, many scriptural citations from great Buddhist writers such as Nagarjuna, Chandrakirti, Milarepa, Shantideva, Atisha to name just a few in the context of mainstream Buddhist teachings. All of these teachings are traceable to the Buddhist sutras and tantras, so how are Geshe Kelsang's books 'self-referential'?

You are correct when you say some of Geshe Kelsang's books contain some praise of his achievements at the beginning, but this is not unusual. I've read other Buddhist books that have been edited by someone other than the author and they always praise the author of the book – for example in the book 'The Yogic Deeds of Bodhisattvas' by Geshe Sonam Rinchen, which is a commentary to Aryadeva's four hundred, Ruth Sonam praises Geshe Sonam Rinchen for his good qualities. It's common for students to do this, no?

Also, I think that Geshe Kelsang is worthy of praise because only he has produced such a comprehensive and internally consistent presentation of the path to enlightenment for Westerners. You cannot deny this fact. Geshe Kelsang himself does not take credit for this, though. He often praises his own root and lineage Gurus. For example, he says that Joyful Path of Good Fortune is not his teaching but the teaching of Trijang Dorjechang.

As for references and further reading, you must understand that Geshe Kelsang's books are not principally written for scholars (even though some of the subjects are very scholarly – such as Understanding the Mind and Ocean of Nectar) but as practical guides and meditation manuals for those who are seeking enlightenment. They are not written for University professors but for people with little time and lots of responsibilities, such as jobs and families who want to gain Dharma realizations. It's certainly enough for me to have all the stages of the path to enlightenment explained with unparalleled clarity – I don't need references. I said that the presentation of Dharma by Geshe Kelsang was different and more suited to Westerners, and this is one way in which it is. Generally, people want to be told what to practice and how to practice. They want to know how to unmistakably enter, make progress

and complete the path to enlightenment. If the presentation isn't academic enough for you, there are plenty that are, so try them – but don't criticize the books for being practical!

As for 'further reading', you'd have to read every book you recommend in order to ensure that it was genuine and had no mistakes in order to be able to recommend it. Also, generally, people don't need help in finding new books to read! You've only got to look at a website selling Buddhist books to see that there are hundreds and everyone wants to read 'the latest thing' that everyone else recommends, which is fine, but depth and not breadth is a better approach I feel. Everyone has choice though. I think it best not to criticize other people's choices just because they don't suit you.

659. Tenzin Peljor – December 16, 2008

Dear LH, some points to your last posts.

There are a lot of differences between the foundation of NKT and what later formed the Gelugpas and GKG/Je Tsongkhapa.

A short list:

- Je Tsongkhapa is and was respected in all Tibetan schools (he is also in my Kaygue refuge tree) – this is not true for GKG
- Je Tsongkhapa was so brilliant that even his teachers became his students – GKG has only Western students who in general didn't study Buddhism before following NKT and his "fully qualified" successors failed even in his very presence...
- While Je Tsongkhapa clarified the teachings and had many teachers from all Tibetan Buddhist schools, GKG interprets the teachings in a way that all his followers become solely dependent on him, his 22 books, and his NKT and its centers
- Je Tsongkhapa emphasised the Vinaya, GKG has abandoned the Vinaya
- Je Tsongkhapa emphasised that Tantric Teachings are restricted to only learned monastics who have a proper foundation – NKT advises even for newcomers his Vajrayogini or Heruka initiations (as soon as they took it, they are taught, "now Geshe-la is your root Guru" and "if you leave your root guru, you will go to hell" (of course a bit more skilful than I state but in that way)
- Je Tsongkhapa was prophesied by the Buddha, GKG not 😊

The list can be continued if wished.

With respect to

The quote from Al Jazeera and France 24 TV by HHDL:

"Shugden followers have resorted to killing and beating people. They start fires. And tell endless lies. This is how the Shugden believe. It is not good."

1. He does not speak about Trijang Rinpoche in that context.
2. Why did Interpol issue wanted notices for Shugden followers when they are not accused of having killed the scholar Ven. Lobsang Gyatso and two other monks?
3. It has been reported different times that Shugden followers have beaten up others and fanatical Shugden groups even posted posters with death threats against the Dalai Lama
4. that Shugden followers have forcefully destroyed Nyingma

monasteries and destroyed statues of Padmasambhava and converted them to Nyingma monasteries, can be found in different 3rd party academic research (Samuel has been quoted here already in that context) but also e.g. in the biography of Chagdug Tulku “Lord of the Dance” this can be found

5. That Shugden followers lie without shame seems to be quite obvious (although I restrain to speak from lies, rather I use the phrase “spreading untruths”), just the fake claim that the 5th Dalai Lama would have written a prayer of self-correction to Shugden is not true

6. Some of them are so aggressive that even their icon H.E. Trijang Chogtrul Rinpoche had to escape from them to USA. According to journalist Bultrini:



“In a dramatic letter and in an interview on the Tibetan radio station in Dharamsala, he (Trijang Chogtrul Rinpoche) announced his abandonment of his monastic robes in order to become ‘an ordinary person’. Shocked by a series of still murky events, the gravest of which was the attempted murder of his former personal assistant by members of the cult, the young Trijang explained he had no intention of becoming a banner or symbol of the pro-Shugden movement (albeit continuing to do its practice) against the Dalai Lama, who was his disciple in his previous incarnation.”

The problem with NKT leadership and its closest devotees – and some of the Shugden followers – is their fundamentalism; they can just only accept their own version of history and events and accuse everybody who opposes them as liars. By this they deceive themselves by having only a fraction of the full image and finally believe that those correcting them or opposing them are wrong and lie.

Another problem I see is that NKT’s leadership and the closest devotees seem to think they are the only and last true possessor of “the truth” and based on the own narrow-mindedness, bias and fragmented knowledge they judge those who have a broad mind and vast knowledge, like HHDL or academics, which they can’t comprehend as hypocrites, liars or as being biased or what else is suited to disparage them.

All this is very different from a statement by HHDL about the destructive actions of Shugden followers, which are verifiable and can be found also in records of Tibetan Buddhist history by 3rd party academic sources.

I know that GKG and NKT believes that HHDL destroys the Buddhadharma, but actual he is preserving the Buddhadharma by pointing out what practice is not a Buddhist practice or a proper object of refuge. His opinion in that is shared by the vast majority of Gelug and non-Gelug masters and Tibetan Buddhists. Only a very small fraction of Gelugpas disagree with him. And this disagreement does not justify slander like that what I’ve quoted – libel, exaggerations, untruths, spins which has been spread via NKT/WSS all over the world including to news magazines, TV stations, youtube and and and...

With respect to doctrinal disputes about the differenced between

GKG/NKT and the Gelug school/Je Tsongkhapa as addressed in your last post #657. I will think about if I go into details or not and if there is a use in doing this. In general I am inclined to suggest to receive teachings about Je Tsongkhapa's text e.g. from Geshe Kelsang's own teacher, Geshe Lhundup Sopa in the USA, and find out the differences yourself.

If you can not see the differences in the Guru approach of GKG and Je Tsongkhapa even after I gave quotes and referred to a passage in the Lam Rim Chen Mo, as well as on some points I made in my Amazon reviews, I wonder what more work will bring. I gave my hints already.

Keep you chin up!

660. Lineageholder – December 16, 2008

Dear Tenzin,

I asked you to prove that, scripturally, Geshe Kelsang's books are divergent from Tsongkhapa's teachings. You didn't give me any practical examples, just a list of vague criticisms of Geshe Kelsang where you compare him unfavourably to Je Tsongkhapa. Of course, there are two sides to every story and I could show that they have more in common than you think.

I asked you to quote from Tsongkhapa's teachings to prove your assertion, otherwise it's vague and unjustified. 'Just go and receive teachings from Geshe Sopa and see for yourself' doesn't do it.

You can just use Lamrim Chenmo if you want, but if you don't want to take the time to do it (or can't!) don't make vague accusations without evidence to back it up otherwise people will assume that you can't prove your case. I personally believe you don't have any such evidence.

661. Tenzin Peljor – December 17, 2008

"Furthermore, such criticism is unique to you. I haven't seen anyone else who has knowledge and experience of Dharma criticizing Geshe Kelsang's books – in fact, they are used by a number of Tibetan teachers."

Yes, the first point is true. It looks like I am the only one who criticizes some of GKG's books or who found a fault like that with the Bodhisattva vow.

I met two Gelug teachers who see no problem for their students to use them. But both never were a part of NKT and know how this set of teachings is functioning for the mind and how the mind is more and more bound to NKT/GKG and more and more separated from the Gelug school and Tibetan Buddhism or how they increase sectarianism and pride.

Although these two Gelug teachers do not perceive GKG as a reliable teacher, they said their students can use his texts. I have my doubts with this approach, because as shown, his views are well expressed in his books and the setting of NKT and the books of GKG function – according to my own experience and investigation, also based on the reports and talks with other former members – rather like "brainwashing", not as a path to free the mind from the mind-poisons.

Someone stated in an anonymous interview "if you follow NKT you loose

more and more your freedom and this is the opposite of what Buddha has taught.” this lost of freedom is based on GKG’s teachings and this includes his books.

Of course it depends also upon the person what benefit or demerit he gains by reading the books.

Can you proof your claim that “in fact, they are used by an number of Tibetan teachers.”? I never met one. The knowledge of Tibetan teachers is far more broad, deep and vast than what GKG offers. I wonder who may use his books? I never heard even an account of such an instance.

A well-known Western Gelug teacher and scholar rather holds the position that the NKT presentation is very superficial and is not able to present the depths of vastness of Buddhism. A view I share.

662. Lineageholder – December 17, 2008

Dear TP,

If the Gelugpa teachers you are talking about don’t regard Geshe Kelsang as a reliable Teacher, why would they let their students use his books? What you say doesn’t make any sense.

All this stuff about ‘brainwashing’ is rubbish. People have freedom to study or not to study Geshe Kelsang’s books but to claim that people get ‘brainwashed’? It sounds irrational. I’ve got complete choice over what I read and I live in an NKT Center. I choose Geshe Kelsang’s books because they are deep, clear and practical. You saying that Geshe Kelsang’s presentation of Dharma is superficial reminds me of Gelugpa ‘scholars’ who used to look down on those who practised lamrim, thinking that it was ‘Dharma for simpletons’

There is nothing deeper and more profound than lamrim. A word of warning to the scholars: don’t look down on the Three Principal Aspects of the Path in favour of studying ‘Commentary to Valid Cognition’ or Abhisamayalamkara because it won’t do you any good at all. Dharma is about changing your mind, not intellectual knowledge.

Okay, so here we are again: what depths and vastness of Buddhism does Geshe Kelsang’s presentation miss out? Give me some practical examples and explain how that knowledge is needed to attain enlightenment.

663. harry is a gandul – December 17, 2008

Hello Tenzin,

“Can you proof your claim that “in fact, they are used by an number of Tibetan teachers.”? I never met one. The knowledge of Tibetan teachers is far more broad, deep and vast than what GKG offers. I wonder who may use his books? I never heard even an account of such an instance.”

I have met a Geshe (Lharampa) who said that in his monastery KG’s books were studied. This was about 4 years ago when i lived in Keajraland Retreat Centre in Granada, Spain. He had been invited by a non-NKT group to give teachings nearby, and he payed Keajraland a visit. He highly praised KG’s books and said he believed KG to be a manifestation of Je Tsongkhapa.

Unfortunately I cannot name him, as he asked us to please keep his visit

quiet.

I have tried to retell this account roughly as i remember it. I cannot remember the Geshe's exact words so i hope that you can simply trust me on this. I believe this was the meaning of his words. Of course, the old resident teacher (who was there) may be able to provide a more accurate account, if mine is deemed untrustworthy.

664. Tenzin Peljor – December 17, 2008

Another example of putting down the Gelug school (and Tibetan Buddhism) while praising the own NKT can be found in GKG's ordination talk from 1999 from which I already quoted, I just found this:



If we followed the example of the Tibetan tradition, of degenerate times, it would be impossible for us to make any progress. The Dharma itself is of course the same but the presentation and way of practising are different.

For this reason I am always encouraging you to have confidence that you can definitely gain higher realizations and become an enlightened being. I believe this is possible.

The meaning is: the non-NKT Tibetan schools have not the unique presentation of NKT, therefore "it would be impossible for us to make any progress." (note the term "degenerate times" in that context). But if you follow my system, the NKT, you will become an enlightened being. No PR campaign could make it better... (see also my post # 648 in which I already quoted two passages from the same source. I think most will get an idea how NKT is functioning.)

Lineageholder



"I asked you to prove that, scripturally, Geshe Kelsang's books are divergent from Tsongkhapa's teachings."

I said this already and gave a link with respect to the 34th Bodhisattva vow. As wished, here the details:

The Bodhisattva Vow: A Practical Guide to Helping Others by Geshe Kelsang Gyatso page 23 states as the 34th Bodhisattva:



34 "Preferring to rely upon books rather than our Spiritual Guide"

The root of Dharma realizations is sincere reliance upon our Spiritual Guide. If we neglect this practice and prefer to acquire our understanding from books, we incur a secondary downfall.

Je Tsongkhapa's commentary on Asanga's Chapter on Ethics in the

“Bodhisattva Bhumi”, which explains the Bodhisattva vows, called “The Basic Path to Awakening” (translated by Mark Tatz), states as the 34th secondary vow of a Bodhisattva:

“Deprecating him and referring to the letter.”

Asanga: “To deliberately discount the person speaking doctrine – not sincerely conceiving of him as a spiritual adviser and a teacher – and to fail to pay respect to him with one’s body, while ridiculing him with humiliating [questions] and making sarcastic remarks with harsh words,, and referring to the literary expression in the sense of making much of it, is a defiled fault.”

Commentary by Je Tsongkhapa:

“Briefly, if the words are not good but the meaning is good he fails to rely upon the meaning, whereas if the words are good but the meaning is not he does rely upon it. Some would have it that the deprecation amounts to saying to the preacher that his teaching is only literary expression, without meaning, or that the meaning is incomprehensible—in other words, failing to enter into the spirit of the letter. This should be taken as explained earlier in the Bodhisattva Bhumi in context of the four points of reference.

Jinaputra and Samudra further gloss this as a misdeed of “disrespect for the doctrine.

These three misdeeds are explained by the new commentary as failing, respectively, in eliminating bad view, in application to study, and in service to the lama, [all] as part of collecting wholesomeness. “Makes his reference the letter” is explained as relying upon the literary expression in the sense of discounting the person who is speaking doctrine.”

Another example of GKG’s teachings which do not accord with Je Tsongkhapa are his claims in the ordination talk of 1999 and his general attitude to NKT ordination:

GKG



“Traditionally, Tibetan Buddhism follows the Vinaya Sutra, which belongs to the Hinayana tradition. Personally I find this strange. We are Mahayana Buddhists so why are we following the Vinaya – the Pratimoksha vows – of the Hinayana tradition?”

Je Tsongkhapa in the same text:

“Not training for the sake of others’ faith.”

Asanga: “The bodhisattva trains himself as do the hearers [Hinayana] – not refusing to conform by distinguishing himself from them – according to what has been legislated by the Lord as trainings in the Pratimoksa, the source work, and in other vinaya texts such as the Vibhanga that are commentaries to it, to be reprehensible by precept (which means, those [rules] not reprehensible by nature), in order to guard the thought of others.”

JTS’s comment: “He renounces whatever the hearers renounce.”

Asanga: “In order that those previously without faith may have faith, and those previously faithful may develop it further,”

JTS: “there are precepts for not drinking alcohol, abstinence from eating

at the wrong time and so forth, as well as [not] digging the soil, making a fire, etc. You must train yourself in these as do the hearers, for if you fail to do so, not only does a fault develop contradicting the pratimoksa – a misdeed also develops contradicting the bodhisattva vow.”

Asanga: “The reason for this is that the hearers, intent as they are upon their own welfare, train themselves in trainings that guard the minds of others. How much more so must the bodhisattvas, intent as they are upon the welfare of others!”

“Rejecting the hearers vehicle.”

Asanga: “To hold oneself, and espouse to others the view that ‘A bodhisattva does not listen to doctrine that is associated with the vehicle of the hearers; he should not guard the words and the sense of it, nor should he train himself sustainedly in it. There is no need to do these things’ – is a defiled fault.

JTS: “To hold the opinion that it is necessary for someone of the lesser vehicle to listen etc. to the hearers’ vehicle, but it is not necessary for the bodhisattva, does not constitute a fundamental rejection of the vehicle of the hearers. It looms especially large, however, as the seminal transgression of causing others to reject the pratimoksa.”

Asanga: “The reason that this results in transgression is that if the bodhisattva need apply himself even to tirthika treatises, what need to mention the exalted word of the Buddha?”

JTS: “To maintain that those of little familiarity with doctrine, so long as they belong to the Greater Vehicle, need not train themselves in pratimoksa, is a great pitfall that accumulates obstacles whose karmic maturation is a paucity of doctrine. This precept is the best guideline for avoiding it.”

With respect to the wrong claims on the 34th BS vow by GKG and the wrong comment, in Geshe Sönam Rinchen’s “The Bodhisattva vow” this vow is correctly explained, as it has been explained by Je Tsongkhapa and Asanga.

665. Kagyupa – December 17, 2008

[quote]I have never been deceived by my Gurus or by the practice.

Those who criticise the practice of Dorje Shugden are refuted by many different approaches such as:

1. Historical information
2. Logic and reasoning
3. Scriptural references
4. Personal experience of practitioners

and maybe other things I haven’t thought of. On the other hand, it seems to me that the Dalai Lama’s reasons for banning the practice are contrary to history, logic, scripture and experience.[/quote]

Well, I have not seen any evidence from areas 1, 2, Or 3...and the post I was referring to basically says “Personal experience trumps all.”

How do you know you have not been deceived by your gurus or your practice? Can you answer that question?

History, logic and scripture (if interpreted widely to include Tibetan commentators) time and time again refute your Shugden practice. This thread contains a great deal of historical research on the issue, as well as logical and scriptural arguments against the practice. I have not seen

any such arguments, from these three areas, supporting the practice, other than quotes from GKG's books and websites.

Seriously. You're sidestepping the issues-

666. Tenzin Peljor – December 17, 2008

BTW, I hope my last posts, especially # 664 answers also earlier claims I made and who were picked up and questioned in Lyra's post # 580.

For more on this see my comments on NKT ordination at my WSS-unlocked block.

So far.

Good insights. Keep well. 😊

667. Dorje – December 17, 2008

"Those who criticise the practice of Dorje Shugden are refuted by many different approaches such as:

1. Historical information
2. Logic and reasoning
3. Scriptural references
4. Personal experience of practitioners

and maybe other things I haven't thought of. On the other hand, it seems to me that the Dalai Lama's reasons for banning the practice are contrary to history, logic, scripture and experience."

This is not true. The position of those that oppose this practice is that it is rooted in sectarianism and sectarianism is to be rejected.

Proof that those lamas were sectarian can be found in the historical accounts of their sectarian activities, such as the forced conversion of non-gelug gompas in Kham by Phabongkhapa and his followers.

The teachings and claims made by Phabongkhapa and his followers also show their sectarianism and they themselves ally their protector to this political sectarian cause.

The claim that subjective personal experience validates this practice is meaningless unless one looks at exactly what is being experienced and what the result was. For example, can we say that Phabongkhapa became a better follower of the Buddhadharma after worshipping this protector for much of his life, or did he instead become a powerful and charismatic politician who engaged in violent purges of other followers of the Buddha?

Looking at the senior students of Kelsang Gyatso, such as Gen-la Thubten Gyatso, Gen-la Samden Gyatso and Gen Kelsang Lodro, can we say that this protector helped them in keep their practice 'pure'? These were some of the foremost western exponents of this dharma protector practice, but it seems that their dharma practice was not protected from their delusions at all.

If, having run out of historical, political and doctrinal justifications for this practice, we are forced to turn to our personal experience, these are the kinds of questions we must ask.

I do have personal experience of worshipping this protector and nothing

in that experience tells me that this is a valid dharma practice. Of course, other's experience may differ, as subjective experience is notoriously unreliable when dealing with such matters.

668. Lineageholder – December 17, 2008

Dear Kagyupa and Dorje,

To address your posts about the Protector practice, there is historical, scriptural, logical and experiential reasons why Dorje Shugden is a Buddha. I'm frankly amazed if you haven't come across logical refutations of the Dalai Lama's dodgy reasons for banning the practices such as 'it's harming my health and the cause of Tibetan independence'. There is the logical argument that if Pabongkha and Trijang were confused about what is and what is not a suitable object of refuge, the whole Gelugpa tradition is called into question and loses its validity, since its lineage Gurus are not realized.

Trijang Rinpoche also gives many logical reasons why Dorje Shugden is a Buddha in his text 'Music Delighting an Ocean of Protectors', as well as historical information (the incarnation lineage of Dorje Shugden and support from the 5th and 11th Dalai Lamas, to name just a couple of things). I'm not going to repeat all that information there, you can find it all over the internet.

Dorje has a one-track argument called 'Phabongkha was sectarian' – is that your reason for banning the practice? It's a very poor one. As I explained there are no modern day examples of sectarianism from Dorje Shugden practitioners, but there is a very BIG example of sectarianism from the Dalai Lama, but you don't condemn him. Even if Pabongkha destroyed Nyingma monasteries as you claim (and I don't accept), at least he didn't destroy a whole tradition of Buddhadharma as the Dalai Lama is doing. In fact, it can be argued that the Dalai Lama is destroying Buddhadharma in general. What worse crime can there be?

I personally feel you have exaggerated my statements on personal experience of the practice to the point where you feel that is the only evidence for Dorje Shugden being a Buddha. That's an extreme, and one you should avoid. As I said there is a wealth of other evidence if you want to examine it. Personally, I'm surprised you are prepared to dismiss personal experience as deceptive and unimportant. When Buddha said 'come and see' do you think he was just talking about doing academic research? Do I have to explain to you what realizations are and what characterizes them? I can do, but perhaps you'd be better studying lorig texts and understanding what a valid cognizer is. Geshe Chekhawa, in *Training the Mind in Seven Points* gave various criteria to measure success in the practice of training the mind, one of which is:



Always rely upon a happy mind alone

The measurement of having trained our mind is that we are always calm and happy. I have found that relying on Dorje Shugden has led to increasing calmness and happiness, that's how I know it's not deceptive. If delusions agitate the mind and Dharma pacifies it, it's not difficult to work out if your practice is successful or not. On the other hand, if your practice causes you to develop intellectual pride, jealousy or anger, this is a mara or obstruction and you are 'turning a god into a

demon' as Geshe Chekhawa says. This would also include using Dharma for worldly purposes as the Dalai Lama is doing.

I'm astonished that you think so little about personal experience. There is an expression 'the proof of the pudding is in the eating', but you guys seem to think that:

* The proof of the pudding is whether a Master Chef tells you its okay or not – if not, you can't eat it!

* The proof of the pudding is whether the recipe looks good and is backed up by scriptural references

* The proof of the pudding is whether the ingredients come in nice packaging or not.

When Buddha asked his followers to test his teachings as they would test gold, he was encouraging them to investigate from all points of view, but also from experience of putting the teachings into practice. If you label all such experience as deceptive, one wonders what Nirvana would be for you? Of course there are deceptive minds and there are deceptive experiences, but Buddha explains how to tell the difference between them. From my experience, Dorje Shugden practice fulfills the criteria for a non-deceptive experience. If you've tried it and found otherwise, it's not for you. If you haven't tried it, there's nothing to talk about other than other people's ideas.

669. Tenzin Peljor – December 17, 2008

Dear Kaygue-pa,
for quotes take „blockquote“ and „/blockquote“ and use to embrace the word.

Dear Lineageholder,
before I am tired of writing more, some other points mentioned by you or others.

With respect to NKT's total self-referential system your explanation in post # 658 brings it to the point:



As for 'further reading', you'd have to read every book you recommend in order to ensure that it was genuine and had no mistakes in order to be able to recommend it. Also, generally, people don't need help in finding new books to read! You've only got to look at a website selling Buddhist books to see that there are hundreds and everyone wants to read 'the latest thing' that everyone else recommends, which is fine, but depth and not breadth is a better approach I feel. Everyone has choice though. I think it best not to criticize other people's choices just because they don't suit you.

Yes, for GKG only his books and his views are acceptable as being "genuine" and "authentic", only they are suited for Westerners and all other books not written by him may be no "practical guides and meditation manuals for those who are seeking enlightenment.", but are rather for intellectual entertainment?

NKT members have no real choice, there is only one reliable fully qualified, fully accomplished meditation master: Geshe Kelsang Gyatso and his books.

There are different reasons why GKG discourages actively his devoted students — who are encouraged by the him and NKT to keep the “essential purity” of his teachings ‘purely’ (‘not mixing them’ with non-NKT texts) — from reading other books.

According to himself (see quote in post # 653) “studying non-religious subjects is less of an obstacle to our spiritual progress than studying religions of different traditions.”[22] “The practices taught by one teacher will differ from those taught by another, and if we try to combine them we will become confused, develop doubts, and lose direction.”[23]

Who wants to loose direction? Who wants not follow the advice of the fully accomplished Spiritual Guide, GKG, purely? Isn't he omniscient?

With the PR stunt of NKT that Geshe Kelsang's books would be “the most comprehensive presentation of the Buddhist path to enlightenment available in any Western language”.(Bluck 2006 : 138) and there would be no need to study other texts, members are discouraged from reading other texts. Consequently no other texts are available in the library or bookshop of the Manjushri Institute (Bluck 2006 : 138), NKT's head center. Also the resident NKT teacher Gen Kelsang Pagpa, confirmed this in an interview with Prof. Bluck and explained this as being “encouraged to stick to your own tradition .. to avoid confusion.”(Bluck 2006 : 138).

Although officially NKT members – especially sceptical newbies – is said they could study other texts, from those devoted students (and especially NKT-monks and NKT-nuns) it is expected that they do “not mix” the texts of “Geshe-la”. The problem in that context is also the double truth and double standards within the organisation, there are a lot of unspoken rules, unspoken etiquettes which differ greatly from what is said to outsiders and in the public. On top of that GKG acts like a autocrat and removes resident teachers or teachers from there positions as soon as the do not follow his policies. This autocrat leadership creates a lot of insecurity and the ability to punish those not following devotedly his wishes. (I have some examples for this, including were a GP teacher was removed after the teacher advised in the GP a non-GKG book. For a quick check read this example about the official main editor of GKG's books: <http://nktworld.org/Lucy.html>

The funny point in this craziness of totally reliance on one author is, that even when GKG had just written 4or 5 books he removed all other books from the library of the FPMT's former ‘crown jewel’ the Manjshuhri Institute. The following passage has been of course deleted by NKT members from the Wikipedia article although based on reliable academic research:



According to Kay, Geshe Kelsang was gravely concerned that the purity of Tsongkhapa's tradition was being undermined by the lingering inclusivism of his Western students, something he had been outspoken for some years, “but he now acted more forcefully in his opposition to it by discouraging his students both from receiving guidance from

teachers of other traditions and from reading their books.”[24] Kay states that another result of these “radically exclusive policies” was that after the foundation of NKT the Manjushri Institute Library, with over 3000 books,[25] was removed.[26] Kay goes on to state that, “this began with non-Gelug books being removed, but as Geshe Kelsang’s vision crystallised, even books by Gelug teachers became unacceptable to him and the library disappeared altogether. He thus became convinced that the Tibetan Gelug tradition as a whole no longer embodied Tsongkhapa’s pure teachings and that he and his disciples must therefore separate from it. From this point onwards, Tibetan Gelug lamas would no longer be invited to teach within his network. This perceived degeneration extended to include its highest-level lamas, and so even veneration for the Dalai Lama was now actively discouraged.”[26] The pictures of the Dalai Lama were removed from the gompas and shrines of Geshe Kelsang’s centres.[26] In 1990 Geshe Kelsang became also outspoken against the Geshe Studies Programme[24], and “made the pursuit of his new programmes compulsory.”[24] According to Kay “As it was no longer possible for students to follow the programmes of both Geshe, the basis of Geshe Konchog’s teaching programme at the Institute was undermined, and in 1991 he retired to Gyuto Monastery in Assam, India.”[24]

It follows GKG views himself and his books as the only reliable source of Dharma. Don’t tell me that this is a common approach. I leave it with this.

Another example – not related to the books and approach of “pure” study – of the duplicity of NKT – is that for GKG it seems to be no problem if his “fully qualified” successors (two of them), “pure Kadampa” teachers, have manifold active sexual relationships with NKT-nuns for a long time (covered up by himself until finally made public via internet or threatened to make public) as long as these successors attract new members for the organisation. It is even more awkward that one of them engages in the protests of WSS to denounce the Dalai Lama as a “hypocrite”. There is something rotten in Denmark, isn’t it?

For more see: http://info-buddhismus.de/new_kadampa_tradition.html and my list of 3rd party researches:

<http://westernshugdensociety.wordpress.com/2008/07/24/academic-researches-regarding-shugden-controversy-nkt/>

Especially Kay’s research from 1997 is used in almost every research on NKT or New Religious Movements (NRM) and has been strongly recommended by CESNUR (a NRM research group which is usually accused of being a ‘pro-cult’ research group). The research Kay, David N. (1997) ‘The New Kadampa Tradition and the Continuity of Tibetan Buddhism in Transition’, *Journal of Contemporary Religion* 12(3) (October 1997), 277–293 is referenced in 32 academic texts. The research is also in the ‘further readings’ of Helen Waterhouse’s entry on NKT in Prof. Clarke’s ‘Encyclopaedia of New Religious Movements’

(Routledge, 2005).

(Of course such research are invalid for NKT because it is not a text by GKG and it does not teach the Dharma purely, its just an academic text not based on the true experience. The NKT goes so far to even denounce that researcher as being “heavily biased”, to be a “disgruntled ex-member” and puts the word “academic” in apostrophe.)

So far with respect to NKT and their own confusion. For independent information people can contact INFORM in UK, who are actual doing an own research on NKT.

670. Brian – December 17, 2008

That post was so rife with hypocrisy, I'm speechless

671. namkhah – December 17, 2008

Lineageholder: Don't pervert the Kadampa maxims for your own political agenda. What a load of nonsense! You obviously don't get it, this must be New Kadampa thinking. No wonder Atisha was reluctant to teach lojong at all because he deemed that very few would understand it!

672. Tenzin Peljor – December 17, 2008

Dear LH,
thank you for your hint with Ruth Sonam. I checked the text. It is true that she clearly praises Geshe Sonam Rinchen, based on her own experience. It is also true, that such praises to authors can be found here and there. However in the completely self-referential system of NKT such praises have a taste of self-praise and are sometimes a bit over the top.

Initially a woman who run a NKT center – I guess she is still devoted to GKG – expressed her worry about the praises in the books of GKG, she felt they are not really helpful. At that time I ignored. After my NKT time I recognized the differences between the Tibetan Buddhist masters and GKG, and was amazed to see, that they instead of receiving praises were very keen only expressed their own gratitude either to all of their teachers, those people who helped them or the Dharma in general. In the context of NKT where GKG is the central element of devotion statements like these have a somewhat questionable taste – at least for me:



The author describes directly from his own experience all the stages of the path to enlightenment. Never before in the history of Buddhist literature has such a clear, profound, and comprehensive guide been published. From the depths of our hearts, we thank Geshe Kelsang Gyatso for his inconceivable kindness in composing this book.

(Clear Light of Bliss)

However in general, this should be no real object of criticism, because it is also a matter of taste and that is always individual.

So thanks for your correction.

Best Wishes, t

673. Tenzin Peljor – December 17, 2008

with respect to LH' claims in post # 668.

You claim this would be a “logical argument”



There is the logical argument that if Pabongkha and Trijang were confused about what is and what is not a suitable object of refuge, the whole Gelugpa tradition is called into question and loses its validity, since its lineage Gurus are not realized.

If both were ‘confused’ with respect to Shugden than this is not nice but there are other lineage masters who made faults and were corrected by their own students. So it is not that uncommon. Moreover there are Gelug lineage masters who opposed Shugden worship very much and one Gelug abbot installed also a ban of Shugden in a monastery.

According to Lama Zopa Rinpoche



Purchog Jampa Rinpoche, a very high lama of Sera Je Monastery and an incarnation of Maitreya Buddha, wrote against the practice of Shugden in the Monastery's constitution. Jangkya Rölpa'i Dorje and Jangkyang Ngawang Chödrön, who wrote many excellent texts, also advised against this practice, as did Tenpa'i Wangchuk, the Eighth Panchen Lama, and Losang Chökyi Gyaltsen, the Fourth Panchen Lama, who composed the Guru Puja and wrote many other teachings, and Ngulchu Dharmabhadra. All these great lamas, and many other highly accomplished scholars and yogis who preserved and spread the stainless teaching of Lama Tsong Khapa, recommended that Shugden not be practiced.”

A fault of a lineage master doesn't make a lineage invalid, it is just a fault and a faults can be corrected by those who recognize them. There are many incidents were students corrected their masters, disagreed and opposed their masters or even were asked by their own master to explain it correctly, because the student obviously was more knowledgeable.

see also some examples here:

http://en.wikipedia.org/wiki/Talk:Kelsang_Gyatso#POV_.22One_of_the_stro

Your logic is rather an expression of fundamentalist beliefs, that the lineage masters, especially Pabongkha Rinpoche and Trijang Rinpoche, are unfailing and can't have made ever any fault. Of course they can, and such a fault doesn't make a lineage invalid.

Also the lineage of Je Tsongkhapa has no Shugden worship. Je

Tsongkhapa bound Kalarupa for the Gelug school, the three main protectors were from the beginning: Kalarupa, Vaishravana and Mahakala. These three protectors were never seen as controversial by anybody. In opposition to this fact Shugden is a newfangled and very controversial practice. To justify this newfangled practice a lot of stories were created and passed orally as “the truth”. The problem with these stories is, they lack historical evidence and are rather a matter of belief – like the claims about the incarnation lineage.

As I know both sides I have to say it is striking to recognize how many made-up stories were told by Shugden followers to me which lack verifiability and historical evidence and how disrespectful it is to pass this ‘practice’ – controversial from the very start – to the 14th Dalai Lama, although his predecessor was a strict opponent and Pabongkha promised to him to stop its propagation – a promise he clearly broke. It is even more striking for me to see that the claimed “praise of self-correction” to Shugden by the 5th Dalai Lama does just not exist in his works and was probably foisted on the 5th Dalai Lama as the practice has been foisted on the 14th. This is just strange. Who applies reasoning are not the Shugden supporters but the Dalai Lama. You can find this in this research at the end: http://info-buddhism.com/dorje_shugden_controversy_von_Brueck.html.

von Brück: “In order to investigate the canonical status of Shugden and his practice, he applies basically three methodological devices or arguments: (1) historical evidence, (2) political reason, (3) spiritual insight.”

Trijang Rinpoche and Pabongkha Rinpoche are of course realised but there are different levels of Tulkus and different levels of realisations. So what for the highest beings is obvious mustn't be for others. In that context it is helpful to listen to the highly realised masters of other schools. *All of them* agree with HHDL and not with Trijang Rinpoche or Pabongkha Rinpoche. The self-correction with respect to Shugden worship has also taken place in the Sakya school by their own masters.

I wonder what “many logical reasons” there are why Dorje Shugden is a Buddha? This is just a claim! It is funny to hear a being who was creating trouble in Lhasa, the soul of a murdered lama, who had to be tamed, pacified and transformed because he created so many problems, is a Buddha. Since what Buddhas have to be tamed and pacified?

With respect to modern sectarianism, you claimed “there are no modern day examples of sectarianism from Dorje Shugden practitioners”.

How is it with NKT? I think they are a very present modern example of sectarianism.

Statements like the mahamudra claim by Gen Thubten



And we can say these days, previously you could find the practice of the Mahamudra outside this Tradition; other Traditions held this practice. But these days we can say definitely it doesn't exist outside of our Tradition. Only this Tradition holds the lineage, the pure lineage, of the Vajrayana Mahamudra. So this is what we need to preserve, this is what we need to protect.

and GKG's claims about the degeneration of Tibetan Buddhism and the purity of his schools, especially these:



Nowadays the practice of the Vinaya has almost died out, not only the Vinaya but Buddhism in general is degenerating, including the Tibetan Gelug tradition. I am not the only one who says this, many other Lamas have said the same. Over two hundred years ago a Gelugpa lama called Gungtang Jampelyang wrote a praise to Lama Tsongkhapa in which he said 'Now, although the Ganden doctrine is increasing materially, its practice is seriously degenerating. This makes me very sad.' Every year it is degenerating and becoming weaker, while political activities are increasing. This is very sad.

However here in the west we are very fortunate. For us this is not a degenerate but an increasing time. During an increasing time the Dharma is flourishing, it is very easy to gain realizations, and there are many pure practitioners and realized beings. When Buddhadharma first began to flourish there were many realized beings, both Yogis and Yoginis. Then gradually they became less and less common, until now it is very rare to find a pure practitioner.

If we followed the example of the Tibetan tradition, of degenerate times, it would be impossible for us to make any progress. The Dharma itself is of course the same but the presentation and way of practising are different.

For this reason I am always encouraging you to have confidence that you can definitely gain higher realizations and become an enlightened being. I believe this is possible.

indicate quite clearly sectarianism.

Dzongzar Jamyang Khyentse Rinpoche: "many lamas encourage sectarianism by guarding their Tibetan disciples possessively and discouraging them from studying teachings from other traditions. Of course, they have a convenient excuse: their students will become too confused if they do this."

It is more amazing to see how GKG created an own definition of sectarianism by claiming: "It is mixing different religious traditions that causes sectarianism , and he discourages the reader of doing so, stating "studying non-religious subjects is less of an obstacle to our spiritual progress than studying religions of different traditions." "The practices taught by one teacher will differ from those taught by another, and if we try to combine them we will become confused, develop doubts, and lose direction."

for more see:

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»A wise person will have faith in the teachings of all orders, will love the Dharma found in each just as a mother cherishes all her children. A wise person's mind is vast like the sky, with room for many teachings, many insights, many meditations. But the mind of an ignorant sectarian is limited, tight, and narrow like a vase that can only hold so much. It is difficult for such a mind to grow in Dharma because of its self-imposed limitations. The difference between the wise Buddhist and the sectarian Buddhist is like that between the vastness of space and the narrowness of a vase.«

Jamgon Kongtrul Lodro Thaye

674. Tenzin Peljor – December 17, 2008

My last post didn't pass through the filter. So I send it again in two parts. Myybe this works. Both parts are related with LH's post # 668

1. part: The 'logic' in the dispute of Shugden worship

with resect to LH' claims in post # 668.

You claim this would be a "logical argument"



There is the logical argument that if Pabongkha and Trijang were confused about what is and what is not a suitable object of refuge, the whole Gelugpa tradition is called into question and loses its validity, since its lineage Gurus are not realized.

If both were 'confused' with respect to Shugden than this is not nice but there are also other lineage masters who made faults and were corrected by their own students. So it is not that uncommon. Moreover there are Gelug lineage masters who opposed Shugden worship very much and one Gelug abbot installed also a ban of Shugden in a monastery, are they invalid or inauthentic because they hold a different view to both of them? Moreover both lamas are just two of many lineage lamas – of course very influential ones – but they are not the only ones.

According to Lama Zopa Rinpoche



Purchog Jampa Rinpoche, a very high lama of Sera Je Monastery and an incarnation of Maitreya Buddha, wrote against the practice of Shugden in the Monastery's constitution. Jangkya Rölpa'i Dorje and Jangkyang Ngawang Chödrön, who wrote many excellent texts, also advised against this practice, as did Tenpa'i Wangchuk, the Eighth Panchen Lama, and Losang Chökyi Gyaltzen, the Fourth Panchen

Lama, who composed the Guru Puja and wrote many other teachings, and Ngulchu Dharmabhadra. All these great lamas, and many other highly accomplished scholars and yogis who preserved and spread the stainless teaching of Lama Tsong Khapa, recommended that Shugden not be practiced.”

A fault of a lineage master doesn't make a lineage invalid, it is just a fault and faults can be corrected by those who recognize them. There are many incidents where students corrected their masters, disagreed and opposed their masters or even were asked by their own master to explain it correctly, because the student obviously was more knowledgeable.

see also some examples here:

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Your logic is rather an expression of fundamentalist beliefs, that the lineage masters, especially Pabongkha Rinpoche and Trijang Rinpoche, are unfailing and can't have made ever any fault. Of course they can, and such a fault doesn't make a lineage invalid.

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As I know both sides I have to say it is striking to recognize how many made-up stories were told by Shugden followers to me which lack verifiability and historical evidence and how disrespectful it is to pass this 'practice' – controversial from the very start – to the 14th Dalai Lama, although his predecessor was a strict opponent and Pabongkha promised to him to stop its propagation – a promise he clearly broke. It is even more striking for me to see that the claimed "praise of self-correction" to Shugden by the 5th Dalai Lama does just not exist in his works and was probably foisted on the 5th Dalai Lama as the practice has been foisted on the 14th. This is just strange. Who applies reasoning are not the Shugden supporters but the Dalai Lama. You can find this in this research at the end: http://info-buddhism.com/dorje_shugden_controversy_von_Brueck.html.

von Brück: "In order to investigate the canonical status of Shugden and his practice, he applies basically three methodological devices or arguments: (1) historical evidence, (2) political reason, (3) spiritual insight."

Trijang Rinpoche and Pabongkha Rinpoche are of course realised but there are different levels of Tulkus and different levels of realisations. So what for the highest beings is obvious mustn't be for others. In that context it is helpful to listen to the highly realised masters of other schools. *All of them* agree with HHDL and not with Trijang Rinpoche or Pabongkha Rinpoche. The self-correction with respect to Shugden worship has also taken place in the Sakya school by their own masters.

I wonder what “many logical reasons” there are why Dorje Shugden is a Buddha? This is just a claim! It is funny to hear a being who was creating trouble in Lhasa, the soul of a murdered lama, who had to be tamed, pacified and transformed because he created so many problems, is a Buddha. Since what Buddhas have to be tamed and pacified?

675. Tenzin Peljor – December 17, 2008

I see, this worked, then now part 2 related with LH’s post # 668

“Modern Sectarianism by Shugden followers”

With respect to modern sectarianism, you claimed “there are no modern day examples of sectarianism from Dorje Shugden practitioners”.

How is it with NKT? I think they are a very present modern example of sectarianism.

Statements like the mahamudra claim by Gen Thubten



And we can say these days, previously you could find the practice of the Mahamudra outside this Tradition; other Traditions held this practice. But these days we can say definitely it doesn’t exist outside of our Tradition. Only this Tradition holds the lineage, the pure lineage, of the Vajrayana Mahamudra. So this is what we need to preserve, this is what we need to protect.

and GKG’s claims about the degeneration of Tibetan Buddhism and the purity of his schools, especially these:



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However here in the west we are very fortunate. For us this is not a degenerate but an increasing time. During an increasing time the Dharma is flourishing, it is very easy to gain realizations, and there are many pure practitioners and realized beings. When Buddhadharma first began to flourish there were many realized beings, both Yogis and Yoginis. Then gradually they became less and less common, until now it is very rare to find a pure practitioner.

If we followed the example of the Tibetan tradition, of degenerate times, it would be impossible for us to make any progress. The Dharma itself is of course the same but the presentation and way of practising are different.

For this reason I am always encouraging you to have confidence that you can definitely gain higher realizations and become an enlightened being. I believe this is possible.

indicate quite clearly sectarianism.

Dzongzar Jamyang Khyentse Rinpoche: “many lamas encourage sectarianism by guarding their Tibetan disciples possessively and discouraging them from studying teachings from other traditions. Of course, they have a convenient excuse: their students will become too confused if they do this.”

It is more amazing to see how GKG created an own definition of sectarianism by claiming: “It is mixing different religious traditions that causes sectarianism , and he discourages the reader of doing so, stating “studying non-religious subjects is less of an obstacle to our spiritual progress than studying religions of different traditions.” “The practices taught by one teacher will differ from those taught by another, and if we try to combine them we will become confused, develop doubts, and lose direction.”

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»A wise person will have faith in the teachings of all orders, will love the Dharma found in each just as a mother cherishes all her children. A wise person’s mind is vast like the sky, with room for many teachings, many insights, many meditations. But the mind of an ignorant sectarian is limited, tight, and narrow like a vase that can only hold so much. It is difficult for such a mind to grow in Dharma because of its self-imposed limitations. The difference between the wise Buddhist and the sectarian Buddhist is like that between the vastness of space and the narrowness of a vase.«

Jamgon Kongtrul Lodro Thaye

676. Kagyupa – December 17, 2008

Lineageholder writes:

“I personally feel you have exaggerated my statements on personal experience of the practice to the point where you feel that is the only evidence for Dorje Shugden being a Buddha.”

Here is post #649 quoted in full. Your words speak for themselves. Regardless of what HH The Dalai Lama, or anyone else, says about this practice, your refutation here is entirely based on your personal

experience. I see no exaggeration. Here's your post:

"Dear Tenzin,

What did the Dalai Lama say? He doesn't disrespect his root Guru, Trijang Rinpoche, he simply says that respect to Dorje Shugden, he was wrong.

I can say the same then. I respect the Teachers, students, teachings, activities and realizations of all schools of Buddhism, but I can say that if one of them says that Dorje Shugden is not a Buddha, they are wrong.

As much as many of you might like to dismiss my experience of Dorje Shugden as a delusion, you can't because I alone know what I've experienced. I'm nothing special, but all detractors are like mara at the moment of enlightenment saying to Buddha "what gives you the right to be enlightened?". Having tried in every way to de-rail Buddha from his task, mara left doubt to last of all.

I have no doubt about Dorje Shugden, so that won't work. As Buddha touched the earth, asking it to bear witness to the causes he had created for enlightenment, I touch the truth of my experience which comes from virtue, not from delusion. Through the blessings of my Gurus, I've had the good fortune to have that experience.

Anyone who has never experienced Dorje Shugden practice is just like a parrot of the Dalai Lama squawking "Dorje Shugden is bad!". They are the people who have never tasted chocolate, yet regard themselves as confectionery experts.

Get some experience and then tell me I'm wrong."

In other words, in short, no matter what you hear, from anyone, "they are wrong" and you are right, because of your experience.

You cannot turn back on this now, really.

677. namkhah – December 17, 2008

Lineageholder writes: "Trijang Rinpoche also gives many logical reasons why Dorje Shugden is a Buddha in his text 'Music Delighting an Ocean of Protectors', as well as historical information (the incarnation lineage of Dorje Shugden and support from the 5th and 11th Dalai Lamas, to name just a couple of things)."

Let's leave Gyalwa Ngapa out—that has been thoroughly refuted elsewhere, the Sixth through Eighth, perhaps another time. But briefly, the Ninth Dalai Lama only lived 15 years, the Tenth Dalai Lama lived 21 years, the Eleventh Dalai Lama lived 17 years, not even reaching the age of majority—all likely due to foul play...where is the protection in that? The invented retroactive "lineage" of Shugden, supposedly going back to Indian Mahasiddha Biwawa, Sakya Pandita, Butön Rinchen Drub, is an old Tibetan trick (used by others as well) to imbibe 'authenticity' and authority to a new teaching. To be honest, such 'lineages' are not within the usual spatio-temporal framework of reality: in other words, it's all just made up. Such 'reasons' certainly do not have a logical basis, one could only say perhaps a hagiographical or mythological basis at best.

678. harry is a gandul – December 18, 2008

Hi,

I have to agree with LH.

KG says that if i rely upon DS, he (DS) will remove obstacles to my practice and lay good conditions for my spiritual development.

HHDL says that DS worshipers will get many money, and many disciples.

My experience is that i have become more peaceful and focused over the years, and gradually less attached to worldly concerns. On the other hand i have less money than 6 years ago when i began practicing, and have the same number of disciples: zero.

So my natural conclusion: for me DS has functioned as the Buddha that KG refers to, and not the wealth-giving spirit that HH talks about. Conclusion drawn from my own experience.

I'm not saying that DS is one or the other. I can't stand all your bickering "i am right, you are wrong". I am just expressing my personal experience with DS practice.

679. Dorje – December 18, 2008

"There is the logical argument that if Pabongkha and Trijang were confused about what is and what is not a suitable object of refuge, the whole Gelugpa tradition is called into question and loses its validity, since its lineage Gurus are not realized."

The Gelugpa tradition was endangered by Phabongkhapa's innovations that sought to change Tsongkhapa's Dharma and neglect the teachings that he passed down. This was serious, but there are still lineages within the Gelug that were untouched by these changes.

"Trijang Rinpoche also gives many logical reasons why Dorje Shugden is a Buddha in his text 'Music Delighting an Ocean of Protectors', as well as historical information (the incarnation lineage of Dorje Shugden and support from the 5th and 11th Dalai Lamas, to name just a couple of things)."

Trijang Rinpoche's argument is essentially that as the previous incarnations of this protector were enlightened masters, it is impossible for these enlightened masters to be reborn as a harmful spirit. This 'logic' falls down when one realises that Phabongkhapa manufactured this incarnation lineage to give validity to the protector practice that he was propagating. To the followers of these great Sakya lamas, it is inconceivable that Sakya Pandita was reborn at all, let alone as Buton or Drakpa Gyaltsen. Nowhere prior to Phabongkhapa will one find the claims that Virupa reincarnated as Sapan and Sapan as Buton, etc. In short, Phabongkhapa made it up.

"Dorje has a one-track argument called 'Phabongkha was sectarian' – is that your reason for banning the practice? It's a very poor one. As I explained there are no modern day examples of sectarianism from Dorje Shugden practitioners"

My argument is that Phabongkhapa changed the Gelug tradition, and, as a sectarian politician, he was not qualified to do so. The changes he introduced and especially his protector practice, were tainted with sectarianism and used to perpetuate this sectarianism. If anyone wishes

to practice the Ganden tradition purely, as Je Rinpoche taught, they should not adopt Phabongkhapa's innovations. Those that oppose this practice are the true protectors of Tsongkhapa's Dharma. Actions lamas such as Lama Gangchen are more recent examples of the sectarianism spread by those that worship this protector.

"The measurement of having trained our mind is that we are always calm and happy. I have found that relying on Dorje Shugden has led to increasing calmness and happiness, that's how I know it's not deceptive."

Subjective experience is deceptive until we have reached the path of seeing. According to Buddhist belief, devas and pretas are able to create all kinds of experiences in our minds. Meditation experiences can also be very deceptive, leading us to believe we have made more progress than is the case. This is why we need to follow an authentic teacher who can guide us through these pitfalls and blind alleys. His sectarianism and naked political ambition show us that Phabongkhapa was not qualified to reform Je Rinpoche's tradition or guide those on the path.

"The proof of the pudding is whether a Master Chef tells you its okay or not – if not, you can't eat it!"

The proof of the Dharma is whether it comes from an authentic source or not. This protector practice, shaped by Phabongkhapa's politically motivated sectarianism does not.

680. Rodney Billman – December 18, 2008

1. Name one "innovation" Pabongkha made? The Naljorma tradition in Gelug was started by Ngulchu who wrote many works for that. It was Nyungne Lama Yeshe Zangpo, a student Kachen Yeshe Gyaltzen, that coined the title Protector of the Second Conqueror Manjunatha. In Serkong Dorje Chang's kangso and Pabongkha's works it is written there is an earlier jenang of Shugden going back to Rinchen Wangyal of Sera monastery, a contemporary of the Second Retreng Rinpoche Trichen Tenpa Rabgye. The second Retreng Rinpoche also himself wrote that Shugden was an emanation of Vajrapani, as can be found in volume ga of his collected works published by Tibetan Works and Archives.

2. Name one monastery "destroyed" or "converted" by Pabongkha? In Chatreng, Kham there were 113 Kagyu and Nyingma monasteries until under the 5th DL they were absorbed into one Gelug monastery Ganden Sampeling when Gushri Khan sent a faction of his army commanded by his cousin General Khandro Tenkyong to the region.

3. The claim that the 13th DL banned Shugden is complete non-sense. The only reference provided by Dharmasala to back this ridiculous claim is some biography of Pabongkha published in Tibet only. Can anyone tell us which year this so called letter was written? The content of the so-called letter is nearly comical. Why would his biographer Lobsang Dorje, obviously a Pabongkha and Shugden devotee himself, include a letter rebuking Pabongkha from the 13th DL that was later deemed too sensitive by later followers of Pabongkha and remove it from the later publications? It is because it doesn't exist, it is lies from Dharamsala in their attempt to discredit Pabongkha and Shugden.

4. Even Samuel (1993: 545) said "Pawongka Rimpoche was not an

originator of new teachings or approaches. His significance for the Gelugpa was as a transmitter and codifier of the Gelugpa tradition. He stood for strict and pure continuation of the tradition of Tsongkhapa as it had developed in the great Gelugpa monasteries in central and east Tibet.”

This would also include Vajrayogini, as one of the lamas whom he received the Gelug transmission of this from was Trehor Khangsar Rinpoche, of Minyag, Kham. Trehor Khangsar’s collected works were published by Dhongthog Rinpoche, which ironically also includes a propitiation to Shugden in which he states Shugden is Manjushrigarbha’s Dharma Protector.

681. Tenzin Peljor – December 18, 2008

Dear Harry,

HHDL didn’t say, if you practice Shugden “you will get many disciples, many money, and then many problems”, this was said by a Nyingma master from Buthan, head of 25 monasteries. He started his answer by stating: “I and most Kagyuropa, Nyingmapa and Sakyapa believe, he is a demon, if you practice Shugden, then [...]”.

In your own case this may be disapproved but not in others’. It is always good to extend the view. Look how many disciples, many money NKT/GKG got initially and now, how many problems both have. Shugden could not even protect the most gifted successors of GKG, not even the abused nuns, he was not even able to stop GKG from covering up the abuse. If you look on the newkadampatruth–site of NKT they list so many problems that it looks like Shugden failed completely to protect them.

The previous Ganden Tripa, Head of the School of Je Tsongkhapa, who stayed after his death for 18 days in clear light/ thukdam*:



“If it [Shugden] were a real protector, it should protect the people. There may not be any protector such as this, which needs to be protected by the people. Is it proper to disturb the peace and harmony by causing conflicts, unleashing terror and shooting demeanous words in order to please the Dharmapala? Does this fulfill the wishes of our great masters? Try to analyze and contemplate on the teachings that had been taught in the Lamrim [stages of path], Lojong [training of mind] and other scriptural texts. Does devoting time in framing detrimental plots and committing degrading act, which seems no different from the act of attacking monasteries wielding swords and spears and draining the holy robes of the Buddha with blood, fulfill the wishes of our great masters?”

I think he is very right, Shugden is a protector who has to be protected by his own people, isn’t it? Such an instance is not reported about any other protector.

So in your case it may not be confirmed, but this does not say much. Like a thief who has stolen from 100 people is still a thief although

is has not stolen from the rest of human mankind. It is a wrong argument to claim because the thief has not stolen from the rest of human mankind he would be no thief.

* <http://www.phayul.com/news/article.aspx?id=22935>

682. Tenzin Peljor – December 18, 2008

some points to Rodney's post #679, some sources and some additional thoughts

1. the unverifiable made-up stories are at the side of Shugden proponents
2. the case of the rebuke of Pabongkha by the 13th DL is documented in Dharma Losang Dorje's biography. This biography contains also the letter of excuse & promise to the 13th Dalai Lama in Vol 14 (Lhasa edition), page 471 ff. The letter has no date and says only that it was written after the 39. year, this means, after 1917 (information derived by von Brück's German research, which is more extended than the English one.)
3. with respect to the destroyed artefacts of Nyingma monasteries and the conversion and sectarianism: again, there are a lot of academic research (including Samuel) who confirms this, second you find this also in other texts, like the autobiography of Chagdud Tulku "Lord of the Dance" (all this has been mentioned already), thirdly, also a very high Gelug lama and close disciple and devotee of Trijang Rinpoche (whose name I wish not to mention in this context) confirmed this to his students but added that the action were not initiated by Pabongkha Rinpoche. So it is not only a report by those opposing Shugden worship.
4. with respect to the details which monasteries exactly have been converted and which statues of Padmasambhava have been destroyed, I have no details. But it would be good to specify this. In Chagdud Tulku's autobiography he just mentions that the local people there (in Kham when I remember correctly) told him personally that a Lama Pabongkha from central Tibet and that they destroyed statues and texts, converted monasteries and afterwards they had a great famine. The people were very upset.

I just checked via amazon.com (The passage I read some years ago in the German edition). Here the extract from page 107, it was in Amdo, not Kham:



"... any outer sectarian divisiveness would have inwardly fragmented me. I was spared this conflict until I listened to stories in Chamdo, and hearing them I felt uncomfortable and sad.

People told me that previously several monasteries housing statues of Padmasambhava and Nyingma texts were located near Chamdo, but then a Gelugpa lama named P'habong Khapa came from Central Tibet. He had contempt for the Nyingma tradition and taught that its doctrine was false and its practitioners wrongheaded. The dissension that ensued resulted in persecution, the destruction of many Nyingma texts and statues of Padmasambhava and the conversion of monasteries from Nyingma to Gelugpa. This was followed by a

severe drought and famine in the region. Now, a generation later, bitterness often surfaced in conversations with Chamdo residents—bitterness focused on old sectarian grievances but oblivious to the looming Chinese storm that would soon destroy, with complete impartiality, the monasteries and texts of all four Tibetan Buddhist sects.”

5. by claiming that the three protectors of Je Tsongkhapa have gone to their pure lands and people of our time would have no karma with them anymore while they would have Karma with shugden (a claim also GKG tells his students), and replacing the three origin protectors established by Je Tsongkhapa by Shugden worship + replacing the central element of Vajrayana practice in Gelug school (also as taught by Je Tsongkhapa himself) – the union of the practices of the three HYT deities: Chakrasambhava, Ghuyasamaja and Yamantaka – with the practice of Vajra Yogini, Pabongkha Rinpoche replaced two major elements of the Gelug school with two minor elements which are rather recent (although Vajrayogini practice exists since Tilopa/Naropa, it was rather new in Gelug school.) Dreyfus stated correctly:



“Pabongkha suggests that he is the protector of the Gelug tradition, replacing the protectors appointed by Tsongkhapa himself. This impression is confirmed by one of the stories that Shugden’s partisans use to justify their claim. According to this story, the Dharma-king has left this world to retire in the pure land of Tushita having entrusted the protection of the Gelug tradition to Shugden. Thus, Shugden has become the main Gelug protector.”

“Though Pabongkha was not particularly important by rank, he exercised a considerable influence through his very popular public teachings and his charismatic personality. Elder monks often mention the enchanting quality of his voice and the transformative power of his teachings. Pabongkha was also well served by his disciples, particularly the very gifted and versatile Trijang Rinpoche (khri byang rin po che, 1901–1983), a charismatic figure in his own right who became the present Dalai Lama’s tutor and exercised considerable influence over the Lhasa higher classes and the monastic elites of the three main Gelug monasteries around Lhasa. Another influential disciple was Tob-den Lama (rtogs ldan bla ma), a stridently Gelug lama very active in disseminating Pabongkha’s teachings in Khams. Because of his own charisma and the qualities and influence of his disciples, Pabongkha had an enormous influence on the Gelug tradition that cannot be ignored in explaining the present conflict. He created a new understanding of the Gelug tradition focused on three elements: Vajrayogini as the main meditational deity (yi dam,), Shugden as the protector, and Pabongkha as the

guru.”

“Where Pabongkha was innovative was in making formerly secondary teachings widespread and central to the Gelug tradition and claiming that they represented the essence of Tsongkhapa’s teaching. This pattern, which is typical of a revival movement, also holds true for Pabongkha’s wide diffusion, particularly at the end of his life, of the practice of Dorje Shugden as the central protector of the Gelug tradition. Whereas previously Shugden seems to have been a relatively minor protector in the Gelug tradition, Pabongkha made him into one of the main protectors of the tradition. In this way, he founded a new and distinct way of conceiving the teachings of the Gelug tradition that is central to the “Shugden Affair.”

What makes the things for me even more bizarre is the fact of the life-entrustment with the vow to never ever give up the guru from whom you received it and to be always devoted to him. There is an exaggeration in the guru devotion in that context that seems to ask for absolute obedience. I think this commitment is one of the tools by which Pabongkha Rp. made himself as the central Guru of that time as well. Who ever received the life-entrustment by him had to regard him as the highest. For me it looks like, if you had 20 Gurus and the life-entrustment to Shugden by PRp. then PRp. would be your most important lama. This would also explain why so many people with life-entrustment had their struggle with the rejection of Shugden by HHDL and other masters. It would also explain the narrow-minded attitude in NKT and among some Shugden followers, that there is only *one* “root Guru”. With this conception they try to prove that HHDL is wrong because he would have broken with “his root guru” Trijang Rinpoche, although HHDL has many root Gurus, and Trijang Rinpoche is just one of them, his junior tutor.

I heard – but have no proof – that some of GKG’s earlier students received this life-entrustment from him. If this is true this would also explain a lot of the NKT background to me.

The pattern of absolute obedience and seeing the Guru in the literally sense as a Buddha, and putting him into the center of worship, can be found also in NKT. Outside the Shugden worshippers this extreme I’ve never found or recognized. All of them have a much more relaxed and realistic approach.

Again here some results from academic research:

1. Samuel: Pabongka Rinpoche, who was a “strict purist and conservative”, “adopted an attitude of sectarian intolerance” and “instituted a campaign to convert non-Gelug gompas (monasteries) in Kham to the Gelugpa school, by force where necessary”. “The dominant Gelugpa figure of this period, apart from the 13th Dalai Lama himself, was his near contemporary, the 1st P’awongk’a Rimpoch’e (1878–1943). P’awongk’a Rimpoch’e was by all accounts a brilliant scholar and accomplished Tantric meditator, who is remembered with devotion by his disciples. He is remembered with less favor by the Nyingmapa order in K’am where, as the Dalai Lama’s representative, his attitude was one of sectarian intolerance towards non-Gelugpa orders and the

Nyingmapa in particular.”

2. Kay: “...and in response to the Rimé movement (ris med) that had originated and was flowering in that region, Pabongkha Rinpoche (a Gelug agent of the Tibetan government) and his disciples employed repressive measures against non-Gelug sects. Religious artefacts associated with Padmasambhava — who is revered as a ‘second Buddha’ by Nyingma practitioners — were destroyed, and non-Gelug, and particularly Nyingma, monasteries were forcibly converted to the Gelug position. A key element of Pabongkha Rinpoche’s outlook was the cult of the protective deity Dorje Shugden, which he married to the idea of Gelug exclusivism and employed against other traditions as well as against those within the Gelug who had eclectic tendencies.”

3. Barnett “...since its form of spirit-worship is heterodox, provocative and highly sectarian in Buddhist terms and so more than likely to be banned from mainstream monasteries...”

4. Mills: “The object of the controversy – the deity Dorje Shugden, also named Dholgyal by opponents of its worship – had been a point of controversy between the various orders of Tibetan Buddhism since its emergence onto the Tibetan scene in the late seventeenth century, and was strongly associated with the interests of the ruling Gelukpa order... Despite this, the deity retained a controversial quality, being seen as strongly sectarian in character, especially against the ancient Nyingmapa school of Tibetan Buddhism: the deity was seen as wreaking supernatural vengeance upon any Gelukpa monk or nun who ‘polluted’ his or her religious practice with that of other schools, most particularly those of the Nyingmapa...The deity thus became the symbolic focus of power struggles, both within the Gelukpa order and between it and other Buddhist schools.”

I can give exact details for the sources if wished and I can add more.

Personally I think, the problem of those opposing the claims of Shugden followers is that they are often confronted with fundamentalists who offer made-up stories which are a matter of blind belief or “experience” and being faced with their strong rejection of historical facts, evidence, and sources not written by themselves or Pabonkha Rp./Trijang Rinpoche. This can be observed also in this thread. At the end it comes always back to the main arguments by Shugden followers: these two lamas can’t have failed so therefore those opposing this particular view of Shugden being a Buddha must be wrong + ‘my experience proofs he is a Buddha’. By fading out the opinions, reasons and conviction of all the other high lamas from all the Tibetan schools who support HHDL in his position, they portray the Dalai Lama as the sole source of problems, the “enemy of the Buddhadharma” and so on. Such a blaming of HHDL as being the sole source of the problems is against any Buddhist principle (see the 16 aspects of the Four Noble Truths) and it is completely unrealistic.

I think these rejections against obvious facts is exactly what constitutes fundamentalism as defined by Richard Dawkins ‘clinging to a stubborn, entrenched position that defies reasoned argument or contradictory evidence.’

There are reasons why the majority of Tibetan Buddhist masters and practitioners from all school, including their very heads, and also researcher agree with (or at least do not disapprove) the position of HHDL or the opponents of Shugden worship, because of either it’s sectarian nature, controversial appliance against other schools, abuse to establish Gelug supremacy or controversial inception and history. The

active denial of a conventional truth is usually referred to as ‘Nihilism’ in Buddhism and it is called an “extreme view” which has to be given up. “Extreme views” who do not accord with reality also undermine compassion and Bodhichitta, the essence of Mahayana/Vajrayana Buddhism.

Because the Kaygupas fear Shugden and see him as a negative force who brings discord into families and the monastic community, Nyingmapas, the 5th Dalai Lama & 14th Dalai Lama see him as harming Buddhism and sentient beings (see interviews in the film documentary), and also the Sakyapas do not approve him to be practiced, but rather as being harmful + the majority of Gelugpas shares a similar view, if still a minority wishes to practice it, it is their freedom. They can do it, they have the freedom to do it – but at their own places or privately.

However from the pov of Bodhisattva attitude why not giving up what harms sentient beings? Or at least, why not accepting their position and freedom that it should not be practised at their monastery sites? What is about their rights to protect themselves? What is about the right of the spiritual elders to put restrictions on what is seen by them as being harmful, backed by the majority of Tibetan Buddhists?

Again the 100th throneholder of Je Tsongkhapa, the Ganden Tripa, Lobsang Nyima Rinpoche:



The Mahayana teachings advocate an altruistic attitude of sacrificing few for the sake of many. Thus why is it not possible for one, who acclaims oneself to be a Mahayana, to stop worshipping these dubious gods and deities for the sake and benefit of the Tibetans in whole and for the well-being of His Holiness the Dalai Lama. In the Vinaya [Buddhist code of discipline], it is held that since a controversial issue is settled by picking the mandatory twig by “accepting the voice of many by the few” the resolution should be accepted by all. As it has been supported by ninety five percent it would be wise and advisable for the rest five percent to stop worshipping the deity keeping in mind that there exists provisions such as the four Severe Punishments [Nan tur bzhi], the seven Expulsions [Gnas dbyung bdun] and the four Convictions [Grangs gzhug bzhi] in the Vinaya [Code of Discipline].

683. Dorje – December 18, 2008

“1. Name one “innovation” Pabongkha made?”

Phabongkhapa took different elements of previously minor significance to the Gelug tradition and gave them central importance, allying them with his own vision of exclusive adherence and sectarian intolerance. In doing this he changed Je Tsongkhapa’s tradition to something Je Rinpoche would not recognise.

“2. Name one monastery “destroyed” or “converted” by Pabongkha?”

Above I mentioned the Nyingma gompas of Chamdo, central

administrative town in Kham where Phabongkhapa was the political representative of the Lhasa regime. I also mentioned the Nyingma gumpa in Dhartsedo and quoted an account of the conversion of Kajegon gumpa in Dragyab. These are just a few examples. There were many more.

“3. The claim that the 13th DL banned Shugden is complete non-sense.”

There is textual evidence for this claim. Kelsang Gyatso also accepts it where he says that the 13th Dalai Lama used his political power to further his ends and indicates that Phabongkhapa was on the receiving end of this.

Your fourth point seems to be a restatement of your first point with specific emphasis on Vajrayogini. Tsongkhapa however did not emphasise Vajrayogini, and looking at the lamas that make up the Naro Kacho lineage coming through Phabongkhapa, it is clear that Sakya lamas are the source of this, with it only becoming a major Gelug practice with Phabongkhapa's instigation.

If anyone has the wish to preserve Je Tsongkhapa's tradition, it would be absurd to disregard the practices that Je Tsongkhapa taught.

684. Lineageholder – December 18, 2008

Dear Dorje,

Regarding Vajrayogini practice, what you say is not true. Of the lineage Gurus of this practice, there are seven before Pabongkhapa who are Gelugpas, including Ngulchu Dharmabhadra who is also a mahamudra lineage Guru of the Gelugpa tradition. This shows that the practice of Vajrayogini was already within the Gelugpa tradition. Pabongkha is most widely associated with the practice because he encouraged it and wrote the self-generation sadhana that is used by Gelugpas these days.

On the E-Sangha forum, Padkar Rinpoche explained a very special reason why the lineage as passed on by Pabongkhapa is especially powerful:



At the end of Phabonkha Rinpoche's life he went with 30 high Lamas to a special place where Heruka Manifests call Srin.po.ri to do a 30 day Drub.cho or Drub.chen. There was Temple with a life size statue of Heruka there. During one of the Tsog offerings the statue came alive and started dancing and speaking. All of the Lamas there saw all of this.

The statue said to Phabongkhapa that because he was a great incarnation of Heruka, had spread the lineage of Body Mandala Heruka, had benefited many people through the practice of Body Mandala Heruka, and had completed many great activities of Heruka he made a promise to Phabongkha Rinpoche.

Heruka said because of all of this that anyone who seriously practiced 5 Deity Heruka, Body Mandala Heruka, and the Vajrayogini that came through Phabongkhapa, WOULD BE GUARANTEED

SIDDHAHOOD in this lifetime. This promise would be in effect for seven generations with Phabongkhapa being the first generation. So this makes these practices the most powerful of our time. I have never heard of this kind of promise made in history by a Deity to a Living Master, at least in the Gelugpa.

It therefore makes perfect sense to practice Vajrayogini as a Gelugpa with Pabongkhapa as one's lineage Guru because of both the power of the practice and the fact that the meditations of Vajrayogini practice are easier to accomplish but just as profound and powerful as those of Heruka Five Deities and Heruka Body Mandala.

This story also demonstrates that all the stories about Pabongkha destroying Nyingma monasteries are just manufactured. How could someone to whom Heruka made such a promise of realizations be unrealized? How could he be capable of the evil actions that you claim? It is impossible.

685. Lineageholder – December 18, 2008

Dear TP,

You've written a lot, but keeping it simple, it still comes down to two things:

1. There is no evidence that Dorje Shugden is a spirit – either historical, logical or scriptural. It's just the Dalai Lama's distorted view. However, there's a lot of evidence to show that he's a Buddha
2. There is no evidence for banning the practice on the grounds of sectarianism when there is no sectarianism.

It's simple, really 😊

686. Lineageholder – December 18, 2008

Dear all,

I'd really like to know where this 'Gelugpa supremacy' that everyone's talking about exists and why do people think that:

1. It's a big problem in Tibetan Buddhism
2. it's associated with Dorje Shugden

This is a quote from Kay that TP gave earlier:



A key element of Pabongkha Rinpoche's outlook was the cult of the protective deity Dorje Shugden, which he married to the idea of Gelug exclusivism and employed against other traditions as well as against those within the Gelug who had eclectic tendencies

Okay, let's assume that Pabongkha was a bad boy, as some would have

us believe and he did have an axe to grind against other traditions because they weren't 'pure'. He's not here anymore, so where's the exclusivism today?

Just understanding that Dorje Shugden is the protector of the Gelugpa tradition and asking him to protect this tradition is not exclusivism. I, for one, also make prayers for the flourishing of Buddhadharma throughout the world, which would include all Buddhist traditions. How am I being 'exclusivist' by practising Dorje Shugden? I'm not, therefore there is no justification in banning it.

Do other traditions also make prayers for the flourishing of the Gelugpa tradition, or just for their own? Just curious!

My understanding is that just wanting to practice your own tradition and not mix with others is not being a 'supremacist'. Why should it cause any problems? Surely it's my choice to mix or not to mix? Some people may want to practice by mixing and some by not mixing and that's their choice.

Surely Gelugpas can think they are supreme if they want to? Wouldn't it be wiser to feel sorry for such people instead of creating a schism in the Sangha?

687. SeekingClarity – December 18, 2008

Lineage Holder

Re #686, discussions of sectarianism and exclusivism are slippery if they are not very carefully defined. But the key question is raised in #685: what is that nature of DS. It seems to me absurd to state (1) there is NO evidence – historical, logical or scriptural – that DS is a spirit and (2) that the claim DS is a spirit is simply down to the DL's distorted view.

If (2) was true then no-one prior to the DL would have claimed DS was a spirit whereas very many did. One such person was Sakya Trizin Sonam Rinchen, the person who (Sakyas claim) tamed DS. This in my book counts as (potential) historical evidence for (1). Re logical and scriptural evidence, DS is, unlike other high protectors, not mentioned in sutra or tantra. This point about scripture, might – logically speaking – raise some pretty serious questions about the validity of DS practice. Oh, and then there's the deeply contested nature of Trijang's "reincarnation lineage" of DS. More (potential) historical evidence...

688. Lineageholder – December 18, 2008

Dear SeekingClarity,

It's nice to see you on the list again. Regardless of what anyone thinks of the inclusion of Sakya Pandita, Virupa and so forth in the incarnation lineage, Tulku Dragpa Gyaltsen was the incarnation of Panchen Sonam Dragpa who is held to be enlightened, so how could Dorje Shugden, who is his incarnation, be a spirit? As Trijang Rinpoche says in his text:



These great beings, from a definitive point of view, were already fully enlightened and, even to common appearances, every one of them was a holy being that attained high states of realization. What worse karma could there be than denying this and

asserting that he [Dragpa Gyaltsen] was reborn in the preta realm?

Therefore, claiming that Dorje Shugden is a spirit goes against scripture (the accounts of the lives of these great beings), Buddha's teachings on karma and implicitly asserts that it's possible for an enlightened being to become a hungry ghost. It's simply absurd.

689. Tenzin Peljor – December 18, 2008

The unfailing logic of the communist party:

because the leader said it, it is the truth.
what others say must be untrue.
the party is always right,
those opposing it are always wrong.

Because Trijang Rinpoche said it, it is the truth.
What all the other masters say is not true.

Because Trijang Rinpoche has written down his views, his views are authentic 'scriptures' therefore who disagrees with him, is going against the scriptures.

The loop of the narrow-minded or the desperate.

690. Lineageholder – December 18, 2008

Dear TP,

I'm sure you realize that the same can be said of you – you simply believe what the Dalai Lama says. What others say is untrue.

There are two questions that must be answered in the affirmative to prove what I said is true:

1. is Tulku Dragpa Gyatsen the incarnation of Panchen Sonam Dragpa?
2. is Panchen Sonam Dragpa enlightened?

Trijang says 'yes' to both of these questions. What does the Dalai Lama say and what evidence does he have to the contrary?

I'm afraid there is a point at which we do have to believe or not believe what someone is telling us based on what we think of them, because what they say is not verifiable by our own experience. You choose the DL every time this happens, I choose his infinitely wiser Teacher.

Manjushri says that Tsongkhapa is the crown ornament of the Scholars of the Land of the Snows and that he's the manifestation of Manjushri, Avalokiteshvara and Vajrapani. How do you know it's true? You cannot directly know that it's true unless you're very highly realized, so until then, what do you do? You have to trust someone – a Teacher, a Lineage Guru, having proven to yourself that they are a reliable source. I have faith in Trijang Rinpoche because I have faith in Geshe Kelsang, and I know that an extraordinary student must have an extraordinary Teacher. I've also read and contemplated on Trijang's previous incarnations and his present good qualities.

Your argument for why someone should give up the practice of Dorje Shugden is that Dorje Shugden is a spirit because the Heads of the various schools of Tibetan Buddhism and other scholars say so. You

even accept the word of academic scholars like Kay, but when I quote Trijang Rinpoche, you scoff, simply because you don't have faith in the source, even though he was the Ganden Tripa and the most eminent Gelugpa Master of the last century. You accept the word of Sakya Trizin, but not Trijang Rinpoche.

All that's happening is that you've got faith in the DL and Sakya Trizin, but not Trijang Rinpoche. What you claim – that Dorje Shugden is a spirit – is unprovable. You're simply accepting the word of the DL and some eminent Tibetan scholars and practitioners. At the end of the day, we're both doing the same. The question we have to ask ourself is "Do I believe that Trijang Rinpoche is a holy meditation master and do I believe what he says about Tulku Dragpa Gyaltzen and Panchen Sonam Dragpa?"

I say "yes", you say "no". We all make our own choices and then we live with them.

691. Dorje – December 18, 2008

"This story also demonstrates that all the stories about Pabongkha destroying Nyingma monasteries are just manufactured. How could someone to whom Heruka made such a promise of realizations be unrealized? How could he be capable of the evil actions that you claim? It is impossible."

For this we can decide one of two things. 1: Phabongkhapa was a realized Heruka practitioner or 2: He was a sectarian politician that converted the monasteries of other traditions.

We have textual and historical evidence of the latter. We have his word and that of his followers for the former.

Your 'evidence' is all self referential. Quoting the words of another supporter of Phabongkhapa and his protector really means very little other than that Phabongkhapa's followers thought he was great, and we already knew that.

"There is no evidence that Dorje Shugden is a spirit – either historical, logical or scriptural."

There are Phabongkhapa's claims that this protector harms and kills sentient beings. There are also the words of the Sakya lamas that first bound this protector under oath.

"There is no evidence for banning the practice on the grounds of sectarianism when there is no sectarianism."

There are accounts of Phabongkhapa and his followers' sectarian actions as well as their sectarian teachings dismissing other traditions as faulty, dangerous and misleading paths.

"My understanding is that just wanting to practice your own tradition and not mix with others is not being a 'supremacist'. Why should it cause any problems? Surely it's my choice to mix or not to mix? Some people may want to practice by mixing and some by not mixing and that's their choice."

Phabongkhapa said that those that chose to 'mix' would be killed by his protector. He also had those that chose to practice other traditions forcibly converted to his tradition, such as the monks of Kajegon gompa in Dragyab, as mentioned above.

“Regardless of what anyone thinks of the inclusion of Sakya Pandita, Virupa and so forth in the incarnation lineage, Tulku Dragpa Gyaltzen was the incarnation of Panchen Sonam Dragpa who is held to be enlightened, so how could Dorje Shugden, who is his incarnation, be a spirit?”

Where is your proof that this protector was the incarnation of Dragpa Gyaltzen? The first people to say that Dragpa Gyaltzen took rebirth as this protector were his opponents who claimed this to malign him and ‘prove’ that he was not enlightened. This was until Phabongkhapa fabricated a whole absurd incarnation lineage going back to Virupa.

692. Lineageholder – December 18, 2008

Dear TP,

Oh, and another thing – why do you always assume that the majority is right? One of your arguments is that Dorje Shugden must be a spirit because a lot of people think so.

Even if everyone in the world thinks that everything is inherently existent (and they do!), it doesn’t make it right. Buddha alone is correct in knowing that things are not inherently existent.

It’s not always good to be in the majority.

693. Tenzin Peljor – December 18, 2008

“It’s not always good to be in the majority.”

I am happy to recognize that you realised that the majority has a different view.

I think this is a good outcome of our discussion.



694. Lineageholder – December 19, 2008

Dear TP,

Yes, the majority are wrong. Here ya go:

<http://www.wisdombuddhadorjeshugden.blogspot.com/2008/12/ten-simple-reasons-why-dorje-shugden-is.html>

Dorje Shugden rocks! Enjoy the truth!

695. Dorje – December 19, 2008

“1. Dorje Shugden is the last incarnation in a lineage of enlightened Masters ”

According to an incarnation lineage fabricated by Phabongkhapa, the charismatic, sectarian politician.

“2. Dorje Shugden could not be subdued by the 5th Dalai Lama or other Lamas”

Sakya Trizin Sonam Rinchen subdued it.

“3. Dorje Shugden’s form teaches the paths of Sutra and Tantra”

According to Phabongkhapa, the sectarian politician who also claimed that this protector harms and kills sentient beings.

“4. Dorje Shugden is the incarnation of the five Buddha families”

According to Phabongkhapa, the sectarian politician.

“5. Dorje Shugden is the same nature as Manjushri, Je Tsongkhapa, Mahakala and Kalarupa”

According to Phabongkhapa, the sectarian politician.

“6. Dorje Shugden’s mandala Deities are the same nature as the body mandala Deities of Lama Losang Tubwang Dorjechang”

According to Phabongkhapa, the sectarian politician responsible for destroying and forcibly converting gompas of other traditions in Kham.

“7. The practice of Dorje Shugden was taught by Je Tsongkhapa in Tushita Pure Land”

According to Lama Tagpo, the teacher of Phabongkhapa, the sectarian politician, who claimed to have a vision of this whilst in a trance.

“8. Dorje Shugden has been relied upon by the highest Lamas, who themselves have been recognized as enlightened”

Well, Phabongkhapa, the sectarian politician and his followers who have recognised themselves as being enlightened.

“9. Dorje Shugden performs the twenty-seven deeds of a Buddha”

According to Phabongkhapa, the sectarian politician who also claimed that this protector harms and kills sentient beings.

“10. Relying upon Dorje Shugden leads to supramundane results”

According to Phabongkhapa, the sectarian politician, as well as western teachers like Gen-la Thubten Gyatso, Gen-la Samden Gyatso and Gen Kelsang Lodro, all of whom relied on this protector and abused the trust of the naive NKT members who were taught to view them as Buddha emanations along with this protector.

Self-praise really is no recommendation.

696. Tenzin – December 19, 2008

Dorje,
Your reasoning is non-existent!
Still. I wish you a happy holiday season anyway.

This is a nice article too, giving more history to the practice:

Some Thoughts on the History of a Practice

<http://truthaboutshugden.wordpress.com/some-thoughts-on-the-...>

Meanwhile, even non-Shugden practitioners just trying to get to the bottom of this problem by checking out articles on the Internet are coming to the inevitable conclusion that the Dalai Lama’s ban is just wrong. Plain wrong. For example,

<http://maramyfriend.blogspot.com/2008/12/dorje-shugden-part-...>

<http://mountainphoenixovertibet.blogspot.com/2008/10/evil-sp...>

The Dalai Lama will not be able to get away with this for much longer, and religious freedom will be restored whether he likes it or not.

All we want from you for Christmas in 2008, Dalai Lama, is religious freedom.

697. Tenzin – December 19, 2008

Sorry, links didn't come out. Here they are again:

<http://mountainphoenixovertibet.blogspot.com/>

and

<http://maramyfriend.blogspot.com/>

698. Tenzin – December 19, 2008

To quote some from the blog article I mentioned:

<http://truthaboutshugden.wordpress.com/some-thoughts-on-the-history-of-a-practice/>

I was struck dumb with the perverse audacity of our present Dalai Lama and his misguided attempt to suppress this amazing practice that he himself received from his root Guru, Trijang Rinpoche.

It occurred to me how the DL is actually cutting himself off from the blessings of his own teachers, his own lineage, and defaming them in the process. He argues on his own website, rather mawkishly and unconvincingly, that he has faith in the lineage and deep respect for his teachers, but when you take a good long look at his actions, this stance seems increasingly hard to credit.

If he were simply claiming that one or two teachers had made a minor mistake, as he seems to want to do, this might be one thing, but in fact this practice has pervaded the Gelug tradition at least since the sixteen hundreds (for you non-Gelugs) and indeed since its very inception (if you are a Gelugpa with faith in your lineage gurus...).

...And what about the high abbots that practiced and revered Dorje Shugden from the depths of their hearts? I can think of many abbots of the great Gelug monasteries and tantric colleges that were devoted Dorje Shugden practitioners.

What about the great Gelug yogis of the twentieth century, a list that overlaps with the other two in many places? What about Zong Rinpoche, Geshe Kelsang Gyatso, Lama Yeshe, Khen Rinpoche Losang Tharchin, Geshe Rabten, Geshe Lhundrub Sopa, Lati Rinpoche, Ribur Rinpoche, Gelek Rinpoche, Serkong Rinpoche, Gonsar Rinpoche, Zasep tulku etc etc etc? What about Kyabje Domo Geshe Rinpoche, who the Thirteenth Dalai Lama himself regarded as an emanation of Je Tsongkhapa? What about the previous Serkong Rinpoche, who the Thirteenth Dalai Lama regarded as being Vajradhara himself, adding the appellation "Dorjechang" (Vajradhara) to his name?

What about the many thousands of tantric disciples of these lamas, those who held samayas with them and revered them as living buddhas? It is enough to make your heart crack in two when you consider the sadness they must have felt at the Dalai Lama's actions.

What about Ngulchu Dharmabhadra? Ngulchu Dharmabhadra is a lineage guru in Je Tsongkhapa's Ganden ear-whispered Mahamudra lineage, and in his collected works he refers to "Manjushri Dorje

Shugden” and identifies him as having arisen from the continuum of great beings that includes Duldzin Drakpa Gyaltzen, Panchen Sonam Drakpa and Tulku Drakpa Gyaltzen.

If your mahamudra lineage gurus can't tell the difference between a malicious ghost and Manjushri himself, what you have is a dead lineage, and when you examine it, this is what the Dalai Lama is claiming. He even claims Je Dharmabhadra is “against the practice” on his website. We can only pray that his scholarship is merely sloppy, because otherwise we are forced to accept that this man is deceptive in the extreme.

Finally, it looks like we are talking about the cream of the Gelug tantric tradition. When one considers all the great beings that have venerated this supreme emanated protector, it gives tremendous faith, and also forces one to examine the Dalai Lama's words and actions. This Dalai Lama presents the issue as though it were extremely clear cut, and would have it that the great yogis of the past all agree with him, but in fact it is much, much more complex than he lets on. Even his historical evidence is very shoddy (more on this later).

It is almost...as if.... there were a.... political motivation behind his actions...

Scholars and yogis, please check!

699. Dorje – December 19, 2008

“in fact this practice has pervaded the Gelug tradition at least since the sixteen hundreds (for you non-Gelugs) and indeed since it's very inception (if you are a Gelugpa with faith in your lineage gurus...)”

This is not a fact. It is a fabrication invented by Phabongkhapa. This protector was not widely worshipped in the Gelug tradition until early last century, and even then it was not universal.

“It is almost...as if.... there were a.... political motivation behind his actions”

There was a political motivation for Phabongkhapa propagating this protector worship. He taught that it would kill Gelugpas that took teachings from other traditions. He also taught that other traditions were inferior. This helped him to ensure exclusive adherence from Gelugpas and encourage the conversion of non-Gelugpas. His political motivation was to strengthen the power of the Gelug hegemony.

700. Rodney Billman – December 19, 2008

Re: Khajegon, according to this source it was Zangmar not Pabongkha that did this. This story is told is questionable, namely that Zangmar “fell under the spell” of Pabongkha, the way it is told is definitely one sided and one left grasping for more details. The author is obvious relying on an account, most likely Khamtrul Rinpoche who he mentions in the book.

Second, regarding Dhartsedo, you are incorrect: “The late Dhardo Rinpoche (1917–90) was recognized as an incarnation, or tulku, of the chief abbot of Losel-ling College, Drepung Monastery located in central Tibet. He was the second tulku in the Gelugpa lineage and eleventh in the Nyingmapa lineage. ” Note he was the SECOND Gelugpa in his reincarnation lineage, therefore the conversion was BEFORE Pabongkha

became renown.

Third, can you clarify if the 13th Dalai Lama banned Shugden or rebuked Pabongkha? Regarding the first there is no evidence. Regarding the second all there is a unverifiable claim to a publisher called Palden Publisher Nyimo I can find no information on. Dharmasala also says "In the biography of Phabong Khapa Dechen Nyingpo published in India the above appeal is not found. " Very suspicious indeed.

701. Lineageholder – December 19, 2008

Dear Rodney,

We know that the Tibetan Government in Exile is not above manufacturing evidence and lying if that furthers their cause. For example, they have lied by saying that there is no ban on Dorje Shugden practice. They also lied after the terrible murder of Ven Lobsang Gyatso by presenting a letter on TV claiming that it was a death threat from Shugden practitioners. The Dalai Lama's ex-translator Helmut Gassner translated the note and found it to be a challenge to debate the issue and not a death threat at all.

The Dalai Lama has tried to rewrite history by saying that it was the Nechung Oracle who was responsible for his safe passage from Tibet to India when it was, in fact, Dorje Shugden. This lie was even published in his autobiography.

Both Samdhong Rinpoche and the Dalai Lama have lied to defame the character of Dorje Shugden practitioners to justify their ban of the practice. The whole affair stinks of politics.

There are many more lies that could be recounted here – suffice to say if someone lies once, you have to doubt their capacity for the truth. If TGIE or their scholars said that the 13th Dalai Lama did ban Shugden I would not be confident that it was true. The TGIE use the pronouncements of the 5th Dalai Lama as justification for their ban of the practice when we've subsequently discovered that later in his life he changed his mind, he wrote a praise to Dorje Shugden, established Trode Khangsar, the first Temple of Dorje Shugden, and even made a statue of the Protector with his own hands.

When someone is prepared to lie so comprehensively, or just to present certain 'facts' that support their view, you can't trust them. I don't trust TGIE one bit.

702. Lineageholder – December 19, 2008

Dear TP,

I feel bound to correct a couple of misunderstandings regarding Kadampa practice that you mentioned in your previous posts.

NKT doesn't practice the union of Heruka, Yamantaka and Guhyasamaja

This is not true. The heart practice of a Kadampa is to rely upon Je Tsongkhapa, who is the synthesis of Manjushri, Avalokiteshvara and Vajrapani. These three beings are inseparable from Yamantaka, Heruka and Guhyasamaja respectively. Je Tsongkhapa himself is the union of all these holy beings and to receive his blessings is to receive the blessings of all Buddhas.

In *Offering to the Spiritual Guide*, one generates oneself as Heruka and regards Lama Losang Tubwang Dorjechang, the principal Field for Accumulating Merit as the nature of Yamantaka whilst visualizing the 32 Deities of Guhyasamaja within his body. These are the same Deities that appear as the principal Deities of Dorje Shugden's mandala.

NKT have retired the three principal Protector Deities of Je Tsongkhapa and rely only upon Dorje Shugden

Again, not true. The three principal protectors of Je Tsongkhapa are Kalarupa, Palden Lhamo and Mahakala. Mahakala and Kalarupa are the same nature as Dorje Shugden because they are emanations of Manjushri, so when Kadampas rely on Dorje Shugden they are relying on these two Protectors as well. Explicitly, all three are relied upon in the monthly practice of Kangso where offerings are made to them all, and making tormas offerings of Palden Lhamo is a regular daily practice for those who engage in the extensive Vajrayogini self-generation sadhana. However, relying upon Dorje Shugden as the synthesis of all protecting Deities is the daily practice of Kadampas

703. Seeking Clarity – December 19, 2008

Hi LH (you were BF when we last exchanged posts!)

Thanks for your welcome back. In #688 you write



Regardless of what anyone thinks of the inclusion of Sakya Pandita, Virupa and so forth in the incarnation lineage, Tulku Dragpa Gyaltsen was the incarnation of Panchen Sonam Dragpa who is held to be enlightened, so how could Dorje Shugden, who is his incarnation, be a spirit?

I take your argument to be as follows (P=premise and C=conclusion)

- P1: Panchen Sonam Dragpa was enlightened
- P2: Incarnations of enlightened beings are necessarily enlightened
- P3: Tulku Dragpa Gyaltsen was an incarnation of Panchen Sonam Dragpa
- C1/P4: Tulku Dragpa Gyaltsen was enlightened
- P5: Dorje Shugden is an incarnation of Tulku Dragpa Gyaltsen
- C2: Dorje Shugden is enlightened.

Years ago I was told that a sound argument is one where the conclusion is entailed by the premises and a valid argument is one where, in addition the premises are all true. The above argument is sound but I'm not clear it's valid. I've not seen P1 questioned by anyone and I assume all would hold both P2 and P5 to be true. The problem arises as it's not clear that P3 (and, thus, P4) is true.

In her thesis McClune writes



It is at this point that the life stories of Drakpa Gyeltsen and Künga Nyingpo intersect. For both children were, at that time, being considered as candidates for the reincarnation of the Fourth Dalai Lama. Some sources suggest that Drakpa Gyeltsen

was initially considered the “more serious” of the two candidates, but, whatever the case may have been, it is clear that separate factions arose in support of each boy. Nevertheless, the hopes of Drakpa Gyeltsen’s supporters were dashed when, in 1622,

Künga Nyingpo was installed as the Fifth Dalai Lama and given the name Ngawang Lozang Gyamtso. In what may have been a conciliatory move on the part of the Gelukpa hierarchs, Drakpa Gyeltsen was recognized as the fourth incarnation of the well renowned scholar and fifteenth abbot of Ganden, Pañchen Sönam Drakpa (1478–1554).

At the age of six, in about the year 1625, he became the fourth trülku of the Upper Chamber (Zimkhang Gong) at Drepung Monastery and was given the name Drakpa Gyeltsen by the First Pañchen Lama, Lozang Chökyi Gyeltsen.

So there is a clear suggestion here that Tulku Dragpa Gyaltsen was not *really* the fourth incarnation of Panchen Sonam Dragpa.

704. Lineageholder – December 19, 2008

Dear SeekingClarity,

Yes, that is the implication of McCune’s words, but where is the evidence? There is no evidence because only highly realized beings can know whether someone is an incarnation of another great Master.

I’m afraid I’ve got to take the word of an emanation of Buddha Amitabha and incarnation of Atisha, Gyalwa Ensapa, Geshe Langri Tangpa and many others holy beings, former Ganden Tripa and foremost Lineage Guru of the Gelugpa tradition over the word of an MA student. When did the words of an MA student outweigh the clear declarations of such a holy meditation Master as Trijang Rinpoche who was the Spiritual Guide of thousands of Gelugpas from the greatest Masters to the most humble novices? It’s laughable!

It’s a sad world when the words of university students like McCune and Kay are taken seriously as evidence of flaws in holy Mahayana traditions and as evidence for the non-existence of holy beings. Don’t we just know we’re living in degenerate times!

705. SeekingClarity – December 19, 2008

LH

McCune references Samten Karmay as her source for the statement that Tulku Dragpa Gyaltsen was originally held to be the incarnation of the Fourth Dalai Lama. Admittedly she doesn’t explain why she conjectures that his subsequent recognition as the incarnation of Panchen Sonam Drakpa may have been a “conciliatory move on the part of the Gelukpa hierarchs”. But the general point is that there was some uncertainty as to the past identity of Tulku Dragpa Gyaltsen.

I’m not quite sure what your argument is. Is it

P1 Everything Trijang says is true

P2 Trijang said Tulku Dragpa Gyaltsen was the incarnation of Panchen Sonam Drakpa

C: It is true that Tulku Dragpa Gyaltsen was the incarnation of Panchen Sonam Drakpa

If you hold P1 to be true, then presumably you must hold that

1. Sakya Pandita was the incarnation of Virupa and that the Sakyas got it wrong for several hundred years.

2. Sakya Trizin Sonam Rinchen got it completely wrong about DS

3. GKG's statement that the Yellow Book (YB) is a collection of ordinary people's superstitions is not true. Trijang says the same things about DS in Music Delighting the Ocean of Protectors (MDOP) as is said in the YB and so what GKG's holds to be true of the YB he must hold to be true of MDOP i.e. that Trijang is recounting the superstitions of ordinary people. However, Trijang says absolutely nothing in MDOP to suggest that his statements about the actions of DS are simply statements about the superstitions of ordinary people.

706. namkhah – December 19, 2008

Lineageholder: "If someone lies once, you have to doubt their capacity for the truth"

Yes indeed, the millions that became parlayed into billions of Shugdenoids presumably on other planets, far, far away—there's an excellent start to the total incredulity right there, but wait, it gets better folks....

Publicly disclosing and chatting about tantric practices...when did that become acceptable? Since novice NKT teachers are giving Shugden and god knows what other teachings to anyone who can cough up \$15, you (and no one else) will be responsible for your own 'pure' tradition declining in record time.

707. Kagyupa – December 19, 2008

Lineage holder said:" Don't we just know we're living in degenerate times!"

Yes. Aside from perversions of genuine Dharma Traditions, there's obvious evidence—these days, you can go to a Borders or Barnes and Noble Bookstore and read sadhanas of Vajrayogini and Chakrasamvara, translated into English, without any need for empowerment. Published by GKG and Tharpa, of course.

A sure sign of degenerating times.

708. Kagyupa – December 19, 2008

....and, Oh-no need for empowerments to reaad those sadhanas, by the way.

709. Tenzin Peljor – December 19, 2008

Dear LH, I think you misunderstood something with respect to your post # 700. I was referring to the changes Pabongkha Rinpoche made. I didn't investigate what NKT does with the three main HYT deities or their protectors.

However, I think it is obvious that NKT leadership and some of their followers would thoroughly embarrass every old Kadampa master with their arrogant, scurrile behaviour, and the practice of a perversion of what the old Kadam masters have taught: being humble, to praise the qualities of others, respect others, honour the Three Jewels and the wise, and to expose the own faults and weaknesses, and to stop to praise oneself.

So much hypocrisy as the NKT nowadays shows has nothing to do with Kadampa, its a shame or an object of laughter.

In post 700 you add some claims of what NKT would do.

Ok, lets check. I see. NKT practice all three deities because they would "rely upon Je Tsongkhapa, who is the synthesis of Manjushri, Avalokiteshvara and Vajrapani. These three beings are inseparable from Yamantaka, Heruka and Guhyasamaja respectively. Je Tsongkhapa himself is the union of all these holy beings and to receive his blessings is to receive the blessings of all Buddhas."

I see, the logic is unfailing, because the mantra OM MANI PÄME HUM is the compassion of all Buddhas, and includes every deity by just reciting it, I practice also the union of the three deities, and every other practice. Because A is seen as the letter from which ever thing derive, by just reciting A I practice all deities and keep the tradition of Je Tsongkhapa. How easy it is to keep a tradition. Probably Je Tsongkhapa was a bit too busy to have taught so much and he made it rather a bit difficult to get the essence, how fortunate we are that GKG is more wise and offers such an easy path removing what has been emphasised by Je Tsongkhapa to make it more suit to our world, yet still 'very authentic', 'very pure', sadly the monasteries who really preserve Je Tsongkhapa's tradition are 'so degenerated'. What a good luck, that there is the supreme pure NKT.

Just NKT propaganda.

I know that NKT practice in general once a month Khangso. However the daily practice and the main point is Shugden, and this being is not mentioned with one letter by Je Tsongkhapa. You offer the same logic, because Shugden is in the nature of...

OK if you believe your logic so much, then just renounce Shugden, practice Kalarupa (bound by Je Tsongkhapa) because both have the same nature. If everything is so much the same, why clinging on Shugden?

Kadampas do not rely on Shugden, that name didn't even exist at their time. NKT relies on Shugden, don't spin the facts. To rely on Shugden is their right.

However this has nothing to do with the Kadampas.

The belief of a sparrow to be an eagle, does not make a sparrow to be an eagle. Regardless how much the sparrow claims and believes he would be an eagle, it is still a sparrow, not an eagle.

710. Kagyupa – December 19, 2008

Lineage Holder writes:

"NKT doesn't practice the union of Heruka, Yamantaka and Guhyasamaja

This is not true. The heart practice of a Kadampa is to rely upon Je Tsongkhapa, who is the synthesis of Manjushri, Avalokiteshvara and Vajrapani. These three beings are inseparable from Yamantaka, Heruka and Guhyasamaja respectively. Je Tsongkhapa himself is the union of all these holy beings and to receive his blessings is to receive the blessings of all Buddhas.”

The heart practices of the Kadampas, as far as I know, were Lojong, Lamrim from Atisha, and the “Secret Drops” sadhana, in general. But I thought someone said the “main practice” of the New Kadampas was “Lam Rim?” This is what I was told, when I made reference to the original Gelukpa practices of the Three Yidams and the Three Protectors. To be fair, I didn’t mention Tsong Khapa Guru Yoga, which I also understand to be one of the Gelukpa Heart Practices, if not the main one.

Lineage Holder continues:

“In Offering to the Spiritual Guide, one generates oneself as Heruka and regards Lama Losang Tubwang Dorjechang, the principal Field for Accumulating Merit as the nature of Yamantaka whilst visualizing the 32 Deities of Guhyasamaja within his body. These are the same Deities that appear as the principal Deities of Dorje Shugden’s mandala.”

And who, pray tell, was the first to write about the “principal deities of Dorje Shugden’s mandala,” and to compare them with the 32 deities of Guhyasamaja? Certainly not a Kadampa, or even a Gelukpa prior to Pabongkha....

LH continues:

“Again, not true. The three principal protectors of Je Tsongkhapa are Kalarupa, Palden Lhamo and Mahakala. Mahakala and Kalarupa are the same nature as Dorje Shugden because they are emanations of Manjushri, so when Kadampas rely on Dorje Shugden they are relying on these two Protectors as well.”

Who told you that Kalarupa and Mahakala are emanations of Manjusri? You should check on this.....perhaps go back to Tsong Khapa’s writings on Mahakala and find out where you are mistaken. Or perhaps you’re just parroting some mistaken instruction you’ve had....Tsong Khapa’s Mahakala is most assuredly not associated with Manjusri.

DH concludes:

“However, relying upon Dorje Shugden as the synthesis of all protecting Deities is the daily practice of Kadampas”

Nope. Find me any original text from the original Kadampas that even mentions Shugden. Or find me any text, pre-Pabongkah, that recommends Shugden as a “Geluk” practice. It’s more appropriate for you to say “Dorje Shugden as the synthesis of all protecting Deities is the daily practice of the New Kadampa tradition.” You can’t legitimize it, historically, by conflating NKT with pre-Pabongkha Geluk practice, much less the original Kadam lineage.

711. mySmallPropagandaPackage – December 19, 2008

No Kagyupa, respectfully I must disagree with you.

The sixteen drops of the Kadampas are included in Shugden practice. Because he is in the nature of the sixteen drops. Although Mahakala is said to be an emanation of Avalokiteshvara, Avalokiteshvara is

inseparable from Manjushri and Manjushri inseparable from Shugden, therefore if we practice Shugden we practice also Mahakala and the sixteen drops. It's very easy, we practice the essence.

Also the six texts of the Kadampas:

- The Bodhisattva Stages (Skt. Bodhisattvabhumi) by Asanga
- An Ornament of the Mahayana Sutras (Skt. Mahayanasutraalamkara) by Maitreya/Asanga
- A Compendium of Bodhisattva Trainings (Skt. Shikshasamucchaya) by Shantideva
- A Guide to the Bodhisattva Way (Skt. Bodhisattvacharyavatara) by Shantideva
- A Garland of Birth Stories (Skt. Jatakamala) by Aryasura, and
- The Collected Sayings of the Buddha (Skt. Udanavarga)

are all in Geshe-la's books. Actual only the Bodhisattvacharyavatara is present in NKT but this doesn't matter the essence is there. Its just essence – pure essence. There is not more needed than this.

That the Gelug monasteries, the Ganden Tripa and the Dalai Lama still keep these so called "deep and vast (extensive)" lineages, teachings and transmissions, including the sixteen drops, the texts of Je Tsongkhapa, Gyaltsab Je, Maitreya, Nagarjuna, Vinaya, the union of the three HYT deities etc., is because they are so degenerated. They have not understood much. This is very sad. They mix Dharma with politics. How sad.

We are so fortunate to have met NKT who preserves in one tradition two traditions, the Kadampa and the Gelug school – very purely. How much good Karma we have! Very special, very pure.

We have also Lamrim and Lojong, and Geshe-la's Lamrim text includes everything – even the Vinaya and the Perfection of Wisdom Sutras. Its all there. He has brought this all into the West and its all in his books. Its the essence. So there is no need for the Vinaya nowadays or the commentaries on the Perfection of Wisdom Sutras, because its too old fashioned and it takes too much time and GKG got permission from Trijang Rinpoche to make the pure tradition more suit to our times. So its very pure, and very easy, and its especially suited for Westerners. In Tibet and in Indian exile Buddhism died out, the left over is very corrupt. This is very sad.

If you follow the pure example of NKT this makes it very easy, as Geshe-la said, enlightenment in your armchair. Very easy, very quick. Very suited to our modern times.

If you give me your email I can advice you a pure and very authentic Dharmabook and a Buddhist center nearby your place.

(There are 22 pure and authentic Dharmabooks and 1100 pure Buddhist centers.)

712. Brian – December 19, 2008

mySmallPropagandaPackage: They've got you bad, son, you need to be deprogrammed post haste if you are to salvage your sanity and not ruin your life.

713. Lineageholder – December 19, 2008

Dear TP,

You said:



However, I think it is obvious that NKT leadership and some of their followers would thoroughly embarrass every old Kadampa master with their arrogant, scurrile behaviour, and the practice of a perversion of what the old Kadam masters have taught

and lots of other stuff which is critical of NKT

I can't believe it, you're virtually frothing at the mouth! I love it when you show your true colours! Most of the time you try to be polite saying 'best wishes' and even claiming that you're neutral, just like the academic researchers you like to quote from so much, and then you let something like this slip where you show how you really feel. Your real agenda is to destroy the NKT.

It must be so hard for you with these arrogant, impure NKT people stealing the name of the pure Kadampa lineage! Horrifying! tsk tsk! Get over it: anyone who practises lamrim as their main practice is a Kadampa. NKT people are not saying they are like the old Kadammas, they are simply trying to emulate them as examples of extraordinary spiritual purity and sincerity. Everything else is merely your own projection.

...and now, back on topic 😊 Dorje Shugden.

714. Lineageholder – December 19, 2008

Dear Kagyupa,

On your point about Mahakala, Geshe Kelsang says in *Heart Jewel* page 91:



Among all the Dharma Protectors, four-faced Mahakala, Kalarupa and Dorje Shugden in particular have the same nature because they are all emanations of Manjushri. However, the beings of this present time have a stronger karmic link with Dorje Shugden than with other Dharma Protectors

This is one reason why I WON'T be giving up my practice of Dorje Shugden and just relying on Kalarupa as TP suggested.

715. harry is a gandul – December 19, 2008

Brian, you do understand that mySmallPropagandaPackage is no NKTer, right?

716. Kagyupa – December 20, 2008

Tsong Khapa's Main practice of Mahakala was not, and is not, the Four-Faced One. Your "Geshe" knows this, therefore he must qualify his statement to make it seem that Shugden encompasses two of the main

Historical Protectors of Tsong Khapa's lineage. Neat trick.

SmallProp, thanks for the offer, but I have my own sadhanas, which all the authentic lineages represent as pure and undistorted. No matter what Handful Harry says, I've never seen a better spokesperson for the NKT way. "We transmit the essence, everything else is unnecessary, and, in fact if you read between the lines, degenerate." The Vinaya is Old Fashioned, indeed. All other Tibetan, and Indian, Buddhism is corrupt. It's only these 22 pure Dharmabooks, practiced at these 1100 pure Buddhist Centers.

Then again, it's possible Harry has a point....someone could be masquerading as an NKT Troll just to point out the absurdity of the NKT position....what's interesting is how close this Troll's words and positions are to some of the long-time pro-NKT posters here.

(No, it's not me, folks.....)

717. mySmallPropagandaPackage – December 20, 2008

Brian, this is false accusation against the innocent.

You must be one of the Mob of Thousands of Hostile Dalai Lama Supporters who himself is persecuting millions of Shugden followers.

I think you feel justified in you activity, regrettably, because you follow the Dalai Lama, who for political reasons started many of the rumors against the NKT himself. Due to your intense and blind loyalty to the Dalai Lama, you inspire hatred of the NKT.

Probably you are one of those accusing NKT of being spirit worshippers and cultists, even murderers, even of causing the outbreak of foot and mouth disease in Britain.

Tell me, are you wearing protective ribbons, chant, and make mudras (hand gestures) merely upon encountering a pure Kadampa?

Tell the truth!

718. harry is a gandul – December 20, 2008

Hi mySmallPropagandaPackage,

My name is Harry Behrens, i am 25 and i live in Nottingham, UK.

You can find me in Akshobya Buddhist Centre, or online on Facebook or on the New Kadampa Tradition Discussion Group.

Care to verify the truth?

719. mySmallPropagandaPackage – December 20, 2008

And what is with Brian? I talked to Brian!

Hello???

720. harry is a gandul – December 20, 2008

mySmallPropagandaPackage,

Sorry i think i may have misunderstood,

I thought only the first line was addressed at Brian and the rest of the

charade at moi.

721. Lineageholder – December 20, 2008

Dear Kagyupa,

Do you have to see a negative agenda in everything?

I don't think that's Dharma.

722. Brian – December 20, 2008

mySmallPropagandaPackage: You are pure Chinese I expect, the only mudra make toward you is not permitted by the editor. As for ribbons, thats rather a personal question, but yes we have ribbons.

723. harry is a gandul – December 20, 2008

Kagyupa,

You know i can understand how some people must feel when Newkadampatruth repeatedly use the word truth. But it certainly raises some eyebrows when your reaction to someone pointing out an obvious fact is to call them names. Hell, you even agreed with me! But you couldn't resist calling me "Handful Harry" could you? I suppose i'm lucky that you didn't disagree with me 😊

Talking of neat tricks. At the end of your post you state that you are not Smallprop. However the way you used Smallprop's fraudulent post to air your own views indicates that you would probably consider such tactics yourself (i do wonder). Your gleeful praise is certainly unmissable.

It's odd you know, us NKTers are supposed to be the spinners. If i see an NKTer posting from such a deceitful angle you bet i'll get on his case like a stone.

What Smallprop has done is wrong on any account. It doesn't matter what side of the issue he or she is on. If Smallprop and his celebrator had been NKT, you guys would be hyperventilating.

724. namkhah – December 20, 2008

So, you disavow Smallprop's posts, but if it is parody, it is almost indistinguishable from Lineageholder's bizarre take on Tibetan Buddhism: millions of repressed Shugden worshippers (although no one to date can tell us where they are) And we are 'Mob of Thousands' No, its called a nation and no matter how many centres NKT erects, it will always be artificial, like a hothouse tomato-red but tasteless.

725. harry is a gandul – December 20, 2008

Namkhah,

There is no "if", it is a joke. Otherwise Smallprop could prove his identity as an NKT practitioner. If he can i will eat my own words, perhaps with some tasteless tomatoes.

Perhaps LH's take on Tibetan Buddhism is bizarre, i don't know. I don't know that much about Tibetan Buddhism. For this reason i navigate this affair with the use of a bullshit detector. With it i sniff out nonsense like

Smallprop's deceitful post, and Kagyupa's rejoicement in such caricaturizations. I think that the claim that there are 4 million Shugden adherents is nonsense too.

Overall i find LH to be sincere in what he says, i.e. he doesn't resort to things like abusive speech (like many on this forum), which usually convey a less than honest, altruistic intention.

In my view, elaborations about history and lineage start to smell once they start interweaving with abuse and deceit.

726. Gyalpo – December 20, 2008

harry: Calling one's national leader a liar (and worse) is abusive, extremely rude, and ethnocentric- make no mistake about that. Can't your shit detector smell that? What about the sneering arrogance of neophytes boasting of their deep knowledge of the tradition? Screaming insults through megaphones! Response in kind is only natural. I don't find feigned manners and sincerity to be polite, when the message is analogous to a masked KKK bigot. Is the appropriate response is to acquiesce and swallow their nonsense, no way, never!

727. mySmallPropagandaPackage – December 20, 2008

It is quite appalling the level of ignorance and hypocrisy, the level accusation after accusation that are utterly illogical and baseless.

Who is dictatorial? Who is unable to tolerate the slightest disobedience?

I suspect your real reason for saying this is that you hold the view that [...] is the real deal and people shouldn't confuse that awful, degenerate [...] stuff for the 'real' thing. If that's true, you are displaying the sectarianism that the [...] has said he's against but actually practises.

Nothing good ever comes from dwelling on our own qualities and others' faults. All that happens is that we develop a highly distorted, self-important view of ourself, and an arrogant, disrespectful attitude towards others. As a result of regarding ourself as superior and others as inferior we perform many negative actions that will later ripen as rebirth in the lower realms. Due to this haughty attitude, even when we finally take rebirth again as a human being we shall be of a low social status, living like a servant or slave. Out of pride we may regard ourself as highly intelligent, but in reality our pride makes us foolish and fills our mind with negativity.

Therefore, whereas ordinary beings look for faults in others, Bodhisattvas look solely for good qualities. As Atisha said it:

“Do not look for faults in others, but look for faults in yourself, and purge them like bad blood. Do not contemplate your own good qualities, but con-temple the good qualities of others, and respect everyone as a servant would.”

We need to think about our own faults because if we are not aware of them we shall not be motivated to overcome them. It was through constantly examining their minds for faults and imperfections, and then applying great effort to abandon them, that those who are now enlightened were able to release their minds from delusions, the source of all faults. Buddha said that those who understand their own faults are wise, whereas those who are unaware of their own faults yet look for faults in others are fools. Contemplating our own qualities and

others' faults serves only to increase our self-cherishing and diminish our love for others.

Since we regard our self or I as so very precious and important, we exaggerate our own good qualities and develop an inflated view of ourself. We find it very hard to accept our mistakes and shortcomings. We spend so much time contemplating our real or imagined good qualities that we become oblivious to our faults. In reality our mind is full of gross delusions but we ignore them and may even fool ourself into thinking that we do not have such repulsive minds. This is like pretending that there is no dirt in our house after sweeping it under the carpet.

The truth is, that the Dalai Lama is a very fortunate liar and persecutor. He has unceasingly inflicted heavy and unjust punishment on the practitioners of Dorje Shugden—all of whom are completely innocent practitioners. Using his people like an army, the Dalai Lama has destroyed all Shugden Temples and shrines, caused millions of people to experience inhumane situations and unbearable feelings of pain, and expelled all Shugden practitioners from the Tibetan community. He has separated innocent people from their families, friends and community. As a result of these actions, thousands of Shugden practitioners have been forced to become refugees for the second time in their life as they try to escape such inhumane actions that exist in this modern world by seeking exile in other countries.

Instead of putting Buddha's teachings of universal love, compassion and equanimity into practice the Dalai Lama inflict discrimination, persecution and intolerance. He is cheating people's faith. Dalai Lama, you are the only 21st Century "Buddhist" Dictator.

Far from showing the exemplary behavior of a religious leader, the Dalai Lama shows what it means to be a degenerate spiritual practitioner. In reality, his collective actions have the function of destroying Buddhism in this world. Therefore the Dalai Lama is not a Buddhist.

It is the truth what Geshe-la had said: "I can guarantee that the NKT and myself have never performed inappropriate actions and will never do so in the future, this is our determination. In October 1998 we decided to completely stop being involved in this Shugden issue because we realized that in reality this is a Tibetan political problem and not the problem of Buddhism in general or the NKT. We made our decision public at this time — everyone knows the NKT and myself completely stopped being involved in this Shugden issue at all levels. I hope people gradually understand our true nature and function."

It is a very evil smear, that Geshe Kelsang has made mistakes in establishing the manner of his succession, the truth is Geshe Kelsang has shown great skill in establishing the manner of his succession.

For more read

<http://www.westernshugdensociety.org/en/reports/hypocrite-dalai-lama-report-from-india/>

<http://newkadampatruth.org/newkadampatradition4.php#47>

+ Ron Cook's Six principal reasons why the Dalai Lama is not a Buddhist + Eight Steps To Happiness, p 58-61 by Geshe Kelsang Gyatso
+ Ron Cook's post No 16. These are all very authentic, very pure sources.

The truth is out there. This is my 'doha of the truth, the doha of New Kadampa Truths.

728. harry is a gandul – December 20, 2008

Gyalpo,

I'm not sure if a war would be a very good way to resolve this conflict.

729. Gyalpo – December 20, 2008

I agree, WSS can stand down, they are a disgrace to western buddhism. No one is repressing anyone in England or America in this regard by any stretch of the imagination. In Tibet itself, we know the culprit for human rights violations including aborting fetuses, forced sterilization, incarceration electrocution of monks and other unspeakably brutal acts against Tibetan Buddhists, yet WSS seeks their help and sings their praises! Despicable treachery against their own brothers and sisters. Abuse indeed.

730. harry is a gandul – December 20, 2008

Hi Smallprop,

Yes very elaborate. I even agree with some of your implied criticisms of NKT. Problem is you're lying from the start, which kinda turns the whole thing into a lie, no?

731. namkhah – December 20, 2008

Smalprop: Get a life, poser. Hate mail is illegal in this part of the world, generally two years or deportation to where you came from is the result of such malicious speech.

732. mySmallPropagandaPackage – December 21, 2008

namkha: this is really false accusation against the innocent. I am completely innocent.

Hi harry, you understand my true nature and function. However, Problem is WSS is lying from the start, which kinda turns the whole thing into a lie, no? Do they not lie completely about their identity, no?

Luckily the great motherland China can appreciate the efforts of the Western Shugden Society: <http://chinadorjeshugden.wordpress.com/>

It is very important that the great effort for human rights of the Western Shugden Society is not wasted and effective.

733. namkhah – December 21, 2008

mySmallPropagandaPackage: There's a saying: Bullshit baffles brains' I'm not certain more nonsense like the NKT/WSS spews forth will improve the environment, but rather just cause further confusion.

734. harry is a gandul – December 21, 2008

Smallprop: I would be more willing to listen to your claims if i hadn't noticed you engaging in the same tactics that you so heavily condemn. Next time try and be more sneaky.

Good luck to you resolving this issue as a secret undercover Dharma cop.

Ha ha, i have a feeling i know who you are now... you're writing style is giving you away. Of course i could be wrong though, so i better not say.

735. harry is a gandul – December 21, 2008

Ok and here another thing that pisses me off.

Of course the Chinese are bloody happy with WSS!!! The WSS is a threat to HHDL and therefore the Chinese are happy. Yes?? 1+1=2 right???

Of course opportunist NKT detractors are jumping at the opportunity to once again point their fingers to where they want the spotlight to hover. As a result now rumours are flying around the place, like that the NKT is funded by the Chinese!

People are even going to the extent of inventing fake articles, in order to spread misinformation. Smallprop's link is an example. It is quite easy to tell that it is fake for a few good reasons, the most obvious being that it doesn't mention which news source it comes from.

736. Gyalpo – December 21, 2008

harry: I don't think NKT/WSS is funded by the Chinese—why should they when they are serving their purpose of causing disruption in the Tibetan Buddhist world for free! A dream come true for them. All this is consistent with Beijing's avowed strategy, drawn up at secret official meetings in Chengdu in May 1993 and in Beijing in July 1994, to provoke sectarian and regional divisions within the Tibetan exiled community, in order to undermine the Tibetan freedom struggle. But make no mistake, if, like the WSS extremists you think China will help establish a 1,000 year Shugden epoch—once the political expediency is finished, the PRC will do to WSS what they did to Falun Gong if they get the chance: imprisonment, torture, the lot.

737. namkhah – December 21, 2008

That is correct, Gyalpo—la, people like Lineageholder, so reticent to comment on the evidence of Tibetan Buddhists murdered by the Chinese this spring is playing right in to the PRC's hands. He who eschews politics so vehemently has in fact been playing it all along. It is well known that Chinese embassy officials toured the few Shugden Dratsangs in Karnataka, hosted by the Shugden Society and the NKT/WSS websites have praised China. Lineageholder and other self-appointed mahapanditas can gossip all they like, the realpolitik of the issue is demonstrated below:

The photos say it all: <http://www.wikileaks.org/leak/tibet-protest-photos/index.html>

738. Lineageholder – December 21, 2008

Dear all,

It's my guess that mySmallPropagandaPackage is our good friend TP, who having failed completely to provide valid logical reasons to support the Dalai Lama's illegal ban of Dorje Shugden, has resorted to parody and derision of WSS instead. It's such a complete and utter admission

of failure, thank you.

I doubt that anyone will be taken in by his attempts to falsely link WSS with the PRC. It does however show that he's doing the same work as the Tibetan Government in Exile who are desperate to prove such a link, even though one doesn't exist. I think I said something already about degenerate times....

I only have one word for all of this: pathetic.

739. namkhah – December 21, 2008

Lineageholder": You are a slippery weasel aren't you, or just plain intellectually dishonest. If you sincerely have no interest in politics, disown WSS otherwise just 'fess up:

The following passage from <http://www.dorjeshugden.com> is an example of NKT/WSS pro China posturing:

"Then from China , Dorje Shugden's practice will spread to the multitudes of Chinese speaking areas of Asia , then the world. Everyone respects China either for monetary, business or cultural reasons. It is after all one of the greatest cultures known to man past and present. It will be the number one culture in the world as it has been in ancient times in the near future due to economic growth. Everything Chinese will be respected and proliferated in the world. Just like now Mcdonald's is popular in China because the USA is powerful and influential therefore the Chinese for now are interested in the American cultural identities. In the near future, the tide will turn towards the east and that is China . Everything Chinese will be sought after, praised and valued. Even today, many governments do not wish to offend the Chinese government in hopes of securing lucrative deals. After all, isn't bring prosperity one of the main functions of any governments whether Democratic or Socialist? The Dalai Lama is his own capacity is making Dorje Shugden bigger, more well known, more heard of and very high profile. Does he not know or understand he is doing that? Highly unlikely. He is indirectly making Dorje Shugden the most popularly known Buddhist deity next to Kuan Yin in China at this time. "

740. Gen Hur – December 21, 2008

Here is the reference from Jan. 5/99 The Tribune

"The First Secretary in the Chinese embassy, Mr Tau Wenching, and his wife to the Tibetan settlement at Mundgod, in South India, on December 24, was another indication of the alleged links that exist between the Shugden supporters and the Chinese embassy. "The fact that the First Secretary was accompanied by Thupten Palsang, who is an active member of the Shugden group is a clear indication that the Chinese embassy has close links with the Shugden activists," commented an official. Palsang, also known as Nagpo Chenpo, is a former monk of Pomra House of Sera Mey College in the Tibetan settlement of Bylakuppe in South India.

A release by the Tibetan Government said that they had concrete evidence of the links between the Shugden supporters and the Chinese authorities. The latest visit of the Chinese embassy official, was another indication of the "close links" they shared.

For the past some time, the Tibetan Government has been alleging that China was trying to rake up the cult controversy, to divide the Tibetan community, and was even funding the Shugden Society."

<http://www.tribuneindia.com/1999/99jan06/himachal.htm#1>

741. Dorje – December 21, 2008

“The WSS is a threat to HHDL”

You’re joking, right?

I have been away from this discussion for a day or two and it has taken a bizarre turn.

I would like to point out one obvious misunderstanding that has arisen. The WSS has done nothing to harm the reputation of the Dalai Lama. The NKT seem to think that people other than them and their detractors actually care about these on-line disputes. The WSS protests attracted a little media attention for a few moments. The public attention was even less. The Dalai Lama’s position in the Tibetan community is a central today as it was this time last year before Kelsang Gyatso began these protests.

742. Dorje – December 21, 2008

“You are a slippery weasel aren’t you, or just plain intellectually dishonest. If you sincerely have no interest in politics, disown WSS”

Lineageholder is in a difficult position. She was publicly castigated by her spiritual guide who said

“This clearly shows that the students have seriously misunderstood the demonstrations through receiving wrong information from you – their Resident Teacher.

You directly told me that the NKT was involving in political activities and that this was against the NKT and Dharma Centre constitutions; this is completely untrue.”

Since then she has been bending over backwards to please Kelsang Gyatso and support his political activities. She couldn’t stop even if she wanted to.

She has also been lying about the nature of this dispute, claiming millions of Shugden worshippers for hundreds of years, and denying Phabongkhapa’s political role in spreading this protector worship.

It’s all a bit of a mess that recently has become a bit messier.

743. namkhah – December 21, 2008

Dorje: I think you may have missed the latest revelation: the original estimate of millions of Shuggies has been upwardly revised to billions by Lineageholder (623). Please, get your facts straight!

744. Dorje – December 21, 2008

Today is Je Tsongkhapa’s anniversary and I’d like to take the opportunity to make aspirations that Je Rinpoche’s authentic teachings flourish without the political accretions and degenerations added by later scholars and politicians who were reputed to be great but were in fact small-minded sectarians.

May Je Tsongkhapa’s true teachings on lamas, yidams and protectors pervade the ten directions.

745. **mySmallPropagandaPackage – December 21, 2008**

The reason for my posts was exactly as Kayguepa said: a Troll, just to point out the absurdity of the NKT position...

It's completely absurd.

I used the same logic, tactic. phrases and words as WSS, Kelsang Gyatso or Lineageholder use.

It's rather a speech & tactic collage of WSS's or Kelsang Gyatso's own speech. If it upsets some of the members I wonder why it does not upset them to read the nonsense on westernshugdensociety.org, and why they turn two blind eyes on the obvious discrepancy between what they claim to be – pure Kadampas – and the actual abusive deeds.

However, for a constructive discussion it will be probably better to continue to exchange arguments not tactics.

746. **mySmallPropagandaPackage – December 21, 2008**

Yes, Dorje. Thank you.

Je Tsongkhapa the non-sectarian master, who received teachings from all genuine masters of his time, regardless what particular lineage they belonged to.

My aspiration is this:

»And from this day on in every life, with the special motivation that holds others dearer than self, bless me to protect the Buddha's teaching like my life, as you Mahatma, have done.

And you in whose heart or pure appearance there is no sectarian prejudice please clear away the trouble to the Buddha's teaching raised by the specter of sectarianism in those who become partisan when they hold you as supreme.«

From the final two verses of Taktsang Lotsawa's Biography of Je Tsongkhapa

747. **harry is a gandul – December 21, 2008**

Namkhah,

Please don't spread misinformation. LH did not say that there are billions of Shugden practitioners (Shuggies as you call them, he he). She said that billions are affected by the ban from the point of view that DS is the protector of JT's doctrine.

I think that even if you disagree with this claim it is certainly worth considering.

Well i'm considering it anyway, as i'm not really sure who to believe usually. Everyone points their finger anywhere but at themselves.

748. **harry is a gandul – December 21, 2008**

"Everyone points their finger anywhere but at themselves."

Like Smallprop, lol, who just got all holy on us, since we didn't fall for his act.

Oops, i suppose i am pointing my own finger now, right??

749. Lineageholder – December 21, 2008

Dear mSPP,

If you think that being a Kadampa is about being quiet, meek and bowing down to the destructive will of a person who is decimating the very tradition you cherish, I don't think you understand Buddha's teaching. In his past lives, Buddha killed when he had to in order to protect others. I therefore don't think he would be adverse to shouting the truth to those who are too deaf to hear it spoken quietly.

I do rejoice in your wish to protect Buddha's teachings.

For others here, I'm neither a small slippery mammal nor am I Lucy James. I'm far less important than that.

750. mySmallPropagandaPackage – December 21, 2008

dear lineageholder, look on WSS's own smear site this has nothing to do with the old kadampas. it's a horrible and abusive speech.

if the majority is convinced that shugden is a harmful force or a spirit or even a demon, one can disagree but this does not justify to call those who genuinely wish to protect others from harm liars or hypocrites. this is neither correct with respect to the facts (views are no lies) nor has this anything to do with a pure kadampa attitude.

you said:

"I don't think you understand Buddha's teaching. In his past lives, Buddha killed when he had to in order to protect others. I therefore don't think he would be adverse to shouting the truth to those who are too deaf to hear it spoken quietly. I do rejoice in your wish to protect Buddha's teachings."

Buddha killed, yes do you know what the commentaries of the Bodhisattva vows say when it is allowed to kill or to use abusive speech for a Bodhisattva – the 7 non-virtuous actions? There is a clear statement, what powers the Bodhisattva must have. Do you know these powers and do you have these powers? Moreover, we speak about a Bodhisattva, a person who has realised at least calm abiding and bodhicitta. But even with this he may not be qualified to perform such a deed.

Do you have the perception and wisdom of a Bodhisattva? The Buddha could read the mind of the helmsman. Do you can do that?

If a fox emulates a lion and hunts a donkey for food, the hoof of the donkey will probably smash the head of the fox. Likewise if a dharma fox emulates the deeds of the Dharma lions, the dharma fox could ruin his spiritual life.

If the majority of the wise masters of all lineages agree that Shugden is no Buddha, it would be better for the infants to listen. Even when some disagree, such disrespect and false accusation against the wise and highly respected members of the Buddhist order, is nothing else than foolish and self-destructive. This is no Bodhisattva deed.

You or WSS do not shout the truth, you shout your own confusion. A view can be seen as wrong (like Shugden is a demonic force) but to hold such a "wrong" view is not a lie. there are internet forums who state in

their rules that it is against the rules to call someone else a liar, because, even when the person is wrong, to be sure that this person lies, you must know the person's mind.

this is very basic dharma or even worldly understanding, when even such basics are violated and not understood, there are many questions what else has been understood.

if there was a proper and balanced investigation in a certain subject matter, and finally there is agreement by different parties or a clear perception, based on an investigation which includes much knowledge and different perspectives, and one comes to the point, there is injustice and can do something directly, one should act. there is nothing wrong with this.

my criticism is WSS lack all what would allow them to be engaged. they lack the moral background, the Buddhist understanding, they lack knowledge about the Vinaya, monasteries, Tibetan history, Tibetan culture, Tibetan customs, Tibetan Buddhism, the controversial history of Shugden, they lack respect for elders, respect for the Tibetans (whom they owe everything), respect for the Dalai Lama, etc. all this and more lead NKT/WSS in a second pr mess based on deluded one-sided perceptions.

I have no real wish to protect buddha's teachings. i just like the prayer. i have only one wish to have more compassion. if this increased then this is sufficient for me. if there is more compassion, naturally one will act in a way that it protects the buddha's teachings.

the lojong teachings state this even. in a quote of the Compendium of Perfect Doctrine it is said:

"O Subduer, similarly, wherever the great compassion of a Bodhisattva exists, there also exists the Buddha's doctrine."

of course every one-sided practice is also a one-way route. buddhism is quite complex.

* i found the explanation in the commentary of Khensur Lobsang Tharchin Rinpoche, a close student of both, Pabonkha and Trijang Rinpoche.

751. Lineageholder – December 21, 2008

Dear mSPP,

If you are attached to the Dalai Lama, yes, it probably reads as horrible and abusive speech. The Kadampa tradition is billions of times more important than the Dalai Lama though. We're hoping it will still be around when we've all gone. The Dalai Lama is one single person – unimportant. Unfortunately, he doesn't seem to think so and will destroy a pure spiritual tradition because of his attachment to his wrong view.

The spiritual life of one person is unimportant. I fully accept the karmic consequences of what I'm doing because stopping the Dalai Lama is important. I'd just like to say you don't know who is qualified to do what because you don't know who is and who is not realized. Don't judge a book by its cover in the same way that you and others judge Dorje Shugden by his aspect.

It's not necessary to know someone's mind to know that they are a liar. If someone utters untruths when they clearly know that what they are saying is contrary to the truth and their action benefits no-one but themselves, they are a liar. A case in point – the Dalai Lama's lies about the Deity who helped him to escape from Tibet. He knows who that was and his lie in this respect benefits no one except to prevent his own embarrassment. Imagine what would happen if it became widely known that the Dalai Lama's life was saved by the Deity he has now banned! He would certainly have some questions to answer. Furthermore, it was a lie. As Lobsang Yeshe said when he heard that the Dalai Lama denied the help of Dorje Shugden



That contradicts the law of truth! Actually, how can he speak like that? If it had not been for Dorje Shugden's help at that time, an escape would have been really difficult.

Contradicts the law of truth = lie, false and deceptive.

I'm sorry if you don't like it that the Dalai Lama lied, but the facts are the facts. You don't seem to want to face those facts.

Your dismissal of the spiritual knowledge and realizations by members of the WSS is a big mistake. I completely disagree with you that WSS lacks respects for elders – they place Kyabje Trijang Dorjechang at the very crown of their heads. WSS has shown no disrespect to Tibetans but let me say that BUDDHISM IS NOT ABOUT TIBET. It's because that people have held that Tibet is more important than Buddhadharma that his whole sorry mess has come about in the first place.

I try to respect everyone but to hold that a people or a country is more important than the method to attain permanent liberation from suffering is insane. By mixing Buddhadharma with Tibetan politics the Dalai Lama is closing the door to liberation for countless future generations of living beings and that's why people will not sit by and allow the Dalai Lama to continue on his course. In reality, we are loving the Dalai Lama by trying to stop him from creating terrible karma for himself. If someone is engaged in harmful actions, they need to be stopped but one must not lose love and compassion for the perpetrator. This is an area I need to work on, definitely.

If Tibetans are upset about WSS's accusations towards the Dalai Lama, then I'm sorry but they need to examine their own minds and deal with their own attachments. Shantideva said that all such attachment is like dry grass that connects one house with another that is on fire – without removing it, the fire will spread to the house that is not on fire. Similarly, with the grass of attachment, our perception of 'mistreatment' of those closest to us causes the fire of anger to spread to us.

752. Dorje – December 21, 2008

By mixing Buddhadharma with Tibetan politics Phabongkhapa and his followers closed the door to liberation for countless future generations of living beings and that's why people will not sit by and allow Phabongkhapa's followers to continue on his course. In reality, we are loving the followers of Phabongkhapa by trying to stop them from creating terrible karma for themselves. If someone is engaged in

harmful actions, they need to be stopped but one must not lose love and compassion for the perpetrator.

The Dalai Lama is propagating the tradition of Je Tsongkhapa as taught by Je Tsongkhapa. If anyone says that this will lead to the degeneration of the Dharma, they really insult Je Rinpoche and his tradition.

753. Lineageholder – December 21, 2008

Dear Dorje,

The Dalai Lama is teaching the 'Nalanda tradition', a tradition of Buddhism that is of his own making and involves mixing the various traditions of Tibetan Buddhism together (except the bits he does not like) so that anyone can practise anything they feel like. Je Rinpoche taught only lamrim, lojong and Vajrayana Mahamudra as the path to enlightenment, therefore it's not really Je Tsongkhapa's tradition that the Dalai Lama is propagating.

754. namkhah – December 21, 2008

The sacking of Lucy James is documented below as well as the inextricable link between KKT and WSS is established through NKT's own internal communications, in case anyone is still too naive (or daft) to see that denial of the relationship of the supposed "two" entities is for PR optics and preservation of NKT's charitable tax status, vital for running a pyramid scheme scam.

<http://www.nktworld.org/Lucy.html>

755. Dorje – December 21, 2008

"The Dalai Lama is teaching the 'Nalanda tradition', a tradition of Buddhism that is of his own making and involves mixing the various traditions of Tibetan Buddhism together"

Nonsense. The Dalai Lama has taken teachings from teachers of all traditions and passes them on according to the advice of those traditions. He focuses especially on the teachings and tradition of Je Tsongkhapa and this is what he teaches as Tsongkhapa taught it. He is teaching the Ganden Tradition, from lamrim chenmo, ngakrim chenmo, sadhanas and vinaya authentically just as Tsongkhapa taught them, and in a way that is unavailable in the NKT.

756. namkhah – December 21, 2008

The tradition of Nalanda, for the information of semi-novices like Lineageholder, is no one's recent invention, unless you consider the Six Ornaments and Two Excellents as unimportant in Buddhism, not to mention abbots like Sri Naropa.

Keep talking, Lineageholder, you are demonstrating the breathtaking breadth of your ignorance and discrediting your ridiculous cause every time you post, apparently for the billions of imaginary friends of the NKT cult out there, somewhere.

757. Lineageholder – December 21, 2008

Dear Dorje,

No, he's cut himself off from tradition by denying the validity of his

own Teachers. If his own Teachers were wrong about Dorje Shugden it means they couldn't even discern a suitable object of Refuge which means that they didn't have clairvoyance, which means that they didn't have tranquil abiding, which means that they had no realizations and the lineage was broken. That means that the Dalai Lama didn't receive anything so he can't pass anything on. Je Tsongkhapa's tradition is dead if the Dalai Lama is right.

But luckily, he isn't. The Dalai Lama is out for himself. Look at his website and see if it mentions the lineage from which he received the teachings, the kindness of his Senior and Junior Tutors. No, it's all about him, not about the Lineage.

758. Dorje – December 22, 2008

“No, he's cut himself off from tradition by denying the validity of his own Teachers. If his own Teachers were wrong about Dorje Shugden it means they couldn't even discern a suitable object of Refuge which means that they didn't have clairvoyance, which means that they didn't have tranquil abiding, which means that they had no realizations and the lineage was broken.”

The Dalai Lama had more than one teacher. His main teacher regarding bodhicitta for example was the great non-sectarian lama Kunu Lama Tenzin Gyalsten. Many of the transmissions that the Dalai Lama received were from Retreng Rinpoche, his first teacher. Neither of these lamas relied on this protector.

This worship of this protector was by no means universal in the Gelug tradition.

759. Lineageholder – December 22, 2008

Do you realize how ridiculous it sounds for the Dalai Lama to say that Pabongkha Rinpoche and Trijang Rinpoche were great Teachers, yet they went for Refuge to an evil spirit? That would mean that they weren't even Buddhists, let alone great Teachers because they broke their refuge commitments. If we believe the Dalai Lama, it means he received his Buddhist education from devil worshipping non-Buddhists with no realizations.

Now, that is absurd, isn't it?

760. Dorje – December 22, 2008

What is absurd is that both Phabongkhapa and Trijang Rinpoche go for refuge to a protector they call gyalpo or gyalchen and praise for killing sentient beings. Their position is contradictory.

761. mySmallPropagandaPackage – December 22, 2008

Hi LH,
no, probably I am expecting too much modesty or integrity from people who have taught me an initial understanding of the dharma.

It is still shocking to see the discrepancy between the words of Dharma and the actual deeds. When I have a problem with this then this is rather that I expect too much from others.

I agree also attachment to HHDL could be the source but is not.

“The Kadampa tradition is billions of times more important than the Dalai Lama though.” Yes, I know this is the fundamental belief of NKT ideology. Thank you for pointing it out that clearly. It follows, Geshe Kelsang Gyatso, who has brought the Kadampa tradition to the West and is its prime sole upholder is “billions of times more important than the Dalai Lama though.”, and also NKT and all its members and “upholders” are billions of times more important than the Dalai Lama though.” I think this is exactly the result of contemplating and exaggerating the own good qualities, supremacy and importance and others faults, unimportance and inferiority, a contemplation of the sectarian partisan which increases the feeling of self-importance and hostility to those who interfere that perception. As Geshe-la puts it, it is “a highly distorted, self-important view of oneself, and an arrogant, disrespectful attitude towards others. As a result of regarding oneself as superior and others as inferior we perform many negative actions that will later ripen as rebirth in the lower realms. Due to this haughty attitude, even when we finally take rebirth again as a human being we shall be of a low social status, living like a servant or slave. Out of pride we may regard ourselves as highly intelligent, but in reality our pride makes us foolish and fills our mind with negativity.”

Why are some (not all!) Shugden followers seen socially so low nowadays? This is also Karma, from having boasted to be supreme in the past. This is not what I say, this is what Geshe-la teaches, but seems to forget when it comes to the own situation.

In general, with me and others, with everyone, all problems derive from a lack of compassion (which includes the demerits of partial compassion) and a lack of wisdom, which includes the understanding of karma and dependent arising.

For those Shugden followers suffering on social contempt it is important to have compassion, but this has to be seen also in perspective. When the majority fears Shugden and clearly sees it as harmful or at least not as an object of Buddhist refuge or worship, it shows also a lack of compassion by the Shugden adepts not to accept their wishes to have no interference with this practice. I think the words of the 100. Ganden Tripa which have already been quoted bring this very to the point.

I received two days ago a report from a monk from Sera, he stayed with us for two weeks. Maybe I will share what he said.

It's amazing to see again how your “logic” unfolds again in such a distorted way, and you seem to have even forgotten what you already recognized. You claim: “The Dalai Lama is one single person – unimportant. Unfortunately, he doesn't seem to think so and will destroy a pure spiritual tradition because of his attachment to his wrong view.” LH. really it is impossible to discuss with you because you are not able even to accept established facts. HHDL is the chosen and beloved teacher, and highest spiritual authority of the Tibetans. To be a Dalai Lama is an office. He is most important to the Tibetans (about 6 millions), and the present Dalai Lama – whom NKT is so keen to denounce with the same and even more vile words than the CCP – is also very important to a vast number of people of this world – not only the Tibetans, He is an upright example and inspiration to many people be they religious or non-religious, he is venerated and respected by a high number of Buddhists from all schools as well, including the Theravadins, he is highly respected by religious practitioners from all

faiths and their realised being, he is cherished, respected also by the yogis who live in solitude and seek his advice, and he is respected and a source of inspiration also for researcher, and simple people. (Just some facts, LH.)

Moreover you have already acknowledged that the majority of Tibetan Buddhists and their masters share his view on Shugden, you have read what the other high masters, head of their lineages state, they agree with HHDL. You even made fun of HE Tai Situ Rinpoche, and you were corrected, yet still you fool yourself and the reader by repeating your baseless view?

LH, your “logic” lacks any basis, and is just the typical NKT spin or close-mindedness of the facts. As you were able to acknowledge that the majority is against Shugden worship, including the heads of the schools, such a concluding claim: “The spiritual life of one person is unimportant.” is either an expression of pure confusion or fundamentalism, as defined to be ‘clinging to a stubborn, entrenched position that defies reasoned argument or contradictory evidence.’

I think it is better to save my time to read more of your post or to write more, this is rather a senseless trial. Probably better to follow again my satire exercises, some people are not predisposed for reasons and facts



Open your mind.

762. [harry is a gandul](#) – December 22, 2008

Come on Tenzin, you can stop dressing up as Smallprop now.

I see my point about the article you linked being fake has gone past with no defence. I find it curious that although “spin” is one of your most common accusations against WSS, you are found to be using the technique quite frequently of recent. First through Smallprop, and then by posting a link to a false article.

My question is, if it is true that there are clear links between NKT and WSS, and the PRC, where is the need to fabricate false evidence for this?
? Why not rely on real evidence?

Can you explain how the article is authentic? If not can you explain why you linked it?

763. [Dorje](#) – December 22, 2008

“If we believe the Dalai Lama, it means he received his Buddhist education from devil worshipping non-Buddhists with no realizations.”

For any discussion to be meaningful it is necessary for the participants to debate in good faith. I have just pointed out that the Dalai Lama had a number of teachers that did not worship this protector, but instead of addressing it, you just ignore it and repeat your point again. I’ll give you the benefit of the doubt and assume you misread my point. I’ll say it again: the Dalai Lama had more than one teacher. None of the teachers that he chose, such as Lama Khunu, rather than those chosen for him by ‘doughball divination’ such as Taktrag Rinpoche and Trijang Rinpoche, worshipped this protector.

764. [Lineageholder](#) – December 22, 2008

Dear Dorje,

I didn't ignore your point, I simply posted additional points after some thought. My posting was therefore not a response to yours, which I had not seen. You always assume the worst of me.

It is true that the Dalai Lama did have Teachers other than Trijang Rinpoche, Ling Rinpoche and Taktra Rinpoche. Khunu Lama Tenzin Gyaltzen, while a great Master, was not the Dalai Lama's root Guru – Trijang Rinpoche was. How can the Dalai Lama's root Guru have been a devil worshipper?

Furthermore, it's not as if Trijang Rinpoche was a slouch when it came to bodhichitta – he himself was an incarnation of Atisha who had sailed 13 months to Sumatra to receive teachings on bodhichitta from Lama Serlingpa and who realized those teachings completely – Oh, but he can't tell the difference between a Buddha and an evil spirit, I forgot. :))

The Dalai Lama received teachings on bodhichitta from Khunu Lama Tenzin Gyaltzen, not the transmission of all the practices of the Gelugpa tradition, Lama Tsongkhapa's view, meditation and action, which he would have received from his non-Buddhist demon propitiating Gelugpa Gurus.

As I said, either the Dalai Lama is wrong, or he has no Lineage to pass on. Totally absurd.

765. Gen Hur – December 22, 2008

Lineageholder: You are not authorized or in anyway qualified to say whom is someone's root teacher, which is like love, it defies judgement and pidgeon=holing. Trijang was not infallible, nor is your self proclaimed 3rd buddha who is responsible for sowing discord, permitting sexual exploitation from his heirs and intense cupidity.

766. mySmallPropagandaPackage – December 22, 2008

hi harry, it looks like it is better to be anonymous. there is always a big risk with nkt to be listed at their truth website with a bizarre history and claims. also, as the majority prefers to be anonymous here, I prefer this as well. i think you can understand this?

i am looking for new ways to work with propaganda. it seems to be my life issue. the communists plucked the microphone and forbade me to speak when I started to tell them that it is not correct what they claim. finally i had to be faced with the communist secret service. honourable men.

i am far away to have found a way of satire or humour with stubborn propaganda, but maybe its worthwhile a try. if you have a good idea send a post or comment.

with respect to your questions:

1. the link between NKT and WSS is clear from the internal emails of NKT and the images WSS published and the press releases and spokes persons etc etc
2. i do not posit a link between NKT and China. there is a link between Dorje Shugden lamas – like Nga Lama / Gangchen lama and China and also between Tibetan Shugden practitioners in India and China. there is also a link (according to Interpol) between the murderers of the three monks and Shugden followers and China

3. that I put the NKT logo in the chinese flag is due to the fact that the propaganda of WSS/NKT is the same as that of PRC (sometimes even more rude), and that the protests are doing a big favour to PRC.

as some people are not receptive for reasons but propaganda i try to reverse that process by making a type of reversed phantom-view-propaganda which uses the same means as the origin. if you have ideas and suggestions how to improve that or what should be avoided or adopted i am happy to hear them. you can also become a co-editor if you have good ideas.

767. Dorje – December 22, 2008

“You always assume the worst of me.”

I’m not sure where you get these ideas from. You are definitely assuming something of me that is not there. Always? We know each other?

The Dalai Lama’s primary lama was Retreng Rinpoche, the lama that recognised him, and gave him his primary training and ordination. He definitely did not worship this protector.

Trijang Rinpoche was the Dalai Lama’s junior tutor who only started to teach him after he had received all the major empowerments and transmissions of Tsongkhapa’s tradition.

“it’s not as if Trijang Rinpoche was a slouch when it came to bodhichitta”

It is true, Trijang Rinpoche is praised by his followers who claim he was an incarnation of Atisha. I’m not sure how much proof is put forward for this claim, though. Trijang Rinpoche did explicitly praise his protector for killing sentient beings, so...

768. Lineageholder – December 22, 2008

Dear Gen Hur,

1. The Dalai Lama himself refers to Trijang Rinpoche as his root Guru in his book ‘the union of bliss and emptiness’ Lama Zopa Rinpoche said of the reincarnation of Trijang Rinpoche, Choktrul Rinpoche:



The incarnation of Kyabje Dorje Chang, His Holiness Trijang Rinpoche, is His Holiness the Dalai Lama’s guru and the lama of all the Tibetan people

2. Geshe Kelsang is not a self-proclaimed Third Buddha – he has never used this title in relation to himself. One rather awestruck and over enthusiastic student did so many, many years ago in a defunct NKT publication called “Full Moon” magazine and this was unearthed and unfairly used against GKG, principally in the Sera Exclusion Letter. It’s not a view that Geshe Kelsang would agree with.

3. Geshe Kelsang has never sowed discord – unlike the Dalai Lama who has split the Sangha. Everything that Geshe Kelsang has done in relation to the Dalai Lama has been done solely because of the Dalai Lama’s actions. The Dalai Lama brought all this upon himself through political actions.

4. Geshe Kelsang never permitted sexual exploitation. Perhaps you can quote me a passage from Geshe Kelsang's books where he says that sexual misconduct is a laudable action? People act in accordance with delusions. You should be careful – people in glass houses shouldn't throw stones. There are many cases of sexual misconduct in the Tibetan tradition that I could quote but, humans beings humans, such things will always happen. Even Buddha was powerless to prevent it.

5. So Geshe Kelsang permits 'Intense cupidity'? – are you saying that Geshe Kelsang is responsible for his student's delusions? It's all his fault! Do you know anything about Buddhism? It's about taking personal responsibility. We're all responsible for our own minds. In the scriptures it says that even Buddhas cannot remove our faults like washing away dirt with water. Spiritual Guides show the way and we have to follow it. I've never heard anyone accuse a spiritual Teacher of being responsible for their disciples' delusions before!

769. Gyalpo – December 22, 2008

Dorje: If Trijang is Atisha, he is in the Kagyu, Nyingma and Sakya tradition as well. HHDL points out the sagacity of Trijang's commentary on the LamRim, but diverges on Dolgyal, a peripheral, recent and minor practice.

I personally am sick of Chinese ultra-nationalists and NKT know-it-all egomaniacs judging the personal relationship of these two that ended twenty-seven years ago, they were not present, they probably had no relationship whatsoever with Trijang or the Dalai Lama or laid eyes on either of them_Its all idle gossip, which leads me to beleive LH is a woman after all.

770. Lineageholder – December 22, 2008

Dear Dorje,



The Dalai Lama's primary lama was Retreng Rinpoche, the lama that recognised him, and gave him his primary training and ordination. He definitely did not worship this protector.

Trijang Rinpoche was the Dalai Lama's junior tutor who only started to teach him after he had received all the major empowerments and transmissions of Tsongkhapa's tradition.

Where's your evidence? Reting Rinpoche did not give ordination to the Dalai Lama because he himself had problems with his vows:



Later, when the time came for Lhamo Dhondup to receive ordination vows, he should have received them from the Regent Reting himself. However, Reting had no confidence to grant the ordination vows, because there was a serious problem with his moral discipline. It was known by many people that he had a sexual relationship with the wife of his brother, and that he engaged in many other actions that were inappropriate for a monk.

<http://www.westernshugdensociety.org/en/reports/false-dalai-lama>

Since, it seems the Reteng Rinpoche was not above deception and had problems with his vows, how could the Dalai Lama have received the transmission of Tsongkhapa's tradition from him? It seems clear he was unrealized. Also, who was Reteng Rinpoche's root Guru? It's not as clear cut as you seem to think it is.

771. Dorje – December 22, 2008

"It seems clear he was unrealized"

Retreng Rinpoche was recognised by the thirteenth Dalai Lama. He also received dzogchen teachings from the great Nyingma lama Jadral Sangye Dorje Rinpoche. This was a dangerous thing to do when Phabongkhapa's sectarians controlled much of the Lhasa regime, and there are reports that Jadral Rinpoche had to be smuggled into the Potala after dark to be able to give these teachings.

Retreng Rinpoche later died at the hands of the conservative Gelug faction before the Dalai Lama could secure his release.

In any case, Retreng Rinpoche did pass a number of teachings on to the new Dalai Lama, and oversaw his enthronement. He resigned before full ordination was given but I understand he played a part in the Dalai Lama's getsul ordination.

It is not unusual for high practitioners of dzogchen to return their monastic vows, but Retreng Rinpoche paid a high price for going against Phabongkhapa's vision of exclusive adherence to Gelug tenets, and Phabongkhapa's followers have praised their protector for killing Retreng Rinpoche.

772. Raymond – December 22, 2008

The new blog Scholars and Yogis, Please Check, <http://truthaboutshugden.wordpress.com/some-good-advice-from-lama-zopa/>

posted an article today entitled 'Good Advice from Lama Zopa...'. This article sheds light on some of the history of the founders of the Foundation for the Preservation of the Mahayana Tradition (FPMT) and their reliance on Dorje Shugden in the past. Both Lama Yeshe and Lama Zopa relied upon Dorje Shugden as their Dharma Protector. Lama Yeshe relied upon Dorje Shugden until his death. Even against the advice of the Dalai Lama. Unfortunately, Lama Zopa has followed the Dalai Lama's advice and now he enforces the ban on Dorje Shugden within the FPMT.

There is so much more to this whole issue than meets the eye, but the truth of it is very simple — it is simply wrong to ban someone else's religious tradition. It goes right against the teachings of Buddha. If the Dalai Lama had not banned the practice of Dorje Shugden, we would not be having these discussions. He started it. He didn't expect any resistance — but this is where theocratic Tibet meets the modern world.

773. Dorje – December 22, 2008

I think everybody knew that Lama Yeshe and Lama Zopa worshipped this protector. This is not news. Why do you imagine that the fact that

these two worshipped this protector necessarily means that this protector practice is valid?

“it is simply wrong to ban someone else’s religious tradition.”

The Dalai Lama is not banning someone else’s religious tradition. He is saying what should be practiced in his own tradition. This is a little different from forcibly converting other tradition’s monasteries to follow your own tradition, for example.

What is wrong is for lamas like Phabongkhapa to completely change the practice of Je Tsongkhapa’s tradition by adopting new yidam and protector practices and displacing those given central importance by Je Rinpoche yet still claiming to follow the Ganden tradition.

If Phabongkhapa had not adopted practices of dubious origin, we would not be having these discussions.

774. Seeking Clarity – December 22, 2008

Whether Trijang was or was not the DL’s main teacher is perhaps an interesting question but not one directly relevant to the nature of DS. After all, debate about the nature of DS was raging long before either was born.

In #757, 759 and 764 LH notes that the implication of arguing DS is a spirit is that great lamas like Pabongka and Trijang were in fact unable to tell the difference between a Buddha and a spirit. However, I’m not sure how far this really gets us. For the implication of arguing DS is a Buddha is that a very large set of lamas in the Gelug, Sakya, Nyingma and Kagyu schools who many regard to be as great as LH holds Pabongka and Trijang to be, were unable to tell the difference between a Buddha and a spirit.

I’d like to put again my question of #705 to LH. Is it your view that everything Trijang says in MDOP re DS is correct? If so, then you are committed to the view that

1. Sakya Pandita was the incarnation of Virupa, that Buton was the incarnation of Sakya Pandita and that the Sakyas were entirely wrong about this for several hundred years.
2. Sakya Trizin Sonam Rinchen got it completely wrong about DS
3. GKG’s statement that the Yellow Book (YB) is a collection of ordinary people’s superstitions is not true. Trijang says the same things about DS in Music Delighting the Ocean of Protectors (MDOP) as is said in the YB and so what GKG’s holds to be true of the YB he must hold to be true of MDOP i.e. that Trijang is recounting the superstitions of ordinary people. However, Trijang says absolutely nothing in MDOP to suggest that his statements about the actions of DS are simply statements about the superstitions of ordinary people.

If you do not hold that everything that Trijang says in MDOP re DS is true, then presumably you cannot be so sure that Tulku Draga Gyaltzen was uncontroversially the fourth incarnation of Panchen Sonam Draga.

775. Lineageholder – December 22, 2008

Dear Dorje,

You said



The Dalai Lama is not banning someone else's religious tradition. He is saying what should be practiced in his own tradition.

Since the Dalai Lama is not the head of any of the four schools of Tibetan Buddhism, he doesn't have the right to say what should be practised by them. He has no right to dictate – unless his own tradition is the 'Nalanda tradition', his own made up tradition with himself at the head.

This kind of interference by the Dalai Lama is not appreciated by the other schools. For example, the Dalai Lama's interference in the choosing of the new Karmapa was unprecedented. The Dalai Lama, it seems, is unable to stop interfering in things that he has no responsibility for. Where is his spiritual authority to dictate what should be practised and what should not be practised? He has no authority unless it is self-assumed.



If Phabongkhapa had not adopted practices of dubious origin, we would not be having these discussions.

No, if the Dalai Lama had allowed people the religious freedom to follow their own traditions and practised the non-sectarianism he's always going on about we wouldn't be having these discussions.

776. Lineageholder – December 22, 2008

Dear SC,

I believe that what Trijang Rinpoche says in his text is correct. I have faith in the incarnation lineage of Dorje Shugden as related by Trijang Dorjechang and if we have to agree to disagree with the Sakyas because of that, that's fine. Tulku Dragpa Gyaltsen was the incarnation of Panchen Sonam Dragpa and was therefore a fully enlightened being and manifestation of Manjushri.

Regarding the yellow book, I think too much is being made of this. It's not really important. I believe the Yellow Book was an attempt to protect Je Tsongkhapa's tradition by discouraging the Dalai Lama from mixing traditions, but it didn't stop him anyway. The Dalai Lama was angry with the publication of the Yellow Book because he was guilty of what it was saying. Each tradition of Buddhism has the right to preserve its own special lineage and characteristics, something the Dalai Lama doesn't seem to understand or to appreciate.

Please give me an example of someone recently who was killed by Dorje Shugden for mixing traditions? If Dorje Shugden did this kind of thing, the Dalai Lama should be dead but he's not, so what does that tell you? It's sad that the Dalai Lama has spread superstitions by claiming that people having dreams of being strangled by bearded monks and so forth are being harmed by DS. He relies on doughballs and oracles and then he says that Buddhism is very scientific, even though he incorporates some very primitive Bon practices. Boy, is he confused!

777. **mySmallPropagandaPackage – December 22, 2008**

—the root guru claim of nkt (post 768)—

it has been said many times that HHDL (and also other masters) has/have many root gurus. (there are also different definitions of what a root guru is). by referring to one guru in a particular context – the transmission and practice of the Lama Chopa – to Trijang Rinpoche as one's root Guru, doesn't indicate that HHDL is referring to him as his main teacher. HE Daggyab Rinpoche, a hothuktu, and close disciple of Trijang Rinpoche, stated that every lama who gives you teachings can be seen as your root guru, and that naturally one has different root gurus. In the Kagyue/Nyingma school the root guru is the one who points out the nature of a person's mind. My lama has two root gurus: HH Karmapa and HH Dilgo Khyentse Rinpoche. In general according to gelug one could say, every lama who gave you complete transmission, empowerment and commentary in one particular tantric lineage can be seen as a root guru. The head of the Drikung Kagyue school, Drikung Chetsang Rinpoche, says, that the root guru is a rather intimate topic and is nothing which is dependent on rituals or empowerments but the relation from past lives and goes a long with a very special deep feeling, and both of them, the guru and the student know when they have met.

This has been discussed already on beliefnet and other places. And also here someone here has already pointed out that the root guru is rather a very private and intimate topic, nothing for the public.

However as in NKT there is only one root guru and the issue is abused to thread people not to leave the root guru (kelsang gyatso) because otherwise the hell is waiting for you, it is of course logical, that also HHDL could have had also only one root guru and that he failed by not showing complete obedience. this misconception has been expressed also different times in the past NKT's media campaign via SSC.

The misunderstandings of the root guru issue has been repeated since 12 years by NKT and some Shugden followers to verify their propaganda how wrong the Dalai Lama is to oppose a particular view of one of his Gurus, regardless of the facts that he may have many root gurus, and even if Trijnag Rinpoche would be his very sole root guru, it is still correct to disagree with him when the teaching is not in accordance with the dharma or it is a wrong religious command. (Je Tsongkhapa states this clearly). It's even correct to distance yourself from a root guru or 'the root guru' – according to the Kalachakra Tantra – when it is not possible – based on good reasons – to keep up the relation. All this is not taught to NKT members, hence another natural confusion they shout into the world as "the truth".

As long as NKT members are not able to look beyond their dharma propaganda line they won't get the points, like the Chinese communists still "believe" or claim that they have liberated Tibet.

LH, I think, you are clearly working here for the NKT propaganda machine. What strikes me is, that you repeat false arguments even when you learned it elsewhere or here better.

<http://community.beliefnet.com/forums/showthread.php?t=12371&page=3>

In his autobiography "Freedom from Exile" published 1990 page 68 HHDL states clearly that



[Thatag Rinpoche] was undoubtedly my most important guru. He initiated me into a great number of lineages and secret teachings, which had in turn been handed on to him by the most brilliant teachers of his day.

This autobiography was published 2 years after the book 'the union of bliss and emptiness'. The latter is mainly a transcript of a teaching he gave in 1986 in Dharamsala and has to be seen in the context what audience he had there and what the setting of the teaching was, and how the Lama Chopa is usually explained in Gelug school. As you noticed that HHDL had many teachers and therefore probably many root gurus, please notice and keep in mind, that he said clearly:



[Thatag Rinpoche] was undoubtedly my most important guru. He initiated me into a great number of lineages and secret teachings, which had in turn been handed on to him by the most brilliant teachers of his day.

Don't forget this again, please tell this also Geshe Kelsang Gyatso and your NKT friends. The root Guru is no weapon. Also the Dharma is no weapon.

778. mySmallPropagandaPackage – December 22, 2008

"He relies on doughballs and oracles and then he says that Buddhism is very scientific, even though he incorporates some very primitive Bon practices. Boy, is he confused!"

People who can't understand dependent arising, the teachings on emptiness and Tantra won't understand that there is no contradiction between a rational scientific approach and a shamanic approach. Both can work well together. For a Westerner this maybe hard to comprehend, for the masters there is no contradiction.

(Girl, you express your own confusion all the time... Who is your master and how long are you with him? What did you learn, pure Dharma-Agit-prop?)

779. SeekingClarity – December 22, 2008

Hey mSPP

In #186 Buddhist Friend says



I am a monk and supporter of the Western Shugden Society.

In #351 Buddhist Friend signs himself Lineageholder

So as far as I can see BF = LH = bloke = not Lucy James

Whilst I disagree with many of LH's positions, I don't think it's fair to

call him Lucy!

780. Lineageholder – December 22, 2008

Dear mSPP,

It's clear that since the Dalai Lama banned the practice of Dorje Shugden, he has been trying to distance himself from Trijang Rinpoche so it hardly surprises me that the Dalai Lama would say one thing in 1986 and something completely different in 1991. Things had changed for him.

It is not 'NKT's claim' that Trijang Rinpoche is the Dalai Lama's root Guru. Why would Lama Zopa Rinpoche say:



The incarnation of Kyabje Dorje Chang, His Holiness Trijang Rinpoche, is His Holiness the Dalai Lama's guru and the lama of all the Tibetan people

The lama or all Tibetan people. That's quite a statement. It's because all Tibetan people received the kindness of Trijang Rinpoche through his extensive activities for the Dharma, but especially 'His Holiness'

The Dalai Lama has treated Trijang Rinpoche and his incarnation shamefully. He tried to blackmail him into giving up his practice of Dorje Shugden by denying him the opportunity to ordain and study in a Gelugpa monastery unless he changed his mind. At Graz, in Austria in 2003, the Dalai Lama said to his Guru,



If you give up this deity, myself and all Tibetan people will appreciate it very much and our protector Nechung will take care of you and make you more successful and famous than ever. If you do not give up this deity, then your monastic career, like receiving the full monk's ordination and taking Geshe examinations will not be possible. So I leave it to your judgement." Then he concluded the conversation with the English words: "YES or NO?"

As a Buddhist, one wouldn't treat anyone in the way that the Dalai Lama treated his Guru, with threats and promises to control them, but this person is his Guru! It shows that the Dalai Lama's platitudes of respect for his Spiritual Master are nothing but mere words. It is the worst example of any Buddhist in this world whose main practice is to rely sincerely upon their Spiritual Teacher, in whatever tradition they practice in.

Who is Thatag Rinpoche? I'm unable to find any information about him.

781. SeekingClarity – December 22, 2008

Hi LH

Thanks for #776 to which I shall respond when I get a moment. But given that you take to be true what Trijang says in MDOP, can I ask whether you take as true the following statement by GKG.



In the book by Dhongtog Tulku Tenpai Gyaltzen he says that Dorje Shugden cannot be a worldly spirit because he is a Bodhisattva.

782. **mySmallPropagandaPackage** – December 22, 2008

–(post 768)–

4. Geshe Kelsang never permitted sexual exploitation.

he just threatened people who complaint to him about the sexual abuse, claiming they would “harm countless sentient beings and the Buddhadharma” by complaining to him about the abuse. he tolerated the abuse by his non–actions, and by putting for a long time a blind eye on it. he acted only when the reputation of NKT was in danger after people asked about this issue in the internet. it came up with the question: ‘is it allowed for a lineageholder who is a monk to have sexual relationships?’ (see E–Sangha & nktsurvivors)

by the active covering up kelsang gyatso at least encouraged or supported indirectly sexual exploitation

3. Geshe Kelsang has never sowed discord...

of course he has. and of course rather he has split the Sangha than anybody else; much more by establishing an own ordination lineage ‘Kadampa ordination’ and abandoning the vinaya. all nkt members are separated from the sangha if they follow NKT ‘purely’. and no NKT ordained can ever attend the sojong of the Sangha because Sojong is alllowed only for getsul and gelongs. those who follow nkt will finally be separated from the Sangha and their masters, and the wise, not only this they will even denounce them, and claim to know more. what a mess.

783. **mySmallPropagandaPackage** – December 22, 2008

thanks SeekingClarity post 779.

A monk is no girl, I agree 😊

however, your logic indicates only a correct point when the statement “I am a monk and supporter of the Western Shugden Society.” is true or reliable.

I take the benefit of the doubt. In the past posters appeared who claimed to be concerned Tibetans to only spread the common NKT Agit–prop. So I am a bit sceptical.

However, LH has the right for his/her privacy as anybody else, no matter what he/she states. For me it is important to learn to respect and accept this.

784. **Lineageholder** – December 22, 2008

Dear SeekingClarity,

Yes, I accept that Dhongtog Tulku Tenpai Gyaltzen said that Dorje Shugden is a bodhisattva. There are many different views of Dorje Shugden according to karma, some see him as an evil spirit, some as a mundane Protector, some as a Bodhisattva and others as a Buddha

appearing as a supramundane Protector.

785. Lineageholder – December 22, 2008

Dear mSPP,

On a couple of points:



People who can't understand dependent arising, the teachings on emptiness and Tantra won't understand that there is no contradiction between a rational scientific approach and a shamanic approach.

I have some understanding dependent arising – where did Buddha teach that if you have no wisdom, it's okay to rely on worldly beings through oracles? I think that kinda breaks your Refuge commitment, no? Isn't Buddha's wisdom good enough for the DL? Why does the DL have to rely on a worldly spirit for advice? Surely he's if he's a Buddha he doesn't need such contrivances because he possesses omniscience wisdom? Maybe he's doing it to show a good example but it's not a good example to rely on anything other than the Three Jewels is it?

The Dalai Lama says not to rely on a worldly being because it degenerates Buddhism into spirit worship and then he goes and relies on a worldly being...do as I say, not do as I do.

You're got no evidence that Geshe Kelsang 'covered up' Why? Because he didn't. Where's the evidence of these threats? Did he write to people threatening them, or is this just hearsay from the land of New Kadampa Survivors?

Kadampa ordination has not abandoned the Vinaya, it simply doesn't explicitly follow the system of vows explained in the Vinaya Sutra, even though it does follow them implicitly. Vinaya is moral discipline, so how could any Buddhist abandon the Vinaya? The three higher trainings are higher moral discipline, higher concentration and higher wisdom, so Vinaya in a general sense is vitally important. It's the whole foundation of the path and this is how Je Tsongkhapa treated it.

The problem you have is that you cannot recognize a system other than the one you are following to be valid because, generally, you've missed the whole meaning of ordination. I really don't think you understand what it means to be ordained and what the nature and function of ordination is, so, being confused, you criticize a system that embodies the very essence of vinaya and ordination. Just because NKT doesn't follow the designations of Getsul and Gelong and have 253 for a fully ordained person doesn't mean that it isn't valid. In reality, for a fully ordained person there will be more than 253 vows because their vow is to abandon all faults. Do you think that 253 is a magic, inherent number that mustn't be changed? I think you've missed the point of the 'rules'. It's like people who cling to ritual because 'we've always done it this way' They don't understand why it was done that way in the first place! They've lost the meaning, so they cling to the form as some kind of inherent truth.

786. harry is a gandul – December 22, 2008

Hi Tenzin,

I respect your wish for privacy. Even though one of your two given reasons for privacy, “as the majority prefers to be anonymous here, I prefer this as well.”, is a bit dubious on the logic side. Especially for someone who repeatedly condemns the logic of others. However, SMPP is hardly anonymous is he? Or do you think people will forget that he is you after some time? I know somebody who certainly won't.

With respect to your propaganda. I'm a bit shocked to be honest. The whole thing seems a bit... desperate?? It seems more and more clear that your mission is totally one-sided, Tenzin. I started off thinking you were very objective, over time that view started wearing off, but i still gave you the benefit of the doubt and did my best to hear what you had to say. With this whole propaganda business i think you have lost the plot. I've lost the little faith that i had.

I have little doubt that you wouldn't mind NKT being associated with China, even if you know there is no evidence of this. If somehow your satire makes people believe this, i guess you will be quite glad. Desperate measures indeed. Perhaps the WSS do engage in these tactics which you have for so long condemned. But if you start employing them yourself... what else can i say???

SC seems to me to be the only shining example around of someone who is strictly looking for the truth of the situation without getting attached to one or another side of the conflict. Of course you can never really know someone's real intentions, but he/she certainly doesn't let him/herself down with blaming, bickering, and pointing fingers. It's “lets get to the point”. I hope i can become more like that, for at the moment i am still relatively attached to NKT.

Best to you,
Harry

787. harry is a gandul – December 22, 2008

By the way, i have noticed already two non-NKT posters also expressing distaste at your parodies.

788. SeekingClarity – December 22, 2008

LH

Re #776, thanks for the clarification re Trijang. We agree on the fact that to hold Trijang's reincarnation lineage to be valid is to hold that Sakyas have for hundreds of years been entirely wrong about their most precious lamas. Perhaps where we disagree on the significance of this fact.

With regard to the Yellow Book, I don't feel you've fully addressed my point. GKG is on record as saying



The stories mentioned in Zemey Tulku's 'Yellow Book' are just superstitions. He was not necessarily expressing his own view in this book, but telling about many different superstitions according to ordinary people's appearance of Dorje Shugden.

<http://www.dharmaprotector.org/othertraditions.html>

The basic message of YB is that practitioners that mix non-Gelug with Gelug teachings get punished by DS. So GKG is saying that the notion that DS punishes “mixers” is ordinary people’s superstition.

My points is that what Trijang writes about DS and what Pabongka writes about DS has the same basic message as the YB i.e. DS punishes mixers. So if GKG regards YB as describing ordinary people’s superstitions, he must necessarily regard the writings of Trijang and Pabongka as describing ordinary people’s superstitions.

The trouble is that that there is NOTHING in the writings of Trijang or Pabongka that remotely suggests that they are describing the views of ordinary people. Nowhere do they write words to the effect of: “*in this document I am setting out not my view on DS but the (superstitious views) of ordinary people*“. From my reading of Trijang and Pabongka, they are very clear setting out not the views of others (i.e. superstitious ordinary people) but their OWN views.

So in summary

(1) If GKG regards YB as setting out the superstitious views of ordinary people then he is committed to regarding Trijang and Pabongka’s writing as similarly setting out the superstitious views of ordinary people

(2) There is absolutely no basis for such a reading of Trijang and Pabongka’s writing as in those writings they are clearly expressing their own views.

Given (2) and given that you take as true everything that Trijang writes in MDOP it seems to me that you are therefore logically committed to agreeing with Trijang (MDOP, pp121–2) that



Furthermore, whether they were lords of Tibet, great lamas who held the political power of the throne, lamas and tulkus, great or small, with illustrious lines of incarnation, holy beings rich in scriptural and realized qualities, high lords of vast lands and works, those haughty with pride of family lineage, dominion and wealth, any who hypocritically claimed to be followers of Protector Manjusri Tsongkhapa’s Teachings while remaining unsatisfied with Je Lama’s precious Teachings of Sutra and Tantra which, in terms of view, meditation, and action, need not crave more from any other tradition, and, instead, mixed, polluted, or confused them with other modes of view and practice, whether lay or ordained, regardless of status, there have been many who have met with *unpleasant wrathful punishments, such as being punished by authorities, litigation and legal disputes, untimely death, and so forth*. Such swift, decisive signs appear to direct perception. Here praise is offered to that manifestation as a great wrathful protector who raises the Yellow Hat Teachings to the heights of the heavens.

789. Gyalpo – December 22, 2008

“though he incorporates some very primitive Bon practices.” more sectarian hate-mongering delusions from Lineageholder-give it a rest, one day you will not be able to clamber up from the deep hole you are digging yourself.

790. namkhah – December 22, 2008

Lineageholder: “In addition to Reting Rinpoche as Senior Tutor, I was appointed a Junior Tutor, Tathag Rinpoche, was an especially spiritual man and very warm and kind. [...] These arrangements did not last long, however, for soon after I began my novitiate, Reting Rinpoche gave up the Regency, mainly on account of his unpopularity. Despite my being only six years old, I was asked who I thought should replace him. I nominated Tathag Rinpoche. He then became my Senior Tutor and was replaced as Junior Tutor by Ling Rinpoche.”
(pp. 18f)

Dalai Lama (1990, 1998). Freedom in Exile. The autobiography of His Holiness the Dalai Lama of Tibet. London: Abacus

791. Lineageholder – December 22, 2008

Dear namkhah,

Thank you for the information on Tathag Rinpoche from the Dalai Lama’s autobiography, is he the same as Taktra Rinpoche? My understanding is that the Dalai Lama had Reting Rinpoche as a Teacher, who then passed this responsibility onto Taktra Rinpoche and he then passed the responsibility onto Ling Rinpoche and Trijang Rinpoche

I’ve never heard of Tathag Rinpoche.

792. mySmallPropagandaPackage – December 22, 2008

I lack time and wish not to over engage.

@ Henry, answer follows.

@ LH, I am not much interested in reading more about your lack of knowledge. I glanced the first paragraph and will add something to it and leave it with that. You seem to lack any knowledge or understanding...

“I have some understanding dependent arising – where did Buddha teach that if you have no wisdom, it’s okay to rely on worldly beings through oracles? I think that kinda breaks your Refuge commitment, no? Isn’t Buddha’s wisdom good enough for the DL? Why does the DL have to rely on a worldly spirit for advice? Surely he’s if he’s a Buddha he doesn’t need such contrivances because he possesses omniscience wisdom? Maybe he’s doing it to show a good example but it’s not a good example to rely on anything other than the Three Jewels is it?”

Where did the Buddha teach if you have wisdom, you should not go for the doctor for help, if your body is sick? Likewise, when you have wisdom and you can receive further help by someone else, why not using it? If you have no wisdom and you ask others for help and they are not properly qualified, then there is a risk of course, like a fake doctor or a doctor who is not properly qualified or lacks knowledge. If they are qualified they can help you. So why not using their help?

I think, your first sentence is already confused, and shows a lack of discriminating understanding:

“I have some understanding dependent arising – where did Buddha teach that if you have no wisdom, it’s okay to rely on worldly beings through oracles?” -> To ask someone else for help is not contradicting dependent arising, no? To ask a doctor for help is not contradicting Buddhist refuge, no? Likewise to ask an oracle for help which has certain abilities, does not violate Buddhist refuge, no? HHDL does not take refuge in Nechung nor does he see Nechung as a Buddha, nor does he blindly follow its stating but checks if this makes sense.

Why did Padmasambhava bound Nechung and put it into the service of the Tibetans, did he also have no wisdom and violated Buddhist refuge? Why does Lama Gangchen and other Shugden adepts ask the oracle of Shugden for advice, are they also violating Buddhist refuge?

I think, your wrong concepts are based on a lack of understanding of ultimate refuges, temporal refuges etc. and the nature of oracles etc., also you seem to lack understanding about how HHDL uses Nechung and what history is there with respect to oracles.

Again, HHDL does not see Nechung as a Buddha as geshe kelsang gyatso and his followers do it with Shugden, so there is no violation of refuge. HHDL never claimed he is omniscient or a Buddha or that Nechung would be this. The confusion in all of that may come from superficial teachings within NKT about Guru/Buddha/Refuge etc. and a lack of knowledge with respect to Indian–Tibetan Buddhism etc.

As far as I can see, the rest of the first passage follows the same lack of understanding or confusion as the first two sentences. I think some points are responded by this short reply. I am not sure if it is helpful to go into details, in general you forget so quick what you already heard. I would take time to read your post in full and to reply in full, with proper sources, quotes and links, but all your posts indicate this is just wasted time, because you do not listen or you forget quickly what does not fit into the ‘partyline’ of the ‘politburo’.

I think this sounds quite arrogant, but I don’t know besides some frankness what is the best way to discuss with you. Maybe its easier to talk or discuss with a tree.

If you are interested in more, the Berzin archives offer proper teachings on refuge according to gelugpa and also about how to see a teacher as a buddha – not in the literally sense but how he can function as a Buddha, if there is a genuine teacher, although he actual is no Buddha. There is also a film on nechung and HHDL states much about this in his autobiography Freedom in Exile. So use the (non–NKT) sources if you are interested to learn more or to refine and improve your understanding.

I guess Kagyuepa, dorje and nakhah know far more than i about this and can add more details and offer a far more differentiated understanding, so maybe you have the good luck that they add some points.

so long.

793. Lineageholder – December 22, 2008

Dear SeekingClarity,

For me, the Yellow Book is not very important. I'm not sure whether the stories contained within it are the superstitious views of ordinary people or the wrathful protective actions of Dorje Shugden.

It's my own personal view that if Dorje Shugden was going to protect the Ganden tradition, he would, on occasion have to perform some wrathful actions. Such actions do perform a useful function although they are not readily understood by those on the 'outside'. An example would be Pabongkha becoming sick when he received Nyingma teachings. This has been misinterpreted as a slur on the Nyingma tradition but I see it differently. Dorje Shugden maybe realized that it would be better for Pabongkha to just follow the teachings of Je Rinpoche so that he could become a powerful and influential Gelugpa teacher later on, or that maybe it wasn't his karma to be connected with the Nyingma teachings so he made Pabongkha sick as a way of 'hooking him back' onto the best path for him.

Protectors do perform this function of directing living beings onto the best paths for their karma. In *Heart Jewel* Geshe Kelsang quotes Gyara Tulku Rinpoche from Drepung Loseling Monastery who said, in his prayer of gratitude to Dorje Shugden:



First you gave me a highly qualified Spiritual Guide Under whom I studied and practised Dharma. When through following misleading advice I came close to entering wrong paths, You immediately hooked me back into the correct path.

'Wrong path' here doesn't necessarily mean not valid, it means not the best path for him. It's the same for Pabongkha – he was stopped from following Nyingma teachings, not because those teachings were not valid but because, karmically, they weren't the best for him to become what he needed to become to benefit the greatest number of people. Because Dorje Shugden is a Buddha, he has the ten forces, one of which is the force knowing all paths and where they lead to. Dorje Shugden can therefore see which path is the best match for our karma at any given moment and has the power to direct us down that path if we rely on him. I've definitely had this experience myself. He also has a wrathful power to hook us back onto the best path if we've, in our ignorance, taken a less than optimal path.

As for 'punishment', Dorje Shugden is not a jealous, worldly being so he doesn't go around spitefully punishing people. Sometimes it is necessary to stop someone forcefully from doing something that will harm them and others a great deal. An example is Buddha's former life as a captain in which he killed a merchant who was planning to kill 499 other merchants. He did this solely out of compassion and so he did not incur

any negative karma as a result. Perhaps it would be necessary to kill someone to stop them from doing great harm to themselves and others and if you had the compassion and wisdom to know when this was appropriate, you had clairvoyance to know that it would lead to a beneficial result and the courage to do it, you could benefit many people through an action of killing.

Being an ordinary person, I could never make such judgements but maybe its possible that Dorje Shugden, through his omniscient wisdom knew when to engage in such actions and did so, I don't know. These are just my beliefs and understandings. In any case, I have utmost faith in Dorje Shugden as a Buddha and feel that, although the stories in the Yellow Book are not important, they could be explained in a number of ways that do not imply that Dorje Shugden is either sectarian or a jealous, vengeful spirit.

794. namkhah – December 22, 2008

Lineageholder: Yes its the same person, the regent, I'm not sure of the variance in English spelling. There was a sixth Reting Hutuktu who stayed in behind in Tibet and passed away in 1997. The Chinese selected a Seventh, still disputed by the Tibetans. There is yet another Sixth Reting somewhere in India, who maintains the candidate that was left behind was abandoned in an attempt to squelch the lineage by the faction that gained the upper hand in the late fifties. Which arguably, is what we are still arguing about! Reting Monastery, founded by Dromtön, was blown to smithereens (don't get to use that word enough) in the Cultural Revolution by Red Guards.

795. Lineageholder – December 22, 2008

oops, reformed version

Dear SeekingClarity,

For me, the Yellow Book is not very important. I'm not sure whether the stories contained within it are the superstitious views of ordinary people or the wrathful protective actions of Dorje Shugden.

It's my own personal view that If Dorje Shugden was going to protect the Ganden tradition, he would, on occasion have to perform some wrathful actions. Such actions do perform a useful function although they are not readily understood by those on the 'outside'. An example would be Pabongkha becoming sick when he received Nyingma teachings. This has been misinterpreted as a slur on the Nyingma tradition but I see it differently. Dorje Shugden maybe realized that it would be better for Pabongkha to just follow the teachings of Je Rinpoche so that he could become a powerful and influential Gelugpa teacher later on, or that maybe it wasn't his karma to be connected with the Nyingma teachings so he made Pabongkha sick as a way of 'hooking him back' onto the best path for him.

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When through following misleading advice I came
close to entering wrong paths,
You immediately hooked me back into the correct
path.

‘Wrong path’ here doesn’t necessarily mean not valid, it means not the best path for him. It’s the same for Pabongkha – he was stopped from following Nyingma teachings, not because those teachings were not valid but because, karmically, they weren’t the best for him to become what he needed to become to benefit the greatest number of people. Because Dorje Shugden is a Buddha, he has the ten forces, one of which is the force knowing all paths and where they lead to. Dorje Shugden can therefore see which path is the best match for our karma at any given moment and has the power to direct us down that path if we rely on him. I’ve definitely had this experience myself. He also has a wrathful power to hook us back onto the best path if we’ve, in our ignorance, taken a less than optimal path.

As for ‘punishment’, Dorje Shugden is not a jealous, worldly being so he doesn’t go around spitefully punishing people. Sometimes it is necessary to stop someone forcefully from doing something that will harm them and others a great deal. An example is Buddha’s former life as a captain in which he killed a merchant who was planning to kill 499 other merchants. He did this solely out of compassion and so he did not incur any negative karma as a result. Perhaps it would be necessary to kill someone to stop them from doing great harm to themselves and others and if you had the compassion and wisdom to know when this was appropriate, you had clairvoyance to know that it would lead to a beneficial result and the courage to do it, you could benefit many people through an action of killing.

Being an ordinary person, I could never make such judgements but maybe its possible that Dorje Shugden, through his omniscient wisdom knew when to engage in such actions and did so, I don’t know. These are just my beliefs and understandings. In any case, I have utmost faith in Dorje Shugden as a Buddha and feel that, although the stories in the Yellow Book are not important, they could be explained in a number of ways that do not imply that Dorje Shugden is either sectarian or a jealous, vengeful spirit.

796. SeekingClarity – December 22, 2008

Hi LH

Thanks for your reply in #795.

I DON’T have a problem with Shugdenpas holding that DS is a Buddha who performs enlightened wrathful actions which, on occasion, include killing people.

However, I DO have a big problem with Shugdenpas holding that descriptions of DS wrathfully killing people are merely superstitious folk

tales. Why? Because in my view there is nothing, nada and nought in the YB nor in the writings of Trijang or Pabongka to support this view. Zemey is very clear in the YB that he is recounting stories told to him by Trijang. And it is very clear from Trijang's own words in MDOP that he is giving his view on DS not that of superstitious ordinary folk.

So here's why I believe you are absolutely committed to holding that DS has killed people.

P1: LH believes that everything Trijang says in MDOP is true

P2: Trijang says in MDOP that DS performs wrathful enlightened actions that have included killing people

C: LH believes that DS performs wrathful enlightened actions that have included killing people

So, in summary, I'm saying why don't Shugdenpas just come out and say that DS kills people (in a wrathfully enlightened manner, of course). To say "well he doesn't *really* kill people, that's just folk tales" seems to be a wilful misreading of Trijang, Pabongka and Tagpo and a tad (or two) disingenuous.

Or maybe I've misread Trijang et al. Maybe they say words to the effect of "Look here, I'm not recounting my views about DS. I'm simply setting out the absurd superstitions of those ordinary folk who know no better". If they do, I'd be delighted if someone were to point it out to me my misreading!

797. harry is a gandul – December 22, 2008

Hi SC,

Perhaps, in the case that DS were a Buddha, given that Buddhism has become a Western religion as well as a Tibetan one, DS has decided to stop engaging in such actions because in the West this would not be accepted, much less comprehended.

It seems quite clear to me that in the NKT, people who don't strictly adhere to the lineage don't get struck down by lightning, or suffer from other such punishments.

I for one, used to be relatively committed and am now leading a more samsaric lifestyle, and I haven't had any disgraceful occurrences as a result. On the contrary, life keeps offering me new chances to renew my practice within NKT.

A couple of things that may reinforce my point. In NKT these views that DS kills or harms ones who take a wrong turn in their paths, are not taught. At least not explicitly, perhaps I am not aware of it, and implicitly they are to be found. I certainly can't find anything of the sort in the short and middling sadhanas.

In the DS short and middling sadhanas (NKT) the most "wrathful" it gets is in these few paragraphs:

"But to subdue demons and obstructors he displays a wrathful manner"

"Please... and subdue immediately all traitors, enemies, and obstructors who cause harm and injury, by performing the appropriate actions swiftly and without delay."

There are a couple more in the same vein. I take note of the word "appropriate". If DS is enlightened, no doubt he can judge what is an

appropriate course of action whatever the given situation is. Also one may raise an eyebrow at “subdue... all traitors”, but if you read on it specifies “who cause harm and injury”. Now we may ask “yes, but “cause harm and injury” to whom and what?”. I think since the whole sadhana’s main point is the protection of JT’s tradition (trust me if you read it you won’t fail to see my point. It vigorously stresses this aim quite a few times), it is safe to assume that this passage means “cause harm and injury” to the tradition and to those upholding it.

Also another thing that only just occurred to me is KG’s request for DS thangkas and statues to be made with softer, less wrathful features. Perhaps one of his reasons for doing this is because he feels that DS has changed his methods to suit modern times.

Anyway, sorry for the ol ramble, hope this adds something useful to the pot.

Peace,
Harry

798. Lineageholder – December 22, 2008

Dear SC,

As I have said, it’s unimportant what the Yellow Book says, it’s not part of my tradition. If the stories are true and Dorje Shugden did kill people, it would be for a good reason; if they are superstitious views of ordinary people it wouldn’t matter and if the whole thing was concocted to prevent the Dalai Lama from mixing traditions it obviously didn’t work. The Yellow Book and its contents is not part of my daily practice. If it was important, no doubt Geshe Kelsang would have included something about it in his book *Heart Jewel* and he didn’t, so as far as I’m concerned it’s not worth expending too much energy on.

I can understand why this is a sensitive issue because killing people is a serious matter and is easily misused and misunderstood, but as I said, such actions can be beneficial. This is what Lama Zopa said:



The great translator Ra Lotsawa, one of the main Yamantaka lineage holders, is supposed to have killed many people through his tantric power, but nobody regards Ra Lotsawa as bad. Tantric powers are attained on the basis of bodhicitta, the realization of emptiness and the generation and completion stages of Highest Yoga Tantra, and when you gain the powers that come with the clear light and the illusory body and do wrathful actions—for example, separating evil beings’ consciousness from their body—the main point is to transfer their consciousness to the pure land. That’s the end result of wrathful tantric actions. Wrathful actions like that are done to benefit other sentient beings. When dealing with evil beings through peaceful actions doesn’t benefit them the only way left to benefit them is through wrathful actions. If you possess the necessary powers and qualities you can benefit others in that way with no danger to yourself. Not only can you but you are supposed to. It’s part of your samaya.

I believe it's *possible* that Dorje Shugden has had to do these things in order to protect Tsongkhapa's tradition and to benefit those who are in danger of degenerating it and these are the stories that Trijang Rinpoche told and that Zemey Rinpoche recorded in the Yellow Book, but I don't know. It's just my view and maybe I'm wrong. Maybe they are the views of ordinary beings. I know that in the past, when people have dreamt of a bearded monk strangling them, Dorje Shugden has been blamed. All that stuff that TP quoted from Tai Situ Rinpoche, the 'he-who-should-be-named' that everyone is afraid of – the Voldemort stuff – seems to have a similar source: superstition. Therefore, if Dorje Shugden did perform wrathful actions such as killing it wouldn't be the kind of thing that Gelugpas would shout from the rooftops because Dorje Shugden's nature and function seems to be so easily misunderstood anyway.

799. Seeking Clarity – December 22, 2008

Hi Harry

You make good points. If we assume DS is a Buddha, it's entirely plausible that he has changed his modus operandi with his move westward. Knocking of a lama here and there in Tibet might not raise an eyebrow but would hardly be regarded as politically correct around these parts.

But I guess my gripe has been with those Shugdenpas who rather uncritically repeat the line that YB is simply superstitious folk tales. To repeat myself, I just don't see any evidence for this view. Zemey says he got the stories from Trijang and Trijang clearly says DS has killed people. Pabongka is even more direct. The passage below (taken from the Dreyfus paper) has been quoted many a time but is worth repeating.



[This protector of the doctrine] is extremely important for holding Dzong-ka-ba's tradition without mixing and corrupting [it] with confusions due to the great violence and the speed of the force of his actions, which fall like lightning to punish violently all those beings who have wronged the Yellow Hat Tradition, whether they are high or low.[This protector is also particularly significant with respect to the fact that] many from our own side, monks or lay people, high or low, are not content with Dzong-ka-ba's tradition, which is like pure gold, [and] have mixed and corrupted [this tradition with] the mistaken views and practices from other schools, which are tenet systems that are reputed to be incredibly profound and amazingly fast but are [in reality] mistakes among mistakes, faulty, dangerous and misleading paths. In regard to this situation, this protector of the doctrine, this witness, manifests his own form or a variety of unbearable manifestations of terrifying and frightening wrathful and fierce appearances. Due to that, a variety of events, some of them having happened or happening, some of

which have been heard or seen, seem to have taken place: some people become unhinged and mad, some have a heart attack and suddenly die, some [see] through a variety of inauspicious signs [their] wealth, accumulated possessions and descendants disappear without leaving any trace, like a pond whose feeding river has ceased, whereas some [find it] difficult to achieve anything in successive lifetimes.

Best

SC

800. harry is a gandul – December 22, 2008

SC,

I agree. It would seem that, perhaps for a lack of a better answer, Shugden proponents have dismissed these stories as mere superstition. Thanks for clarifying this.

801. Dorje – December 22, 2008

“Since the Dalai Lama is not the head of any of the four schools of Tibetan Buddhism, he doesn’t have the right to say what should be practised by them.”

The Dalai Lama is the head of the Ganden Phodrang and the Ganden Phodrang has ultimate authority over the major Gelug monasteries that receive funding from the Ganden Phodrang.

“the Dalai Lama’s interference in the choosing of the new Karmapa was unprecedented”

The Karmapa was recognised by the regents of the last Karmapa. These regents have disagreed, so we have two Karmapas. Both of them have been recognised by the one group or another of the highest Karma Kagyu lamas, including Tai Situpa, Goshir Gyaltsab Rinpoche.

“if the Dalai Lama had allowed people the religious freedom to follow their own traditions”

Everyone is free to practice the tradition that Je Tsongkhapa set down for future generations. They are in no way restricted from following Je Rinpoche’s teachings. The problem comes when people start messing with the Ganden tradition and mixing in a bunch of sectarian nonsense that Je Tsongkhapa would not recognise.

802. Kagyupa – December 22, 2008

Lineageholder writes:

“As I have said, it’s unimportant what the Yellow Book says, it’s not part of my tradition. If the stories are true and Dorje Shugden did kill people, it would be for a good reason; if they are superstitious views of ordinary people it wouldn’t matter and if the whole thing was concocted to prevent the Dalai Lama from mixing traditions it obviously didn’t work. The Yellow Book and its contents is not part of my daily practice. If it was important, no doubt Geshe Kelsang would have included something about it in his book Heart Jewel and he didn’t, so as far as

I'm concerned it's not worth expending too much energy on."

Who is credited with speaking the words of the Yellow Book? Isn't that Lama actually one of the fountainheads of your tradition? Or do you only read or study those portions of that author's works which you are told to read? Or do you believe that Zemay was misrepresenting Trijang Rinpoche's words?

I mean, you guys continually make it a point of contention that HH claimed TR as a "root guru" and yet he disagrees with him about the practice of DS....yet you have no problem glorifying TR while somehow discrediting this particular portion of his teaching? I know what GKG has said about the Yellow Book, but has he said that in fact TR did not "tell those stories?"

Or is it possible that GKG, and therefore you, are admitting that a Lineage Lama may be incorrect about some things, and still an object of veneration?

803. Lineageholder – December 22, 2008

Dear Kagyupa,

I've already made it clear that I accept everything that Trijang Rinpoche wrote in MDOP. I'm not discrediting Trijang Rinpoche's teaching and I have given various possible explanations as I see them for the stories of Dorje Shugden killing people or otherwise seeming to cause them.

804. Lineageholder – December 22, 2008

harm 😊

805. Dorje – December 23, 2008

Phabongkhapa said that this protector kills and harms those that mix their Gelug practice with practices from other traditions. He describes these other traditions as 'faulty, dangerous and misleading paths.'

Trijang Rinpoche agrees and teaches the same. His stories of specific people being killed by this protector for taking teachings from other traditions are compiled by Zemey Tulku.

The NKT think they can disregard Trijang Rinpoche's stories as compiled by Zemey Tulku. In doing this, they are simultaneously adopting a protector practice taught by Phabongkhapa and Trijang Rinpoche but reject the teachings that these two lamas gave about this protector.

The Dalai Lama, on the other hand, accepts the teachings that Phabongkhapa and Trijang Rinpoche gave, concerning view that their protector harmed and killed sentient beings, and consequently rejected the worship of this protector.

806. Dorje – December 23, 2008

The very worst that can be said about the Dalai Lama's actions is that they come as a result of a very honest difference of opinion. Instead, the WSS accuse him of lying.

I personally see the NKT's position as far less intellectually honest, as they dismiss the teachings of the lineage lamas, that this protector kills

sentient beings, that they use as justification for worshipping this protector.

807. Dorje – December 23, 2008

“HH the Dalai Lama says: “That cult is actually destroying the freedom of religious thought. Say I want to practise Nyingma. They say this Protector will harm me.” This is also completely untrue. We would like to ask HH the Dalai Lama: who are these Shugden practitioners saying these meaningless things?”

Phabongkhapa, Trijang Rinpoche and Zemey Tulku. Kelsang Gyatso must have known that when he wrote his letter to Newsweek. How much honesty does this show?

808. Lineageholder – December 23, 2008

Dear Dorje,

It's not true at all. Dorje Shugden does not harm Gelugpas who want to practise Nyingma, otherwise the Dalai Lama would be dead. Apart from the Yellow Book there are no modern day stories of people who have been harmed by Dorje Shugden. If there are, I'd like to hear them, other than superstitious tales of people dreaming of being strangled by a bearded monk. What a load of nonsense!

The very worst we can say about the Dalai Lama's actions is that he has lied, caused a schism in the Sangha, completely disrespected his root Guru and tradition and has acted against everything he has said publicly about love, compassion, tolerance, non-sectarianism and dialogue. The Dalai Lama is not being honest at all, I'm afraid, and I can prove it.

809. SeekingClarity – December 23, 2008

LH

In #808 your argument appears to be as follows (Argument 1):

P1: The DL is a mixer
P2: If DS kills mixers he'd have killed the DL
P3: DS has not killed the DL
C: DS does not kill mixers

However contrast this with the following (Argument 2)

P1: What Trijang says in MDOP is true
P2: In MDOP Trijang says DS kill mixers
C: DS kills mixers

Surely you can't have it both ways! Or have I mischaracterized your Argument 1?

810. Lineageholder – December 23, 2008

Dear SeekingClarity,

I feel that Dorje is trying to characterise Dorje Shugden as someone who kills people who mix traditions. I don't support this view. Trijang Rinpoche and the Yellow Book teach that Dorje Shugden did kill certain people in the past and if that happened it would have been for specific

beneficial reasons, but that doesn't mean that Dorje Shugden is a killer whose practice should be banned because it restricts religious freedom. If it were true that Dorje Shugden kills mixers then those Gelugpas who received Guru Rinpoche empowerment from the Dalai Lama in Nantes earlier this year should be dead but they aren't. I asked for someone to give an example of a recent killing of someone by Dorje Shugden – I'm still waiting.

This is the kind of exaggeration that may explain why certain Shugden practitioners would rather say that the stories of Dorje Shugden killing people is the superstitious view of ordinary people. It's as I said: people do not understand such actions and go to an extreme because of their misunderstanding – therefore it's safer to deny that such things have happened as a skillful means.

811. Lineageholder – December 23, 2008

My point is, if it's not very clear, is that Dorje Shugden may have killed certain people for certain specific reasons in the past but he does not kill per se. He's not an indiscriminate killer, he's a Buddha who sometimes has to perform very wrathful actions to protect the Buddhadharma and specific sentient beings.

We can witness that he alone was responsible for the Dalai Lama getting safely from Tibet to India. He told the Dalai Lama the safe route for the escape. Because Dorje Shugden is a Buddha who can see the three times, he must have clearly known that the Dalai Lama would cause later cause a schism in the Sangha and jeopardize the Gelugpa tradition, but he still protected him. Wouldn't it have made a lot of sense for Dorje Shugden to have killed him or allowed him to be killed? He didn't. You can't second guess a Buddha because their actions are beyond our understanding.

812. SeekingClarity – December 23, 2008

LH

I agree that it is important to be specific. I agree that it is wrong to characterize DS as killing *all* mixers. However, according to Trijang and others, he has (wrathfully/beneficially) killed *some* (perhaps only a small number of) people in the past and those people were killed because they were mixers.

Do we agree on this?

SC

813. mySmallPropagandaPackage – December 23, 2008

Dear LH, with respect to the open questions post 780 ff.

– a proper qualified student must reject teachings which do not accord with the dharma, this is stated by Je Tsongkhapa himself. The reasoning and history with respect to the sectarian Shugden worship and the veneration of a worldly being as a Buddha + the controversial history and threats to the followers “not to mix” Dharma with Dharma + falsely taking a spirit as an object of refuge is sufficient for such a rejection. There is no fault in this

– HHDL has many many many Gurus and as said he himself says that Tathag Rinpoche (who is different from Taktser Rinpoche, his brother) is

his most important one

– The overemphasize on Trijang Rinpoche is rather inappropriate, because there are many Gelug lineage lamas, and many root lamas, including HHDL's senior tutor Ling Rinpoche etc. Trijang Rinpoche is also the servant of HHDL and the Podrang. To make this more clear, here an example: Even when HE Tai Situ Rinpoche would have given all transmissions to HH Karmapa, the head and authority is the Karmapa for the Karma Kagyue school, not Tai Situ Rinpoche. although he is his teacher and maybe even his root lama. It as an object of laughter to imagine the Karma Kayguepas would start protests against HH Karmapa because he rejects a wrong teaching which he may have received from Tai Situ Rinpoche. Nobody with common sense and understanding would do that. However, some very political gelugpas seem to have no shame to perform such improper actions.

– NKT and some Shugden fanatics bend Trijang Rinpoche to a weapon, who ever disagrees with him is destroying his lineage. But even GKG disagrees with him by rejecting the oral teachings of Shugdens murder activities against followers who “mix” the “pure” teachings with other schools, especially Gelugpa. If GKG can reject such teachings (including the life entrustment, which is not applied in NKT) also HHDL has this right.

– NKT spins the facts by over exaggerating Trijang Rinpoche as the sole and lasting Gelug lineage master in Gelug school. 1. there are many Gelug lineage masters 2. Trijang Rinpoche became just more popular than others, also due to the exile situation and the passing of Shugden worship to all of the refugees and his rather strict emphasize on Guru obedience 3. also GKG has many teachers, and it was not Trijang Rinpoche who taught him all his knowledge but other Gelug teachers, like Geshe Lhundup Sopa, still alive, living in USA, whom he visited in the past to offer service but has not contacted since his self-isolation. Almost no NKT follower is aware of the fact that Geshe Lhundup Sopa is his main teacher of GKG and that Trijang Rinpoche just taught a fraction of Buddhism to GKG, and that GKG had many different teachers.

– The distorted impression NKT teaches its followers is, there were only two high gelug masters, and only those are the Gelug lineage masters: Trijang Rinpoche + Pabongkha Rinpoche. This is incorrect. On top of that misconception NKT tries to give the impression that the only heir of those two masters – and hence the gelug school / Je Tsongkhapa – is GKG (all other teachers are corrupt or have abandoned Shugden) hence he is the sole “pure” lineage holder of Je Tsongkhapa. To justify the many changes he made and to justify and hide the inability of one man to transmit a some hundred years old, vast and profound lineage he established the idea that Trijang Rinpoche gave him “persmission” to make the “pure lineage” appropriate to our times, and that what ever he says and writes is the essence.

– Based on these spin of the facts, he appears to be the supreme lineage holder of Je Tsongkhapa's school, while HHDL and all other masters are either enemies of the Buddhadharma or corrupted because “they have destroyed the pure lineage” (Shugden) and “mix Dharma with politics”.

– The naïve Western followers – especially youngsters – who naturally have suspicions with respect to authorities believe this tale. The small David fights for the pure Dharma against the evil Goliath. Some of them even believe they would be lineageholders of Je Tsongkhapa themselves, without recognizing that they just may hold 22 books of a very controversial Gelug teacher, who was expelled from 15 abbots and geshes from his monastic community.

– NKT and its PR machine completely fade out that HHDL had so many

teachers as some books of GKG have pages, and it is up to HHDL to decide who is / are his main teacher/s or main source of inspiration or root guru/s, if he has many or one root guru. In this context it is quite likely that his root guru is Buddha Shakyamuni himself, as for Je Tsongkhapa the root Guru was Manjushri. The issue of teacher/guru/root guru is far more flexible, and vast than NKT teaches its followers (with the main aim to bind them to GKG and to separate them from the rest of the Buddhist world and their masters.)

That there is no fault to use Nechung as long as one sees him not as a Buddha and object of Buddhist refuge, was already explained (post 792).

With respect to the covering up of the sexual abuse: This has been reported by those who received such threats by GKG on NKS and this has been reported also to INFORM. It is unlikely that this is not true, because what kind of explanation will reconcile the fact that with respect to both successors the abuse took place over years? Also in another example of abuse I know, GKG said to the abusing teacher: "I don't believe these people who complain about you. I rupture all the letters I receive." Such a ignoring of facts can be also observed with his unwillingness to accept that his followers wish to disrobe. Instead of listening to them and to give them either encouragement or ease (the Buddha allowed to disrobe!) he just said: "I am not interested to hear these wishes." Based on this and other patterns it is unlikely that the reports are not correct.

With respect to "Kadampa Ordination" (which does not exist), as long as people have not studied the Vinaya and Pratimoksha and only listen to an expelled monk who is eager to justify his controversial actions and autocrat system, there is not much hope that they will ever understand. It is like a child in the first class, having no understanding about infinitesimal calculus, believing their teacher who dislikes infinitesimal calculus, that there would be no need for infinitesimal calculus, and believing his claims to be able to count to 100 is fully sufficient to be a fully qualified mathematician. The statement of the ASA is clear and according to the Buddha's own teachings:

http://info-buddhismus.de/Australian_Sangha_Association_Statement.html

NKT applies the same old tactic, because they would have the essence, and Trijang Rinpoche allowed GKG to change what he likes to change, what ever they do and claim is correct, because they have the essence, and Trijang Rinpoche gave permission.

814. mySmallPropagandaPackage – December 23, 2008

correction:

– NKT and some Shugden fanatics bend Trijang Rinpoche to a weapon, who ever disagrees with him is destroying his lineage. But even GKG disagrees with him by rejecting the oral teachings of Shugdend's murder activities against followers who "mix" the "pure" teachings with other schools, especially Gelugpa.

should read:

– NKT and some Shugden fanatics bend Trijang Rinpoche to a weapon, who ever disagrees with him is destroying his lineage. But even GKG disagrees with him by rejecting the oral teachings of Shugdend's murder activities against followers who "mix" the "pure" teachings with other schools, especially *Nyingmapa*.

there are also some grammar errors but I think the content is clear.

815. mySmallPropagandaPackage – December 23, 2008

dear harry, with respect to your criticism, thank you very much. I will look what I can improve.

I still think it is a good idea to reverse propaganda to show its absurdity. As I said, some people don't seem to be very receptive for reasoning, maybe to overexaggerate the exaggerations can help. In one of your previous posts, you said yourself: "I even agree with some of your implied criticisms of NKT. Problem is you're lying from the start, which kinda turns the whole thing into a lie, no?"

Taken this as a honest statement, it follows that you understood some points. So there is already some benefit. As soon as I recognize that the blog is destructive or not really helpful, I'll delete it. At the moment I think it's a half-way good parody of WSS/NKT tactics and exaggerated claims.

816. namkhah – December 23, 2008

Dorje: re:807, GKG is a spinmeister extraordinaire, "When HH was about to give the Kalachakra Initiation in Lhasa (1956), I tried to join this teaching but unfortunately there were no places left, it was full. For a short while I waited with some lay people, and then I returned home. My uncle Kuten Lama knows this is true, because he was with me. So I never received the Kalachakra Initiation from HH." I attended the Kalachakra in Budh Gaya in 1972 and others: these are large public gatherings, basically if you show up, you get it—that is the way I was told it works. So GKG showed up, he got it even if he was with lay people, these were not ticketed indoor events, no one is turned away.

<http://groups.google.co.uk/group/alt.religion.buddhism.nkt/msg/4e76df4t>

817. Lineageholder – December 23, 2008

Dear mSPP,

You've written a lot of stuff, but I've only got one question for you:

Do you believe that Trijang Rinpoche practised and taught things that were not in accordance with the Dharma?

if your answer is "yes" than according to Je Tsongkhapa he was not a qualified Dharma student because he was unable to distinguish and reject teachings that were not in accordance with the Dharma, therefore, how could he be a great Master?

818. Kagyupa – December 23, 2008

Lineageholder, perhaps you should look toward the current incarnation of Trijang Rinpoche for an answer to your question above.

819. mySmallPropagandaPackage – December 23, 2008

I think, with respect to Shugden worship, Trijang Rinpoche was wrong, as HHDL and all the other high masters from all the schools say. But to make a fault does not disqualify him in the other fields. You can find

faults in explanations also by other lineage masters, they were corrected either by their students or later masters of the same lineage.

It is not black and white, like: if you make one fault, everything else you've done is also a fault. The same is true for everybody else. As long as one is not fully enlightened faults happen. It's better to be open to recognize them and to correct them, instead of wasting much energy to deny or justify them.

You can also see that HHDL never blamed Trijang Rinpoche for his involvement in Shugden worship, he said: "due to my ignorance I practised it."

With respect to Shugden it is still unclear how it came that finally Trijang Rinpoche saw him as enlightened. For the most part of the history Shugden was not seen as enlightened – as HH Sakya Trizin said, "he was in the lowest category in the pantheon". This rather new development even surprised one of my Nyingma masters, he could not really believe that there are Gelugpas who would regard him as enlightened.

I can not speak for Trijang Rinpoche and his perception, but as the majority of masters from all schools agree and as the history shows, the weight to doubt Shugden worship as being authentic or as being a Buddha is higher than the claims of the proponents. Far more so than an Indian pandit or Je Tsongkhapa and his early heirs have ever taught this practice.

for more see: <http://www.dalailama.com/page.156.htm>
http://en.wikipedia.org/wiki/Talk:Kelsang_Gyatso#POV_.22One_of_the_stro

I don't like these yes and no questions, some things are rather complex and the answer depends much on the perspective and the knowledge. A good advice will always be to respect Trijang Rinpoche and to respect HH the Dalai Lama.

I think, NKT/GKG/WSS should think about why they have no support from Gangchen Lama (who gathers many 'NKT refugees' – its their terminology), Gonsar Rinpoche or the followers of Dagom Rinpoche. Although they strongly disagree with HHDL they still follow the Dharma to respect the masters, even when they disagree. Maybe this could be a role model for NKT too.

820. Lineageholder – December 23, 2008

Dear Kagyupa,

There are two possibilities:

1. Trijang Rinpoche practised and taught that which is not compatible with Dharma and was therefore not a qualified student and therefore not a great Master
2. Trijang Rinpoche always practised and taught that which is compatible with Dharma and was a great Master

I'm asking mSPP to say what his own view is.

821. Lineageholder – December 23, 2008

Dear mSPP,

Sorry, I didn't see that you answered. Actually, you can't have it both ways. I've already explained that if someone is unable to discern a correct object of Refuge this means that they have no clairvoyance, therefore they have no tranquil abiding which means they don't have spontaneous renunciation, bodhichitta or a correct view of emptiness which means that they are an ordinary, deluded being. Does this sound like a good description for Kyabje Trijang Rinpoche?

Furthermore, we would have to conclude that if he was wrong about Dorje Shugden practice that he was unable to discern what is and what is not a valid Dharma teaching, and lacking such qualities, could not be a qualified Mahayana disciple or a qualified Mahayana Spiritual Guide. That means the kiss of death for the Gelugpa tradition.

I'm afraid you cannot be like the Dalai Lama and fudge the issue by saying that some of his activities were excellent and some of them were completely wrong. The consequences are clear.

822. Kagyupa – December 23, 2008

"Small Package" (sorry, I couldn't resist!) identified other alternatives. Perhaps you cannot see that. For the record, though, my view is neither 1 nor 2. If you get around a bit, you might be able to see beyond your black-and-white. Good luck!

823. Lineageholder – December 23, 2008

Dear SC,

I don't think that those who were, according to Trijang Rinpoche, killed by Dorje Shugden were just mixers. They were people who were in a position to damage the lineage of Je Tsongkhapa's teachings.

824. SeekingClarity – December 23, 2008

Hi LH

Wasn't suggesting those killed were *just* mixers. If just being a mixer was the criterion for being killed then *all* mixers would meet that fate. Was suggesting that mixing was a necessary but not sufficient condition.

So perhaps we can say that DS does not kill all mixers. However, according to Trijang and others, he has in the past (wrathfully/beneficially) killed some (perhaps only a small number of) mixers who were in a position to damage the lineage of Je Tsongkhapa's teachings.

Does this formulation work for you?

825. SeekingClarity – December 23, 2008

Hi LH

I'd like to follow up a remark you made in #795. Sorry if this post is a little long but it contains rather a lot of quotes. In #795 you say



It's my own personal view that if Dorje Shugden was going to protect the Ganden tradition, he would, on occasion have to perform some wrathful

actions. Such actions do perform a useful function although they are not readily understood by those on the 'outside'. An example would be Pabongkha becoming sick when he received Nyingma teachings. This has been misinterpreted as a slur on the Nyingma tradition but I see it differently...

he was stopped from following Nyingma teachings, not because those teachings were not **valid** but because, karmically, they weren't the best for him to become what he needed to become to benefit the greatest number of people (my emphasis)

I wonder what you mean here by "valid"? The natural reading, for me at least, is to interpret valid teachings as those leading to enlightenment. However this was most definitely *not Pabongka's view of Nyingma teachings*.

In his letter to Lu Chu Tang (Earth Rabbit Year) Pabongka writes



Regarding the path of liberation and Buddhahood, there are two parts: wisdom and method. All those tenet systems below the Svatantrikas have found the unmistakable path of the method but have failed to realise the ultimate view which is the wisdom aspect, and therefore they have not realised the ultimate emptiness but just a facsimile. Hence it is only the Prasangika Madhyamika System which realises the unmistakable subtle emptiness, the ultimate thought of the Buddha.

There is not even a single individual who has realised the subtle emptiness without entering into the Prasangika System. In the absence of this realisation it is not possible to attain enlightenment. Therefore this Prasangika Madhyamika System, the system of Nagarjuna and Chandrakirti is the best, the supreme and the peak among the four Buddhist Tenet Systems. In Tibet there are many systems of Buddhist teachings like Nyingma, Kagyu, Sakya, Jonang, Bodong and others. All these are Buddhist teachings and they all have wonderful methods of accumulation of merits, purification of obstructions, meditation on deities and recitation of mantras. Through these practices one can achieve liberation.

Whilst the practices of the other schools can lead to liberation, Pabongka holds that only the practices of the Gelug school can lead to Buddhahood. As he says in his *letter to Lu Chu Tang* (Earth Rabbit Year)



Although in the land of Tibet there are many different tenets like that of Nyingma, Kugyu, Sakya, Gelugpa and so forth it is only the Gelug School which establishes the unmistakable view of emptiness

and the Prasangika Madhyamika system which is the philosophy of Nagarjuna.

But whilst *in theory* the practices of the other schools can at least lead to liberation, *in practice* Pabongka holds (*letter to the novice Nyu'u Tshalmo Trang*) that



these days the views of all Sakyas, Kagyus, Nyingmas and so on are erroneous. They are not even Svatantra or Cittamatra, let alone the view of Prasanga Madhyamaka- meditating only the nihilist view like tirthikas and Hashang. If one upholds the nihilist view, the result is nothing other than going to Avichi hell. Since they can't recognize subtle lethargy, even their meditation is defective. Apart from the thunderous noise of their pretentious boasting about profound secret mantra, they don't even know the direction of bliss and emptiness, luminosity, union and so on. Since for them liberation and path of omniscience does not exist, realization will not arise even if they practice for a thousand years, as pointless as wishing for butter by churning water.

Thus I take Pabongka's argument to be

P1: The best practice of other (i.e. non-Gelug) schools leads to liberation (but not enlightenment)

P2: In the present day (of Pabongka), the practice of most practitioners in other schools is not best practice but is instead the practice of meditating on nothingness

P3: Meditating on nothingness is the cause to be reborn in Avichi hell

C: Most practitioners of the other schools will be reborn in Avichi hell

In #280 you wrote



I personally do accept that Pabongka had knowledge of these schools and their meditations and was thus commenting on their lack of suitability as a path to enlightenment. I don't have any personal experience of them to be able to agree or disagree.

Can I push you a little further on this? As a lineage guru, do you take all of Pabongka's words to be true? If so, you must hold it to be true that in Pabongka's day, most practitioners in non-Gelug schools were, as a result of their practice, making the causes to be reborn in Avichi Hell.

And if the practice of non-Gelug schools has not changed since Pabongka's day, then you must hold that most practitioners in non-Gelug schools are today, as a result of their practice, making the causes to be reborn in Avichi Hell.

826. Seeking Clarity – December 23, 2008

Correction to #825: There are (at least) two letters from Pabongka to Lu Chang. The first quote was taken from the letter written in the Earth Rabbit Year but the second was taken from the letter written in the Earth Tibet Year.

827. mySmallPropagandaPackage – December 23, 2008

-reply to 821-

Dear LH,
your logic is following a black-and-white pattern. Let's relax that a bit. I start with a story.

I translated for a lama with clairvoyance. He was living for a month in our household, and treated many sick people or people having hindrances. When he was in Swiss – his niece told us this story – there was a man having many difficulties, he approached him because he was known for his powers especially with respect to spirits. He said him clearly: your problems come because you practice Shugden. The man replied: I don't practice Shugden! The Yogi (17 years in solitary retreat with not more than 2 hours sleep a day) replied: Don't lie, in your room at that an that place you make the offerings to him.

I witnessed while I was translating for him his abilities, he had clearly clairvoyance and powers to heal. He could not only see the causes of a certain sickness or problems, or what profession or situation the person has (without that they told to him) but also certain karmic dispositions. Everyone got a different advice. I witnessed many amazing situations. Although he was in some cases very precise and very correct, in some cases he also said, that he can not see the cause or in some cases he was also wrong. So clairvoyance has limitations and there seem to be different levels of clairvoyance or abilities what can be perceived. With respect to Shugden, he had the power to free people from its influence, and to those full of fear of Shugden he joked: 'oh is he the devil?' and laughed to relax them, however, there was one person (ex-NKT) where he said: he tries to kill you. This was also the feeling of the woman who lost on the way to him a tyre of her car and had almost driven over her dog. If you believe that or not is up to you, I witnessed that for a month.

What I wish mainly to emphasize with this story is, that clairvoyance helps to be more clear about certain points but not all points, there are limitations to clairvoyance, otherwise the person would already be a Buddha, omniscient. If this is true for this and other lamas, it is also true for Trijang Rinpoche.

So if there is disagreement that does not turn a person who may have a limited perspective a non-Bodhisattva or all what he said and did being wrong. It is clear as there are many levels of realisations, that masters will have different insights. Please let go the belief that every master is a Buddha and unfailing.

I wish to add, that this Yogi was a disciple of Dujom Rinpoche, and that his root guru with respect to the Vajrayana practices is HH Sakya Trizin. This Yogi, when he spoke of HHDL, he only called him Chenrezig. For him both are the same. There was nothing superficial in this, for him this was just a fact.

Even when you disagree with that story or you disagree with what that Yogi said or thinks, you can learn from this, that clairvoyance does not lead to a 100% correct perception in every case. In that context I wish to add a point which I felt NKT members are not aware of: the yogis of all schools, those meditating in the mountains, are seeking the advice of HHDL when they come out of retreat. HHDL also sponsors some and some he asked to finish their retreat to help sentient beings. Out of their immense respect to him, the Yogis in general accept, and do what he asks them.

I think NKT members should really think about the point why HHDL is respected, honoured and looked at in highest esteem by the Yogis, the wise, the masters of all Buddhist schools (including Ajahn Sumendo, Thich Nhat Hanh, and and and), and the realised beings of other religions and even the worldly beings, and researchers, + + + +

Now after these points, LH, if you think your 'weapon-logic' is valid, it follows, HHDL, HH Ganden Tripa, HH Sakya Trizin, Tai Situ Rinpoche and all the Kayue and Nyingma masters, the majority of the highest masters from all the Tibetan Buddhist school, who see Shugden as not enlightened, and rather harmful or a worldly being,

"...they have no clairvoyance, therefore they have no tranquil abiding which means they don't have spontaneous renunciation, bodhichitta or a correct view of emptiness which means that they are an ordinary, deluded being."

Does this sound like a good description of the masters of the four Tibetan Buddhist Schools? Is it because NKT and Trijang Rinpoche are so right that all the other must be so wrong?

If your your 'weapon-logic' is valid, it follows also, "Furthermore, we would have to conclude that if [they] was wrong about Dorje Shugden practice that [they] [were] unable to discern what is and what is not a valid Dharma teaching, and lacking such qualities, could not be a qualified Mahayana disciple or a qualified Mahayana Spiritual Guide. That means the kiss of death for [all the four Traditions of Tibetan Buddhism]."

If you would be like the Dalai Lama, your would be a compassionate, wise, and very open person, with an immense amount of tolerance and generosity to all faiths, and amazing ability to differentiate and look on issues from different angles. "The consequences are clear", you would be a better person, a true lineageholder and master of Buddha's doctrine.

Maybe you read again the differentiated view HHDL expresses here:
<http://www.dalailama.com/page.155.htm>

828. mySmallPropagandaPackage – December 23, 2008

sorry for my the amount of spelling and grammar errors in #827 and other posts. just ignore them. i'll try to improve that.

829. Dorje – December 23, 2008

"The very worst we can say about the Dalai Lama's actions is that he has lied, caused a schism in the Sangha, completely disrespected his root Guru"

The Dalai Lama has acted on the advice of his root guru, who taught

that this protector harmed and killed sentient beings. The Dalai Lama's position is based precisely on his root guru's claims that this protector kills sentient beings. It is Kelsang Gyatso and you that are disregarding Trijang Rinpoche's words and denegrating his teaching that this protector kills sentient beings.

830. Lineageholder – December 23, 2008

Dear mSPP,

Thank you for the story of the Yogi, it's interesting. Of course I don't believe that clairvoyance is completely infallible, but I'm talking about omniscient wisdom and not clairvoyance. There is a small booklet that has been published in Tibet that Geshe Kelsang talks about in *Eight Steps to Happiness* where the names of all of Trijang Rinpoche's previous incarnations are listed. I can't remember all the names right now, but I remember Chandra, the servant of Buddha Shakyamuni, Atisha, Gyaltsabje, Gyalwa Ensapa (who said that he attained enlightenment in three years and three months) and Geshe Langri Tangpa to name but a few. These are very illustrious Masters and lineage Gurus, who themselves were enlightened.

If you and the Dalai Lama are right about Dorje Shugden being a worldly spirit, you are implicitly saying that Trijang Rinpoche was not enlightened and was not the incarnation of these great beings or that Trijang Rinpoche was an enlightened being but he knowingly propagated an inferior and non-Buddhist practice that would cause the degeneration of Je Rinpoche's tradition, so which is it?

A similar situation exists with respect to Je Pabongkhapa who is widely held to be an incarnation of Heruka. I'm not familiar with the incarnation of lineage of Je Pabongkhapa, however, so I don't know the beings who would be included in this.

It's impossible for a lineage to be propagated by mere words alone, it has to be the Dharma of scripture and realization that is passed on from generation to generation. A lineage Guru receives the instructions, gains complete realization of them and then passes them on to others. If your argument about Dorje Shugden is correct, then these great Masters were not the incarnations of those great beings who they were said to be and the Gelugpa tradition is over because there is Dharma of scripture but not realization. Either that or they wilfully caused the degeneration of Je Rinpoche's tradition into spirit worship. These are inescapable consequences.

I'm just asking for someone to agree that these are the unacceptable consequences of asserting that Dorje Shugden is a worldly spirit or to prove them wrong.

831. Lineageholder – December 23, 2008

Dear Dorje,

If the Dalai Lama abandoned the practice of Dorje Shugden because his root Guru said that he killed people, why didn't his root Guru abandon it for similar reasons when he was taught it by Je Pabongkhapa?

Do you think that the Dalai Lama has more wisdom than his root Guru?

832. Lineageholder – December 23, 2008

Dear Dorje,

Also, Trijang Rinpoche never advised the Dalai Lama to give up the practice of Dorje Shugden, this was his own idea. Apparently, Trijang Dorjechang was greatly disappointed that the Dalai Lama made this decision.

833. Dorje – December 23, 2008

“has acted against everything he has said publicly about love, compassion, tolerance, non-sectarianism and dialogue. The Dalai Lama is not being honest at all, I’m afraid, and I can prove it.”

In removing the worship for a protector praised for killing sentient beings from his tradition, the Dalai Lama is acting entirely consistently with everything he has said publicly about love, compassion, tolerance, non-sectarianism and dialogue.

The worship of this spirit was spread by Phabongkhapa to ensure exclusive adherence to his narrow interpretation of the Gelug tradition. Threats of death to those that opposed this approach and violently converting those of other traditions have been a part of Phabongkhapa’s protector cult from the start. This is why the Dalai Lama has acted to remove this worship from his tradition.

834. Dorje – December 23, 2008

“If the Dalai Lama abandoned the practice of Dorje Shugden because his root Guru said that he killed people, why didn’t his root Guru abandon it for similar reasons when he was taught it by Je Pabongkhapa?”

You would have to ask Trijang Rinpoche why he chose to worship a protector that he praised for killing beings rather than have compassion for those beings, but it is clear that this is exactly what he did.

835. Dorje – December 23, 2008

“Also, Trijang Rinpoche never advised the Dalai Lama to give up the practice of Dorje Shugden, this was his own idea. Apparently, Trijang Dorjechang was greatly disappointed that the Dalai Lama made this decision.”

Ultimately, one has to follow the teachings of the Buddha and if one’s lama’s advice contradicts the Buddhadharma, so be it. Needless to say, worshipping a protector whilst praising it for killing sentient beings, including people that one knows, does contradict the Buddha’s teaching.

836. Lineageholder – December 23, 2008

Dear SC,

With respect to your posting of Je Pabongkhapa’s words, I completely accept that it is impossible to attain liberation or enlightenment without practising the correct view of emptiness of the Madhyamika Prasangika school.

I also agree that if one meditates on nihilism, it is the cause of a lower rebirth. (I understood it to be the cause of a rebirth in the cold hells)

As to whether the schools of Buddhism other than the Gelugpa school meditate on views other than the Madhyamika Prasangika, or meditate on nihilism, I do not know. The views of other schools do not concern me except where they encroach or affect my own practice, as the ban on Dorje Shugden practice has done and so I've nothing to say on this due to lacking knowledge.

837. Lineageholder – December 23, 2008

Dear Dorje,

You're twisting the words of Trijang Rinpoche rather disingenuously. Dorje Shugden is praised for being the protector of the Ganden Doctrine, not for killing people. Dorje Shugden is worshipped for his great kindness in preserving Buddha's teachings in the form of the Ganden tradition and is also requested to perform this function.

Perhaps you'd like to say where Trijang Rinpoche's advice contradicted the Buddhadharma? You're therefore saying that Trijang Rinpoche was not a great Master and a corrupter of Buddha's teachings?

838. Lineageholder – December 23, 2008

Dear Dorje,

By your logic, when Naropa saw Tilopa frying fish alive he should have taken off in search of a genuine Buddhist Master because his actions contradicted the Buddhadharma.

839. Dorje – December 23, 2008

"You're twisting the words of Trijang Rinpoche rather disingenuously. Dorje Shugden is praised for being the protector of the Ganden Doctrine, not for killing people."

Praise to you, the protector of the Yellow Hat tradition, you destroy like a pile of dust; great adepts, high officials and ordinary people...

"Perhaps you'd like to say where Trijang Rinpoche's advice contradicted the Buddhadharma?"

See above.

840. Dorje – December 23, 2008

"By your logic, when Naropa saw Tilopa frying fish alive he should have taken off in search of a genuine Buddhist Master because his actions contradicted the Buddhadharma"

This does not follow.

841. Lineageholder – December 23, 2008

Dear Dorje,



By your logic, when Naropa saw Tilopa frying fish alive he should have taken off in search of a genuine Buddhist Master because his actions contradicted the Buddhadharma"

This does not follow.

Why?

842. Lineageholder – December 23, 2008



Praise to you, the protector of the Yellow Hat tradition

This is what Dorje Shugden is being praised for. In order to do this, he occasionally has to engage in wrathful actions.

Have you really got nothing better to do than criticize other Mahayana traditions?

843. Dorje – December 23, 2008

Naropa saw Tilopa frying fish. It isn't that Tilopa said that these fish deserved to die because of supposedly bad things that they had done.

The people that Phabongkhapa and Trijang Rinpoche praised their protector for killing were said to be killed because they chose to take teachings from other traditions of Buddhadharma. They were killed as punishment. This is explicitly stated by Phabongkhapa and Trijang Rinpoche.

844. Dorje – December 23, 2008

"Have you really got nothing better to do than criticize other Mahayana traditions?"

Maybe you should be asking your lineage gurus that very question. As Phabongkhapa referred to other Mahayana traditions:

"the mistaken views and practices from other schools, which are tenet systems that are reputed to be incredibly profound and amazingly fast but are [in reality] mistakes among mistakes, faulty, dangerous and misleading paths."

845. Kagyupa – December 23, 2008

Lineageholder asked:

"Do you think that the Dalai Lama has more wisdom than his root Guru?"

Yes.

This is not uncommon—some Root Gurus have even proclaimed their students will be "better."

846. Seeking Clarity – December 23, 2008

LH

Re #836

You have no direct knowledge that Virupa was reborn as Sakya Pandita but yet you readily accept it to be true on the word of Trijang.

So my more general question is this. If Pabongka says X, where X is

something that you cannot or do not know from direct experience, do you necessarily accept X to be true on the grounds that it was said by Pabongka?

SC

847. Lineageholder – December 23, 2008

Dear SC,

I don't accept something just because someone said it, even someone I admire. If there is no other way of knowing something, for example that Virupa was reborn as Sakya Pandita, I am inclined to believe someone in whom I have a lot of faith. I have a lot of faith in Trijang Dorjechang so I am inclined to believe what he says about the incarnation lineage of Dorje Shugden because there's no other way of knowing it. Also, the incarnation lineage of Dorje Shugden is of special interest to me and directly affects my practice so I have to come to a conclusion on it.

As to whether Madhyamika Prasangika is practiced in other traditions or not and as to whether they meditate on nihilism or a correct view, I don't know but I could find out for myself through extensive study. I'm not particularly interested and it doesn't concern me, so I won't. I therefore remain opened minded but uninterested concerning these issues.

What's rather more sad is that the Dalai Lama himself has been responsible in recent years for blackening the name of Pabongkha. I suspect it's to justify his ban of Dorje Shugden on the grounds that Pabongkha/Dorje Shugden are sectarian. Others may argue that he already had this reputation with Nyingmas, but it's sad that the DL is harming the reputation of one of his own lineage Gurus. As Geshe Kelsang says, the blackening of Pabongkha's name indicates that we are living in degenerate times.

848. Dorje – December 23, 2008

"If there is no other way of knowing something, for example that Virupa was reborn as Sakya Pandita, I am inclined to believe someone in whom I have a lot of faith."

Rather than Sapan himself or his immediate students. Do you imagine that Trijang Rinpoche had more of an idea who Sapan was than Sapan? This is bizarre.

"As Geshe Kelsang says, the blackening of Pabongkha's name indicates that we are living in degenerate times."

Spreading a sectarian practice and praising a protector for killing beings that do not accept this indicates that we are living in degenerate times.

849. harry is a gandul – December 24, 2008

Hi sMPP,

Thanks for your open response. I guess i would question who is your target audience? If you are hoping that this technique will simply help people see the view of NKT that you hold, i don't have a problem with this. My problem is that some people are going to believe the content of your blog to be true, not just as an exaggeration aimed at conveying the real situation.

You can see how easily false rumours develop. I grew up in a small rural village, and i understand this only too well. You yourself kindly pointed out a falsity that i was speaking in a previous post. The one where i said that HHDL has said that DS worshipers get many moneys and many disciples. My quote was incomplete, and from the wrong person!! And i knew when i was writing it that i wasn't too sure about where or whom it came from. Best to abstain usually if this is the case.

For this reason i still think your reverse propaganda is incorrect. Some people are already speaking falsities and trying to draw links between NKT and China. They are going to love your article about Hu Jintao praising NKT (for anyone who isn't already aware, this article is fake. or should i say reverse propaganda?), and i can just see how these rumours can only be reinforced. It's just not morally correct to knowledgeable spread misinformation, even if it is about people who we believe to be wrongdoers. In a sense your reverse propaganda functions just like propaganda. And it does so for the very reason that you use to put it out there: people won't listen to common sense.

850. Lineageholder – December 24, 2008

Dear Dorje,

Did Sapan say "I am not the incarnation of Virupa"? I understand that its other people who are saying that he wasn't.

851. Dorje – December 24, 2008

"Did Sapan say "I am not the incarnation of Virupa"? I understand that its other people who are saying that he wasn't."

He didn't say he wasn't George W Bush either. What are we to infer from this? Please try to be sensible.

852. Lineageholder – December 24, 2008

Dear Dorje,

You said:



...Rather than Sapan himself or his immediate students. Do you imagine that Trijang Rinpoche had more of an idea who Sapan was than Sapan?

I'm trying to establish the source of your belief that Virupa did not take rebirth as Sapan and how reliable it is. If Sapan didn't make a definite statement about it, why did you imply that he did? You can't blame me for picking up on your inference.

853. Friendoftruth – December 24, 2008

I would like to give this last piece of news to the people who are reading these messages in order to understand the "Dorje Shugden issue".

For centuries there was something called the "Winter Retreat", an occasion when monks belonging to the big monasteries of Tibet would gather for the study and practice of logic debate. The last Winter Retreat a year ago was destroyed by people who -willing to please the Dalai

Lama and his Tibetan Government in Exile- refused to engage in debate with monks that would worship a particular deity, an action without precedents in history. The deity of course was the holy Protector of Je Tsongkapa's teachings and emanation of the Wisdom Buddha Manjushri, Dorje Shugden.

Thus started the end of the Tibetan Sangha, i.e., the culmination of the schism imposed by the Dalai Lama and his government in exile with their campaign of oaths and signatures. The world does not know the terrible misfortune that such actions entail, but its sentient beings are, no doubt, the first and foremost victims. When Dharma was starting to bloom for them, thanks to the efforts of some incarnated Buddhas that appeared in the West, following the prophetic vision of Domo Geshe Rinpoche Ngawang Kelsang, comes the Dalai Lama and imposes a schism in the Sangha. The Dharma has stopped its happy course. Now it painfully flows from the ones who did not participate in such unfortunate behaviour, and let's hope it will gain back sometime in the future its joyful pace, now lost.

Those who are sincerely trying to understand should read this information. This is the first Winter Retreat after the great schism, and this is how the unhappy ones that had to follow their political leader rejoice in the unthinkable.

Bokyi Bangchen (Tibetan Newspaper)

2008-12-27, Dharamshala

Page: 8

Except:

Dawa Sangpo, the disciplinarian of Gaden Jantse monastery said to the reporter: "As for the past years, there were many who attended Jamyang Gunchoe (Winter Debate Session); however no good quality was there because of the integration of Dholgyal worshippers and non-worshippers. Then, His Holiness the Dalai Lama came here and gave profound instructions; accordingly the monasteries voluntarily complied with the diktat; and have separated moustache and mouth. Therefore we all are comfortable now."

"Three great seats, Tashilunpu, Rathoe, and Upper and lower tantric college; these monasteries have attended before. This time, we have additional attendee, such as Dhakpo Dratsang, Namgyal Daktsang, Zonkhar choede, and Drikung Kagyu from other tradition. Not only that, it was successful in terms of the discussion on how to study together, disciplinarian and behaviors and so on. In future, we have strong hope that all Sakya, Kyagyu, Nyingma, Gelug, and Bonpo would come and attend together"

In this way, Bonpos and all the venerable sects of Tibetan Buddhism are welcome from now on to the old Gelugpa Winter Retreat. Everybody is welcome, except the faithful Gelugpas, the ones who kept their samaya with their Lamas. They are forbidden to attend. They are the children of Kyabje Trijang Rinpoche, the Dalai Lama's root Guru, and because they keep their samaya pure, they have become the pariahs of Tibetan society.

Tibetan Buddhism can be declared now officially gone. It might be Tibetan, but not Buddhism. It obviously cannot survive such schism.

Those who are reading with an equanimous mind, just to gather information, please remember all of this. Remember, in order that

whatever survives pure from the pure teachings does not get stained in your minds because of the slander of the powerful ones of this unhappy world. Remember with gratitude and devotion all our compassionate, pure Lamas, our Buddhas. Kyabje Pabongka Rinpoche, Kyabje Trijang Rinpoche, Kyabje Zong Rinpoche, Kyabje Domo Geshe Rinpoche, Geshe Rabten Rinpoche, Lama Tubten Yeshe, Dragom Rinpoche, and all the others that compose the jewel garland of this sacred lineage.

May all beings be happy.

854. Dorje – December 24, 2008

“The deity of course was the holy Protector of Je Tsongkapa’s teachings and emanation of the Wisdom Buddha Manjushri, Dorje Shugden.”

The deity is the protector that the sectarian politician Phabongkhapa and Trijang Rinpoche praised for killing sentient beings. Are you at all surprised those that do not share the violent sectarian attitudes of these lamas are not willing to sit down and debate with those that follow them?

You may call it “the holy Protector of Je Tsongkapa’s teachings”, but Je Rinpoche never recognised it as such. Those who are reading with an equanimous mind, just to gather information, please remember all of this. Remember, in order that whatever survives pure from the pure teachings does not get stained in your minds because of the slander of the powerful ones of this unhappy world.

855. Seeking Clarity – December 24, 2008

Hi LH

Re #847.

I asked you to express your view on the truth of Pabongka’s view that the practice of most practitioners in non-Gelug schools is the cause of rebirth in Avichi hell.

In #491 you write



As I said before, Pabongka believed that other Buddhist traditions had views of emptiness that were incompatible with Tsongkhapa and Buddha’s ultimate view, and they performed other meditations similar to those of Hashang that were nihilistic. For these reasons he disparaged them very strongly, but does that make him sectarian? ...**We can argue about whether he was right in his views of the practices of other traditions, but that was his reason.**

Arguing involves expressing a view, and in #491 you say that you are willing to do so. However, in #847 you say that you are not.

You say you won’t accept someone’s word on something you could in theory find out yourself, were you so minded to do. However, in fact, we accept the word of others all the time on things we could find out for ourselves. Do the countries Gabon and Mali actually exist (rather than being a figment of cartographers’ imagination). I could get on a plane

and find out but I've not much interest in doing so and so don't. However, my conclusion is not



I therefore remain opened minded but uninterested concerning these issues.

I'm happy to accept Gabon and Mali exist and I'm sure you are too. And I'm sure Pabongka's views are of more relevance to you that Gabon or Mali. He is one of your lineage gurus and you are clearly concerned in #847 about his reputation.

One of the claims made about Pabongka was that monasteries were with his knowledge forcibly converted by his followers. Now *if* Pabongka wanted conversions to occur, surely it's plausible to suggest that it was because of his views of non-Gelug practices. Unless he was the jealous type he would hardly want to convert monasteries which had practices that led to enlightenment as quickly or quicker even than Gelug practices. But if they had practices which sent practitioners to Avichi hell, then one could begin to see a rationale for conversion.

Similarly why would DS be so concerned to prevent mixing if non-Gelug paths lead to enlightenment as quickly or quicker even than Gelug paths. But if non-Gelug paths lead to Avichi hell, then preventing mixing begins to make sense. Hence, one can see why Pabonkga would be such a strong advocate of Shugden practice.

So my point here is that Pabongka's views on non-Gelug practices are pretty closely related to issues that very much concern you.

In #830 you write



If you and the Dalai Lama are right about Dorje Shugden being a worldly spirit, you are implicitly saying that Trijang Rinpoche was not enlightened and was not the incarnation of these great beings...

A similar situation exists with respect to Je Pabongkhapa who is widely held to be an incarnation of Heruka...

Clearly you regard Pabongka as an incarnation of Heruka. Are you seriously suggesting that Heruka's views on non-Gelug practices could be anything other than correct?

If

(1) Pabonkga's view on non-Gelug practices are non entirely irrelevant to matters that concern you and that you are prepared to debate at some length on this thread,

(2) you've previously expressed a willingness to give your view on the truth or otherwise of Pabongka's view

(3) the opportunity costs of doing the research into non-Gelug practices yourself is too high, and

(4) Pabonkgha's views are those of Buddha Heruka

then why do you not accept that view as true?

856. Lineageholder – December 24, 2008

Dear Friendoftruth,

Your post is beautiful and eloquent, but also very sad. Thank you for posting this information.

857. Lineageholder – December 24, 2008

Dear SC,

There are many different paths in accordance with the karma of living beings and everyone has a right to practise what he or she wants to. I don't have a right to pronounce on the validity of others' paths and I don't have the knowledge to do so. I accept that Pabongkha found fault with the views of other traditions and as I said, if others follow a view of emptiness other than the Prasangika or meditate on nihilism, then of course they will not be able to achieve liberation or enlightenment.

I don't like it when people brand me as spirit-worshipping non-Buddhist and because of this, I am sensitive to sectarianism. Of course this is my karma for having done similar things in the past and I accept that, but it's still highly unpleasant. Whether others' paths are valid or not is beyond the scope of my knowledge and it is also irrelevant as to whether Dorje Shugden is a Buddha or not. I've seen the ugly effects of such sectarian pronouncements. On E-Sangha there was a thread where people openly admitted to defacing NKT publicity, calling the venues where classes were being held to get them cancelled and defacing Geshe Kelsang's books in bookstores so that they wouldn't sell. Thankfully, there were the sane few who expressed their disagreement with these actions. Unfortunately, their view was still that NKT was a cult but they felt that such interference was a step too far.

It's my karma to practise Kadampa Buddhism and to have Venerable Geshe Kelsang Gyatso as my holy Spiritual Guide. I am happy beyond words to have found this precious tradition and precious Teacher and just want to practise my own tradition without interference from others. My reason for posting on this thread is to counter the negative arguments against Dorje Shugden and his practice (and, when it has arisen, NKT, although that's off topic) so that Shugden practitioners will not be discriminated against and simply dumped in the bin 'non-Buddhist spirit worshipper who goes against the Pope of Buddhism the Dalai Lama'

I think if everyone had a bit more respect and tolerance for the views of others and were not so keen to impose their own views, we wouldn't even be having this debate. Buddha taught that we should cherish others and view their freedom and happiness as important. If we all did this, there wouldn't be a 'Dorje Shugden issue'.

858. Dorje – December 24, 2008

If Phabongkhapa had a bit more respect and tolerance for the views of others and was not so keen to impose his own views, we wouldn't even be having this debate. Buddha taught that we should cherish others and view their freedom and happiness as important. If we all did this, there wouldn't be Dorje Shugden sectarian protector worship in the Gelug school.

859. Lineageholder – December 24, 2008

Dear Dorje,

Just put yourself in the position of someone who has just had one of their main spiritual practices banned and pronounced as spirit worship by the most famous Buddhist in the world who everyone naturally believes without question.

Even better, put yourself in the position of a Shugden monk in Southern India who is denied food, medical care, a visa for travel and other necessities, who is denied contact even with their families who have had to swear an oath not to have anything to do with this Deity and those who worship it. Imagine having to face constant accusations of being a traitor against the Dalai Lama and in league with the Chinese Government, and living in constant fear of being made homeless by the very person who ordained you and who should be your refuge and protector.

It's theory as far as you are concerned, but not for those who have to suffer such discrimination and persecution. Is that situation acceptable to a compassionate Buddhist like yourself?

860. mySmallPropagandaPackage – December 24, 2008

Dear LH with respect to your reply in post # 830.
You've talked about clairvoyance not omniscient wisdom.

If you wish to talk about omniscient wisdom and not clairvoyance, there is another basis for discussion, so don't mix this two issues.

With respect to the Tibetan custom (especially in the Gelug school since Pabongkha Rinpoche) there was much competition whose guru is higher. As a result the students compete which throne of which lama has to be higher, and even when they finally found agreement, than a 'clever' student foisted a cushion on the seat of his favour lama so that his favour lama sits at the end higher than the other lamas. Such were the main concerns of Dharma practitioners. There was much degeneration – as GKG said correctly. In that context it should be understood, that a part of this competition was to find an endless incarnation lineage which finally ended to show the lama as a student of the Buddha himself. From the point of the student, the higher his lama is, the more important he is himself. I see this rather as ego games, than reliable claims, though in some cases it could be true.

To judge such often exaggerated incarnation lineages (in some cases nothing more than propaganda of the student or the lama), the Tibetans check if there was a prediction by the Buddha. With respect to Je Tsongkhapa there is prediction, with respect to HHDL and HH Karmapa there is prediction by Padmasambhava.

Especially the Gelug school since Pabongkha Rinpoche appears to me full of claims and exaggerations combined with a hallowed speech, which gives a good religious feeling of dignity but seems to be also some times very unrealistic. It reads like this: "and then when he opened his holy lips the these holy words..." This hallowed phrasing undermines the Buddha's emphasize to check the validity of what has been said by hallowing the speech from the very beginning.

So with respect to your incarnation lineage, I think you should see that

in the historical context and not take it too literally. It is clear that HHDL and HH Karmapa have the most important tulku lineage and are seen in general as the two greatest masters, and their teachers are seen as their servants.

The competition among students to 'proof' that their masters were enlightened seem to have be further supported by the Vajrayana teachings to see the teacher as a Buddha (which was by some interpreted literally) and their willingness to show other people what perfect pure view they have, because they could see their own Gurus as fully enlightened. Also here seems to be some degeneration, because usually the views in Vajrayana are secret, there is nothing to debate in public. HHDL has also pointed out how there is a certain dynamic in the fact to see the teacher as a Buddha and the claims of the student, that their masters were enlightened.

I've recognized that HHDL and my Kague, Nyingma and Sakya masters have a far more realistic approach in all of this and they have also far less problems than I witnessed in NKT with their rather evangelistic absolute belief-approach "he said this so it must be true", "Geshe-la said it" he is a Buddha, so it must be true.

You say:

"If you and the Dalai Lama are right about Dorje Shugden being a worldly spirit,"

to correct you again, HHDL and the majority of all the masters from all the Tibetan schools, including their very heads! see Dorje Shugden being a worldly spirit. Don't spin it as a view of only HHDL (or me), this is incorrect (this is the third time I remind you this fact).

You say:

"If you and the Dalai Lama are right about Dorje Shugden being a worldly spirit, you are implicitly saying that Trijang Rinpoche was not enlightened..."

Yes, as I said to you, you should let go the idea that all the masters were enlightened and unfailing. If you would study the classical texts, e.g. Abhhisamayalamkara and their commentaries this is just obvious by hearing and reading the commentaries. I also gave you a link to Wikipedia with a discussion about how the lineage masters opposed each other or students corrected their masters. You can also think about that it is said that Nagarjuna was a Bodhisattva on the 7th level but appeared (when I remember correctly) as a Bodhisattva in the third level in this world. When even Nagarjuna was not fully enlightened (according to this record) why should have been Pabongkha Rinpoche and Trijang Rinpoche fully enlightened?

As long as you follow the one-sided NKT propaganda and their fundamentalist Dharma approach, which lacks differentiation, which lacks different perspectives, which lacks to put things into perspective, and rather claims to be pure and unfailing, and you don't read other sources to get more perspectives, to get a differentiated understanding, to broaden your perspectives you will be caught in a narrow minded belief system, with the typical black and white patterns, you've shown here.

So, lets assume what is far more realistic, that only very few masters were / are fully enlightened (omniscient). Such a view has the support of Sutras* which says in "degenerate times" there will be few teachers who have more qualities than faults and many teachers who have more

faults than qualities.

* I read this in a commentary by Jamgon Kongtrul, if you are interested I can try to find the quote.

Maybe “Trijang Rinpoche and was not the incarnation of these great beings”... who knows? Isn't this rather a fact of blind believe? It makes me also wonder what NKT applies as logic. On the one hand tulkus are banned in NKT, and Trijang Rinpoche's incarnation Trijang Chogtrul Rinpoche, and any other incarnation (including the Dalai Lama) is not accepted, but when it comes to the own case, the identity of NKT, and the masters they rely upon, all is very authentic, very pure, and very enlightened. Propaganda or the truth?

Your logic is also contradicting other beliefs. You say: “A similar situation exists with respect to Je Pabongkhapa who is widely held to be an incarnation of Heruka.” ok, and HHDL as incarnation of Chenrezig, so it follows Chenrezig contradicts Heruka, what a fun!

The point is that HHDL and his lineage has a prediction as HH Karmapa has and both are said to be in that prediction (I think based on Padmasambhava, I have to check this again) to be manifestations of Chenrezig. On the appearance level of what ordinary beings can proof, we have the 17th Karmapa and the 14th Dalai Lama, there is only the 2nd Pabongkha Rinpoche and the 2nd Trihang Rinpoche.

So the lineage of HHDL is far more old and far more able to be checked than all the claims of this person has this and this secret incarnation lineage as all these hagiographies claim. In that context it would be wise to respect the lineage of HHDL as the elder one.

“A lineage Guru receives the instructions, gains complete realization of them and then passes them on to others.” If he really “gains complete realization” is a mere claim. Gen Thubten and Gen Samden, two famous lineage gurus of NKT have already shown that this claim is not true or were their activities an expression of “complete realization”?

you say.

“If your argument about Dorje Shugden is correct, then these great Masters were not the incarnations of those great beings who they were said to be and the Gelugpa tradition is over because there is Dharma of scripture but not realization. Either that or they wilfully caused the degeneration of Je Rinpoche's tradition into spirit worship. These are inescapable consequences.”

if you have a fundamentalist approach with black and white beliefs, this is the consequence. If you have a differentiated realistic approach (like HHDL and other masters) you won't have such a consequence, that “the lineage is over” just because someone makes a fault or is not fully enlightened.

Also with respect to NKT and the failings of the fully qualified first Western Tantric Teacher, Gen-la Thubten, and the other fully fully qualified (almost a Buddha) successor, Gen-la Samden, it follows “NKT is over because there is Dharma of scripture but not realization”

“Either that or they wilfully caused the degeneration of Je Rinpoche's tradition into sexual lineage. These are inescapable consequences.”

“I'm just asking for someone to agree that these are the unacceptable consequences of asserting [that all lineage lamas are enlightened and

unfailing] or to prove [they are not].”

Merry Christmas!

861. Dorje – December 24, 2008

Losing the debate on the history and nature of this worship, you turn to exaggerating the situation of those that continue to worship this sectarian protector, praised for killing sentient beings.

Why do you think those that worship this would face the apparent intolerance of others? Why would they perceive those that oppose them as such bitter oppressors? You don't think the history of this practice and how it was used and the karmic effects of that are now bearing fruit?

If any Buddhist blames another being for his suffering, he really misunderstands the teaching of the Buddha and perpetuates wrong views. Those enmeshed in false view, whilst worshipping a protector linked to violent sectarianism, praised for killing beings, should think very clearly about why they find themselves in the position they do.

I hope and pray that they will find the truth and reject this cause of harm and suffering to themselves and others, and cause of degeneration to the Buddhadharma.

On a personal note, LH. When you first started practicing the Buddha's teachings, did you ever imagine that one day you would be spending hours a week on the internet arguing in favour of the worship of a deity praised for killing?

862. harry is a gandul – December 24, 2008

It's Christmas time folks!!! Now be nice to each other 😊

Happy festivities to all you who are celebrating.

I look forward to coming home in a few days to catch up with your comments.

X X

863. Lineageholder – December 24, 2008

Dear Dorje,

No one has lost the debate, except in your own mind which wasn't open to being convinced anyway.

I read your post to say 'you're getting what you deserve' Where is your empathy and your compassion? Yes, of course this situation is a dependent arising, coming from negative karma but just because someone is experiencing the results of their negative karma is no reason not to be compassionate. I see no compassion and no empathy in your post.

Regarding the situation of the monks in India, it is no exaggeration. If you want to ignore the manifest evidence of the situation, that's your choice.

864. SeekingClarity – December 24, 2008

mSPP

#860 was very interesting. Thanks.

BTW, given that you're doing a lot of quoting, you may like to know that you can use the HTML "blockquote" tag to make text appear in quotes as in for example #855. See

http://www.w3schools.com/TAGS/tag_blockquote.asp

SC

865. SeekingClarity – December 24, 2008

LH

Re #857, I agree that defacing posters etc is not good.

I take it that in your view one can never be sectarian simply as a result of one's beliefs. For instance Pabongka believing that the practice of most non-Gelugs is a cause for rebirth in hell or the DL believing that DS is a spirit does not make them sectarian.

Thus I take it that in your view sectarianism has to consist of certain physical actions based on ones beliefs. Thus, if (and note I say *if*) Pabongka was complicit in forced conversions of monasteries this would make him sectarian. Equally, defacing NKT posters would be sectarian. (I have not given an example including the DL here as I think his position is more complex and this would require another post.)

866. SeekingClarity – December 24, 2008

Dorje

Re #861 and others

The fact that DS has killed people is surely not proof that he is not a Buddha for, as has been pointed out, it is said that Buddhas have killed out of compassion and wisdom. And, presumably, if one holds DS to be a Buddha (who has wisely and compassionately killed) then it is legitimate to praise him.

To be clear, I'm not arguing DS is a Buddha, simply that him having killed is not proof he's not.

SC

867. SeekingClarity – December 24, 2008

LH

In #857 you say



I don't have a right to pronounce on the validity of others' paths and I don't have the knowledge to do so.

But in #795 you do pronounce on the validity of Nyingma teachings stating



It's the same for Pabongkha – he was stopped from

following Nyingma teachings, not because those teachings were not valid but because, karmically, they weren't the best for him to become what he needed to become to benefit the greatest number of people.

And – BTW – you still haven't told me what you mean by "valid"!

868. Lineageholder – December 24, 2008

Dear mSPP,

You said



So with respect to your incarnation lineage, I think you should see that in the historical context and not take it too literally. It is clear that HHDL and HH Karmapa have the most important tulku lineage and are seen in general as the two greatest masters, and their teachers are seen as their servants.

Trijang Rinpoche was the Throne holder of Je Tsongkhapa's teaching. The original Gendundrub was a student of Je Tsongkhapa and this present Dalai Lama was Trijang Rinpoche's disciple. When did the student become more important than the Master? I don't remember that in Buddha's teaching on relying upon the Spiritual Guide! It's surely only for obscure reasons of Tibetan custom and culture that the Dalai Lama has assumed such great importance? It's also mainly because, since the 5th Dalai Lama, the role of Dalai Lama has been politicized and associated with the protection and welfare of the Tibetan people. This is surely a case of putting an extra cushion on the Guru's throne, as you said!

I definitely agree with you on 'hallowed speech'. It's not right for people to say publicly that their Guru is a Buddha because it's a Mahayana view that should be kept privately and I agree with you that it possibly biases the important checking process that all students should engage in with respect to their Teachers but in any case, this booklet listing the previous incarnations of Trijang Rinpoche exists, whether one chooses to believe it or not.

You say:



I've recognized that HHDL and my Kague, Nyingma and Sakya masters have a far more realistic approach in all of this and they have also far less problems than I witnessed in NKT with their rather evangelistic absolute belief-approach "he said this so it must be true", "Geshe-la said it" he is a Buddha, so it must be true.

This is a misrepresentation of NKT but to be fair, it may have been true many years ago when you were involved. It's no longer true. Geshe Kelsang has said in public teachings in recent years that no one should say that they are a Buddha and no one should say that their Teacher is

a Buddha because it's unskilful. Geshe Kelsang has also encouraged students to question their Teachers if they think they have made some mistake and not to see them as infallible. I do admit that many years ago, I think NKT students were unskilful and a little too enthusiastic in declaring Geshe Kelsang and other Teachers to be Buddhas. NKT was a young tradition and made many mistakes, as we all do. This is where the whole 'Third Buddha's thing comes from that continually haunts Geshe Kelsang and the NKT. Geshe Kelsang would definitely dismiss such a view as being unrealistic.

You say:



So the lineage of HHDL is far more old and far more able to be checked than all the claims of this person has this and this secret incarnation lineage as all these hagiographies claim. In that context it would be wise to respect the lineage of HHDL as the elder one.

It depends where you think the lineage is coming from. According to Trijang's incarnation lineage, he was Chandra, Prince Siddhartha's trusted servant. I'm not sure whether the implication here is that he was enlightened at that time. The Dalai Lama's lineage is old, yes, but there's no way to prove that all these Dalai Lamas were indeed incarnations of one another. There's no way to prove that the present Dalai Lama is the incarnation of the others and, as you know, he's rather controversial due to the actions of Reting Rinpoche, so why should he simply be accepted as the 14th Dalai Lama – just because people say he is? As you also know, the 17th Karmapa is open to debate too because there are two candidates. This is the reason why NKT will not rely on Tulkus. I also heard other stories such as incarnations of certain masters being recognised before the previous incarnation had even died!

Now we get to your argument. You seem to be asserting that Buddha's teachings can be transmitted from generation to generation without the previous generation having experience of them. Is that your assertion? So we have no need of realized Masters in order for the Buddhadharma to remain in this world? It's an interesting proposition and one that could be debated.

I don't believe that it is possible for Buddhadharma to remain in this world without beings gaining experience of it, which I suppose is the reason why we are in the final five hundred years of Buddha Shakyamuni's teachings. I therefore assert that my previous consequences still stand, unless you can prove that something can be transmitted without experience. If we give something without experience, what are we giving? We're not giving any blessings because blessings come from experience so we're not really transmitting anything, so Buddhadharma is dead apart from intellectual knowledge of it which is not sufficient to carry us to liberation and enlightenment.

Merry Christmas!

869. Lineageholder – December 24, 2008

Dear SC,

Just to clear up a couple of things. By 'valid' I mean 'Buddha's teaching that can lead to liberation and enlightenment' A teaching is valid if it is Buddha's teaching and can thus lead to these results. I realize that Buddha gave many teachings that don't lead directly to liberation and enlightenment, such as the initial scope teachings of lamrim and the teachings the four philosophical views of Vaibhashika, Sautrantika, Chittamatrin and Svatantrika but I'm concerned with supramundane results.

In that post, I wasn't pronouncing on the validity of Nyingma teachings. Nyingma teachings are great for those who have the karma for Nyingma teachings. If someone was to be a pure Nyingma Spiritual Guide I wouldn't think that Gelugpa teachings were the best for them, but that's not putting down Gelugpa teachings. Hence, my argument concerning Pabongkha can be reversed to apply to someone in the Nyingma school.

870. mySmallPropagandaPackage – December 24, 2008

Thank you LH for your reply post 868.

When I said that the teachers of those high lamas are seen as their servants, which is correct from the pov how the two Tulku lineages are set up, and the amount of spiritual authority they have, I had an intention. This is not the only perspective. I named this perspective with a certain intention. The intention was to undermine the wrong attitude of NKT and some Shugden fanatics, to portray HHDL as inauthentic because he disagrees in one subject to one of his teachers. In general, every teacher sees his own teachers as higher than himself, this is also true with respect to HHDL. However, this respectful attitude does not include that the view of the teacher is always correct or that the student should not correct the teacher when his view is wrong. At the end of my post I add some examples which she light on this topic and give a more differentiated picture on the student-teacher-approach. What I completely dislike is that NKT and some Shugden fanatics apply Trijang Rinpoche as a weapon against HHDL, not only that they abuse Trijang Rinpoche as a person who must be in all ways correct and enlightened but they abuse him also to show that HHDL would have broken with him and "destroyed the pure Gelug lineage". They do this by overexaggerating the role Trijang Rinpoche had, by fading out how many high realised other masters HHDL had, and the freedom of HHDL to choose for himself which position is to be accepted and which is to be rejected, and the fact that HHDL spiritual, political and historical view on Shugden is shared by the majority. The view that Shugden is a Buddha is rather recent, and Kay in his research from 1997 shows:



It is unclear when belief in rDo rje shugs Idan as an enlightened being first developed; the likelihood is that it emerged gradually as the Dharma-protector grew in prominence. This belief seems to have been in place by the time the young Fourteenth Dalai Lama was introduced to the practice by Trijang Rinpoche prior to the exile of the Tibetan Buddhist community in 1959. After some years in Dharamsala, the Dalai Lama became aware that his practice was in conflict firstly with the State protector Pe Har, and later with the main protective goddess of the dGe lugs tradition and Tibetan

people Palden Lhamo who, as a 'jig rten las 'das pa'i srung ma (an enlightened protector), objected strongly to rDo rje shugs Idan's pretensions.

The rather recent and marginal belief that he is a Buddha, is not that of the majority and it is of recent provenience. It is up to the highest spiritual authorities to judge this issue. HHDL has not only the right to do that, this is also his duty as he has the responsibility for the welfare of the Tibetans and the harmony among the Tibetan schools, and he is seen as the highest spiritual authority in the Gelug school, like HH Karmapa in the Karma Kagyue school. Of course there are the Ganden Tripas, and they have their opinions, the 100. Ganden Tripa has been quoted already in his view. The fact that HH the Dalai Lama is the highest authority is underlined by the facts, that he appoints the abbots and also confirms the Ganden Tripa (as far as I know), although the list with the proposals of the abbots and Ganden Tripa are made by the monasteries and have a particular procedure. Someone else already mentioned that all the three Gelug seats are sponsored or are under the leadership of the Ganden Podrang (when I remember correctly), also this indicates that HHDL is the supreme head or the highest authority like HH Karmapa in the Karma Kagyue school. The overemphasize of Trijang Rinpoche, one of the tutors of HHDL, and the overemphasize on his importance have only one aim, to undermine the role of the Dalai Lama and to establish the own view with respect to Shugden as 100% authentic, and HHDL as 100% failure. This is also what you tell all the time. However this distorts the reality and is a very one-sided and narrow minded approach, an extreme which continues to create conflict and quarrel.

It is also clear that those promoting Shugden had the interest to get worldly power or why should they have put so much emphasizes to replace the worldly state protector Pehar by Shugden? Such a replacement would have given them more influence and more political power.

OK, these are some points why I mentioned this point of the role of Trijang Rinpoche, as being a servant of the Ganden Podrang. However, as in so many other cases this is of course only a part of the complete picture.

That this provokes a reaction by you is clear and correct. However, you fall into the same narrow minded pattern by claiming "Trijang Rinpoche was the Throne holder of Je Tsongkhapa's teaching." He was *one* of the throne holders of Je Tsongkhapa's teachings, and in general HHDL is seen as the highest authority. There is so much lack of knowledge in NKT that it is sometimes just striking. The importance of the Dalai Lamas derives mainly from his deeds, and what spiritual practitioners see as qualities in him. It is clear in that context, that his non-partisanship to Gelug school and his unbiased approach to all schools and all religions (he also helped the Muslims) is a thorn in the eye of those who cling on Gelug supremacy. So of course there are frictions.

It is nice to hear that there are changes in NKT, I heard this also elsewhere. I don't know if this is really true. Maybe the duplicity increased. By saying something in the public which is contradicted by the application within the organisation, this does not indicate a real change. Maybe I am wrong, but I have two reasons for my doubt. A woman which recently disassociated from NKT reported to me that in

the summer or spring festival two years ago, GKG taught in such a way the “pure view”-approach that he clearly indicated, that he would have this realisation, “to see every being as a Buddha and the world as a pure Buddha field” (a view also Ole Nydahl claims to have). This makes me sceptical if there is really change. As I witnessed and as I could proof by other witnesses, GKG appears still to be the master of indirect speech, which suggests that he is a holy being. An example I recognized myself is this one from 2006 (published via NKT video):



Dorje Shugdän is a Dharma Protector who is a manifestation of Je Tsongkhapa. Je Tsongkhapa appears as the Dharma Protector Dorje Shugdän to prevent his doctrine from degenerating.

Je Tsongkhapa himself takes responsibility for preventing his doctrine from degenerating or from disappearing...To do this, since he passed away he continually appears in many different aspects, such as in the aspect of a Spiritual Teacher who teaches the instructions of the Ganden Oral Lineage. Previously, for example, he appeared as the Mahasiddha Dharmavajra and Gyälwa Ensapa; and more recently as Je Phabongkhapa and Kyabje Trijang Dorjechang. He appeared in the aspect of these Teachers.

In the context of NKT only GKG is the “Spiritual Teacher who teaches the instructions of the Ganden Oral Lineage” and in the same context, the outer NKT world is degenerated, GKG said himself, “If we followed the example of the Tibetan tradition, of degenerate times, it would be impossible for us to make any progress.” It follows GKG is the one in which Je Tsongkhapa has manifested, because “since [Je Tsogkhapa] passed away he continually appears in many different aspects, such as in the aspect of a Spiritual Teacher who teaches the instructions of the Ganden Oral Lineage. Previously, for example, he appeared as the Mahasiddha Dharmavajra and Gyälwa Ensapa; and more recently as Je Phabongkhapa and Kyabje Trijang Dorjechang. He appeared in the aspect of these Teachers.” So who is his last incarnation? Probably not HHDL 😊

I take still the favour of the doubt, but I am open to be corrected. At the present I can not observe a change. How NKT dealt with Gen-la Samden’s case does not indicate a real change, also the protests organized via WSS appear to be far more aggressive and abusive than those from 1996–98. At that time the members were at least from the outer appearance peaceful, now they raise their fists and yell over hours HHDL would be a liar..., and also how NKT spreads wrong claims about HHDL and FPMT would have organised a campaign against NKT or are “behind the lies” is an extreme that has no basis in reality.

With respect to the incarnation lineages also Geshe Lobsang Gyatso (yes, the Head of the School of Dialectics) said correctly that incarnation lineages are a matter of belief. I think there is not much to add, because this is a valid argument, except for those with unfailing direct perception of rebirth. As others and I said already the position of Shugden followers are full of claims and made-up stories. Even researchers recognized this, von Brück:



“We could go on quoting several oral traditions which are related by Trijang Rinpoche to establish and defend the Shugden tradition. Trijang wants to show that Nechung and Shugden do not clash or, in other terms, that there is no contradiction between the general protection of the whole of the Tibetan Buddhist tradition and the specific protection of the Gelukpa school only. Looking into the history of the struggle between different schools in Tibet and judging from the heat of the present controversy there is more to say. It is clear that by historical evidence the authenticity of that tradition on Shugden cannot be decided.”

And if you look in the texts of Trijang Rinpoche: mainly these are just claims. How can you proof that? You have to believe it or not. Because it is a matter of belief Shugdenpas are keen to establish Trijang Rinpoche as omniscient only by this belief his claims can be seen as correct, but the belief that he is omniscient, is nothing else than a not-verifiable claim, like that of the incarnation lineages.

I agree this is also true with respect of the incarnation lineage of HHDL. That's why common sense and unbiased investigation should be applied what is authentic and what not, and it is also good in an intra-Gelug conflict to listen to those masters from other traditions. No other protector has raised so much controversy and schism and lacks sources and lacks the verification by the Indian pandits as Shugden does. This is no claim, this is a fact.

You say:



“Now we get to your argument. You seem to be asserting that Buddha's teachings can be transmitted from generation to generation without the previous generation having experience of them. Is that your assertion? So we have no need of realized Masters in order for the Buddhadharma to remain in this world? It's an interesting proposition and one that could be debated.

I don't believe that it is possible for Buddhadharma to remain in this world without beings gaining experience of it, which I suppose is the reason why we are in the final five hundred years of Buddha Shakyamuni's teachings. I therefore assert that my previous consequences still stand, unless you can prove that something can be transmitted without experience. If we give something without experience, what are we giving? We're not giving any blessings because blessings come from experience so we're not really transmitting anything, so Buddhadharma is dead apart from intellectual knowledge of it which is not sufficient to carry us to liberation and enlightenment.

LH, please read the examples I add, and put your own view into perspective. To make it short, there are masters, like Tsongkhapa, Vimuktisena, Dharmakirti and others who surpassed their teachers. It follows they were higher realised than their lamas, not only that they also corrected their lamas. Some of the teachers of Je Tsongkhapa even became his students. You still cling on a black and white approach: either the masters are fully enlightened and have full experience of the path or otherwise they are not qualified. A realized master is not necessarily a fully enlightened Buddha or has to be unfailing, nor has the student to be lower in realisation than his teacher or can't surpass his teacher in his realisations. The term "experience" is also very vague, and can be easily misunderstood. The appearance of a Buddha is an experience but it can be the blessings of a demon, who just wishes to increase your ego by giving you the impression you have made progress. I think you always tend to extremes: either he was fully enlightened or he has no realisations, or you use fuzzy words like "experience" and confuse yourself, and conclude into the next extreme view: "Buddhadharma is dead apart from intellectual knowledge of it which is not sufficient to carry us to liberation and enlightenment." I think, this is black and white logic. I call this 'weapon-logic' because either it shoots into your own feet or the head of others and stops you to think in a differentiated way, it does not help the mind to let go narrow minded and wrong views.

Here my examples to think upon.

Thank you for your enormous patience and effort to discuss with all of us here. Merry Christmas and a Happy New Year!



DEFINITIVE VERSUS PROVISIONAL INTERPRETATIONS

Earlier we observed that one of the principal features of the Buddha's teachings is that they were spoken to accord with the varying spiritual and mental needs and dispositions of the listeners. The tenets of the various schools can similarly be viewed as fulfilling these diverse needs. We have just seen how the Mind-only School distinguishes definitive from provisional teachings, and in fact each school has its own criteria for determining whether a teaching of the Buddha is definitive or provisional. In each case, the process is similar: first, one uses analysis to determine the Buddha's ultimate intention in making a particular statement; second, one determines the Buddha's contextual rationale for making a particular statement; and third, one demonstrates the logical inconsistency, if any, that arises when the particular statement is taken literally. The need for such an approach is found in the Buddha's own sutras. There is a verse in which Buddha urges his followers to take his words as they might accept from a jeweler a metal that appears to be gold: only after seeing that the metal does not tarnish when burned, can be easily cut, and can be polished to a bright shine should the metal be accepted as gold. Thus, the Buddha gives us his permission to critically examine even

his own teachings. Buddha suggests we make a thorough inquiry into the truth of his words and verify them for ourselves, and only then “accept them, but not out of reverence”. Taking direction from statements such as these, ancient Indian monastic universities, such as Nalanda, developed a tradition whereby students would critically subject their own teachers’ scholastic work to analysis. Such critical analysis was seen in no way to go against the great admiration and reverence the students had for their teachers. The famous Indian master Vasubandhu, for example, had a disciple known as Vimuktisena, who was said to excel Vasubandhu in his understanding of the Perfection of Wisdom sutras. He questioned Vasubandhu’s Mind-only interpretation and instead developed his own understanding of the sutras in accord with the Middle Way School. An example of this in the Tibetan Buddhist tradition is Alak Damchoe Tsang, who was one of the disciples of the great nineteenth-century Nyingma master Ju Mipham. Although Alak Damchoe Tsang had tremendous admiration and reverence for his teacher, he voiced his objections to some of Miphams writings. Once a student of Alak DamchoeTsang is said to have asked if it was appropriate to critically object to the writings of his own teacher. Alak Damchoe Tsang’s immediate response was, “If one’s great teacher says things that are not correct, one must take even ones lama to task!” There is a Tibetan saying, “Retain your reverence and admiration for the person, but subject the writing to thorough critical analysis.” This demonstrates a healthy attitude and illustrates the Buddhist tradition known as the approach of the four reliances:

Do not rely merely on the person, but on the words;
Do not rely merely on the words, but on their meaning;
Do not rely merely on the provisional meaning, but on the definitive meaning; and
Do not rely merely on intellectual understanding, but on direct experience.

(HHDL in his commentary on the Heart Sutra)



Therefore, Arya Vimuktisena, whose teacher was Vasubhandu, saw that Vasubhandu’s manner of explanation of the Abhisamayalankara had been more affected by his own personal bias towards a particular position than being a true reflection of the author’s ultimate intent. He therefore composed a commentary refuting that view, displacing it with a Madhyamaka interpretation. Now was this a case of a corruption of the spiritual guide – disciple relationship on Arya Vimuktisena’s part or of him

showing disrespect for Vasubhandu? It was neither of these things.

Then we could look at accounts of the relationship between Jowo Je Atisha and his teacher Serlingpa. Serlingpa was the teacher who Atisha himself accredited as the one who helped him most in his quest to generate bodhicitta. In this area, he was like his root Lama. Despite this, on the philosophical level they were at variance. Serlingpa held the Cittamatra view. Accounts have it that Serlingpa congratulated Atisha for his practise of bodhicitta, whilst informing him that as far as his philosophical view was concerned he was incorrect. Atisha said though that Serlingpa's instructions only served to boost his confidence in the correctness of the middle way view.

Likewise, we have the case of Dharmakirti. Vasubhandu had many students, one of whom was Dignaga. He was said to have been the one who surpassed even his own master in terms of his understanding of Pramana. Dignaga then had a disciple called Ishvarasena. He in turn had Dharmakirti as a student. Dharmakirti heard explanation of Dignaga's Pramanasamuccaya text from Ishvarasena, but rejected Ishvarasena's interpretation. He then incorporated Ishvarasena's views as the objects of attack in sections of his Pramanavartika. Thus, when it comes to helping to clarify the doctrine, creating, and rectifying mistakes, even one's own teacher may come under criticism. One can see it in terms of one's teacher having given certain instructions directed at a few specific individuals (when there is a need to give a different message). Whilst this might generally work though, it would be difficult to square in the above-mentioned case of Vasubhandu. At least in the way that Haribhadra has put it, it sounds as though it was Vasubhandu's own bias (as opposed to consideration of any particular disciple) that led him to interpret things in the way that he did. Anyway, whether the original reasons for certain interpretations were due to individual students, other considerations or plain misunderstanding, it may prove necessary for later individuals to clarify things. Rectifying, clarifying and the like are generally accepted approaches for the learned and completely in step with the correct general approach to the teachings. This is way to proceed and help to guard against decline.

<http://www.dalailama.com/page.153.htm>

(I read the biography of Dharmakirti it is correct what HHDL says, its also correct with respect to Arya Vimuktisena and Vasubandhu and the other examples. It was never claimed e.g. that the founding lineage lamas e.g. Asanga, Nagarjuna, Vasubhandu were fully enlightened. Also

some of the lineage masters are portrayed as having “just” attained the path of accumulation like Ven. Vimuktisena (this is not Arya Vumuktisena who is portrayed of having attained the path of seeing). Gyaltsab Je states about the former “Vimuktisena, who abided on the ground of faith, the path of accumulation.”)



Based on his realization, Tsongkhapa revised completely the understanding of the Prasangika–Madhyamaka teachings on voidness and related topics that the teachers and learned masters of his day had held. In this regard, he was a radical reformer with the courage to go beyond current beliefs when he found them inadequate.

Tsongkhapa always based his reforms strictly on logic and scriptural references. When he established his own view as the deepest meaning of the great Indian texts, he was not committing a breach of his close bond and relationship with his teachers. Seeing our spiritual teachers as Buddhas does not mean that we can not go beyond them in our realizations. Tsenzhab Serkong Rinpoche II explained this with the following example.

To make a cake, we need to put together many ingredients – flour, butter, milk, eggs, and so on. Our teachers show us how to make a cake and bake a few for us. They may be very delicious and we may enjoy them greatly. Due to our teachers’ kindness, we now know how to make a cake. This does not mean that we cannot make some changes, add some different ingredients, and bake cakes that are even more delicious than those our teachers made. In doing so, we are not being disrespectful toward our teachers. If the teachers are really qualified, they will rejoice in our improvement on the recipe and enjoy the new cakes with us.

http://www.berzinarchives.com/biographies/short_biography_lama_tsongkhapa

871. Lineageholder – December 25, 2008

I pray that 2009 will be the year of reconciliation for all Buddhist practitioners. May sectarianism cease and may everyone have the freedom to practise in their traditions without criticism or interference.

May the Buddhadharma flourish forevermore as the sole medicine for the sickness of living beings and may everyone posting and reading here have a happy and peaceful Christmas.

872. mySmallPropagandaPackage – December 25, 2008

Some one asked if there are prayers for all Tibetan Buddhist traditions. Yes there are. One of them was written by HHDL.

It can be found in this prayerbook page 26 ff.

http://www.dalailamainaustralia.org/pdfs/dalailama_prayerbook.pdf



Prayer for the Spreading of Ecumenical Buddha's Teachings

(By His Holiness the Fourteenth Dalai Lama)

The all-knowing Shakyamuni whose essence is the four bodies. Amitaba, Amitayus, the supreme Arya Avalokiteshvara, Manjushri, Vajrapani, The Frowning Tara, the Victor and the host of courageous Buddha sons.

The Seven Great Successors, the Six Ornaments, the Two Supreme Ones, the Eighty Mahasiddhas, the Sixteen Elders and so forth, who think only of helping the doctrine and wanderers, the Supreme Being and all the Bodhisattvas, please listen.

The supreme Able One during countless aeons, through completing the two collections of wisdom and merit, went beyond to all-knowing, compassion and ability. by the power of this truth may the entire doctrine of the Victor flourish for a long time.

The pioneers who first opened the door for the light of the Dharma in the land of snow mountains, Shantarakshita, Padmasambhava and Trison Detsen, the translators, pandits, vidyadharas and the twenty-five disciples, by the power of your previous pledges, may the Victor's doctrine in the Land of Snows flourish for a long time.

The extensive teachings, which are like a jewel storehouse, containing the great treasure of profound practice, illuminated by the bright rays of the profound and extensive Heart Essence, [1] may this Victor's doctrine in the Land of Snows flourish for a long time.

Within the vast essence of clear light primordial purity, the pinnacle of vehicles totally encompassing all the phenomena of samsara and nirvana, the means that lead to the city of Samantabhadra, may this Victor's doctrine in the Land of Snows flourish for a long time.

The lineage of profound view and vast practice, the treasure of complete teaching held by Atisha, that tradition of advice that comes through Dromtönpa, may this Victor's doctrine in the Land of Snows flourish for a long time.

The teachings of the Buddha collected into the three baskets, well arranged as advice into the path of the three beings, is the golden rosary of the Kadampa tradition, with its four deities and three texts. [2] may this Victor's doctrine in the Land of Snows flourish for a long time.

The great translator Marpa, Shepa Dorje [3] and the rest, the jewel treasury of the Kagyu, that source of

inspiration, the unequalled succession, that marvellous tradition of teachings, may this Victor's doctrine in the Land of Snows flourish for a long time.

All phenomena of samsara and nirvana are the reflection of the spontaneous mind; realising the mind itself as the nature of the dharma body free of elaborations is the Mahamudra, which pervades all appearances of samsara and nirvana, may this Victor's doctrine in the Land of Snows flourish for a long time.

The scholars upholding Buddhadharma through explaining, debating and composing the key points of the many texts of sutra and tantra, common and uncommon sciences, the godly Khon Ton lineage, the great compassionate Sakyapa, may this Victor's doctrine in the Land of Snows flourish for a long time.

The heart of the most profound practice of causal path and its fruit, possessing the four validities, the whispered lineage, the tradition of teaching the attributes of the powerful yogi, may this Victor's doctrine in the Land of Snows flourish for a long time.

The teachings of the victorious Losang, [4] skilfully spreading the profound view and clear appearance, the path of two stages, the great secret vajra vehicle closely related to the profound middle view, may this Victor's doctrine in the Land of Snows flourish for a long time.

The highest pure tradition, which practises the meaning of the three baskets and the four classes of tantra, as the complete path, without mistaking its sequence and essentials, may this Victor's doctrine in the Land of Snows flourish for a long time.

The combined Budon and Jolug [5] traditions, which set forth pronouncements of scripture and insight of the internal, external and alternate Kalachakra, a tradition of explanation unique amongst other sutras and tantras, may this Victor's doctrine in the Land of Snows flourish for a long time.

In short, the ten great pillars of explanation, the chariots of practice lineage, in general, and the Shije [6] and so forth, rich with many quintessential instructions combining sutra and tantra, may this Victor's doctrine in the Land of Snows flourish for a long time.

May the upholders of the doctrine live long and harmoniously, may the sangha preserve the teachings through the three wheels [7],

may beings having faith in the Dharma fill the earth,
may the non-sectarian doctrine of the Victor
flourish for a long time.

War, famine, malicious thoughts and deeds – may
even their name become unknown throughout all
worlds, may beings have loving kindness, may
goodness increase within the environment and
inhabitants and an ocean of happiness and joy
spread in all directions.

Henceforth, may I too, by solely striving in hearing,
thinking and
meditating on the complete path of the doctrine –
the profound view of emptiness and the vast mind
of bodhicitta – quickly touch the ground of
temporary and eternal happiness.

For the sake of beings as infinite as space, may I
engage joyfully with the faith and aspiration, free
from the laziness of discouragement and
attachment to evil in the delightful deeds of the
Buddha and the Victor's sons.

May all my body, possessions and virtues become
the cause of bliss for all my mothers, and may all
their suffering and its causes whatsoever totally
ripen upon myself.

May all who see, hear remember and have
confidence in me be subject to greatest joy and
happiness and even those who slander, punish,
blame or disparage me all have the fortune to enter
the path to awakening.

In short, as long as space endures, as long as the
sufferings of wanderers exist, so may I too remain
as the sole source of help and happiness, directly
and indirectly.

Notes

- 1 Heart essence refers to a Nyingma practice.
- 2 The four deities are Shakyamuni, Avalokiteshvara, Tara and Achala. The three texts are Vinaya, Sutra and Abidharma.
- 3 Shepa Dorje is Milarepa.
- 4 The ordination name of Lama Tsong Khapa.
- 5 Budon and Jolug are Kalachakra traditions.
- 6 Shije is a Kagyu practice from Padampa Sangye for pacifying suffering.
- 7 The three wheels refer to listening, thinking and meditating.

873. namkhah – December 26, 2008

“Tibetan Buddhism can be declared now officially gone.” according to ‘Friendoftruth’s’ reading of a Tibetan newspaper report. Since he is not a native speaker, not in or anywhere near the monastic community (apart from being a legend in his own mind), I think its safe to say rumours of its death are highly exaggerated. It is easy and dramatic to invoke long dead teachers as being on your side, the side of purity, its just not very honest or helpful.

874. mirage – December 27, 2008

I have been trying to rely on Dorje Shugden as my Dharma Protector for nine years now, and my life just keeps getting more and more meaningful. Time after time, virtuous wishes which I had thought to be impossible have been fulfilled, and whenever I have wanted to undertake some activity to further my practice or give spiritual help to others, all obstacles have fallen away and all necessary conditions have come easily to hand. I don't have much money, and have plenty of challenging situations, but my happiness increases as the days and years go by, thanks to the kindness of my Lama in giving me Buddha Shakyamuni + Je Tsongkhapa's teachings, and of Dorje Shugden in protecting and nurturing my practice. I know many other Dorje Shugden practitioners and this is their experience too. I know of not one person who has received or inflicted harm through relying upon Dorje Shugden. Anyone with experience of doing this practice and receiving Dorje's compassionate blessings would see the ridiculousness of such a suggestion. Shugden practitioners see him as a Buddha in dependence upon valid reasons, and so he functions as a Buddha. Therefore for us he is a Buddha. Others see him in less pure ways, of course this is bound to happen. We can all choose how we discriminate objects, and it is up to each of us to choose the most beneficial way.

To deny this and assert that Dorje Shugden is impure regardless of how he is viewed, would seem to contradict Buddha's essential message on dependent relationship and fly in the face of Nagarjuna's view of emptiness.

Personally I'm very content with the way my precious Guru has taught me to view Dorje Shugden, and I'm enjoying the opportunity the present situation affords to deepen both my faith in this heart jewel of Protectors and my appreciation of my Teacher and my good fortune.

875. namkhah – December 27, 2008

mirage: I'm happy you are happier and happier, but is slander and lying not inflicting harm, because clearly NKT/WSS internet political smear campaign is doing just that.

876. Dorje – December 27, 2008

"To deny this and assert that Dorje Shugden is impure regardless of how he is viewed, would seem to contradict Buddha's essential message on dependent relationship and fly in the face of Nagarjuna's view of emptiness."

To assert that objects function based on how we view them alone is to contradict Buddha's essential message on dependent relationship and fly in the face of Nagarjuna's view of emptiness. Things do not arise because we want them to or think they should. They arise due to causes and conditions. How a being functions is due to past training, not another being's subjective experience.

You have fallen into the extreme of nihilism which denies causes and their effects

877. Dorje – December 27, 2008

"The fact that DS has killed people is surely not proof that he is not a Buddha for, as has been pointed out, it is said that Buddhas have killed

out of compassion and wisdom. And, presumably, if one holds DS to be a Buddha (who has wisely and compassionately killed) then it is legitimate to praise him.”

There are stories of Bodhisattvas killing a particularly harmful sentient being to stop that being creating enormously negative karma for itself and to avoid harm to others. This is a compassionate act, such as when, during his bodhisattva training, the Buddha killed a thief who was planning to kill many bodhisattvas.

However, when Phabongkhapa, Trijang Rinpoche and others talk about their protector killing beings, harming them and depriving them of wealth and good health, this is worded like a punishment, without any reference to the benefit for the victim of these actions.

Traditionally, there are a number of criteria that a target of wrathful activity should possess. These show that the being in question is causing others immense suffering and in turn would otherwise suffer greatly themselves.

The targets of Phabongkhapa’s protector’s violence do not fall into this category at all. They are simply Gelugpas that take teachings from other traditions. In doing this, they do no harm to anyone else. Even if you think mixing practices from traditions will ultimately bear no good fruit, then we can say that their practice will not go as well as it would had they just taken Gelug teachings, but since when was not being a very good practitioner punishable by death?

It is clear by his words that Phabongkhapa wasn’t praising his protector for benefiting beings by killing them and thereby preventing them from committing some terrible act, he was praising his protector for punishing beings for going against his own sectarian agenda of exclusive reliance on his own interpretation of Je Tsongkhapa’s tradition.

This was a political teaching, designed to strengthen the Gelug hegemony. Quite different from a bodhisattva acting to prevent a being from falling into the lower realms for countless aeons.

878. Dorje – December 27, 2008

Indeed, Phabongkhapa praises his protector for not only killing beings. He says those that go against his sectarian agenda of exclusive reliance on his own interpretation of Je Tsongkhapa’s tradition “find it difficult to achieve anything in successive lifetimes”.

This is obviously in complete contrast to bodhisattvas that liberate very harmful beings to pure Buddha fields so that they may attain enlightenment rather than suffer from the harmful actions that they were prevented from committing.

879. mySmallPropagandaPackage – December 27, 2008

Dear mirage,
thank you for your wonderful propaganda package, I couldn’t have delivered it better 😊

Its always good to close the eyes with respect to facts and to spread good news about the wonders of Dorje Shugden. (For risks and side-effects read the package insert and ask your doctor or pharmacist.)

With respect to your classical NKT 'logic':

"Shugden practitioners see him as a Buddha in dependence upon valid reasons, and so he functions as a Buddha. Therefore for us he is a Buddha. Others see him in less pure ways, of course this is bound to happen. We can all choose how we discriminate objects, and it is up to each of us to choose the most beneficial way."

If I see a poisonous snake, let's name it Fred, as a belt, and use it to fix my trousers, the poisonous snake, Fred, won't function like a belt, but as a poisonous snake, therefore Fred will bite me and I will be inflicted with the poison of the snake Fred. No matter how "pure" I see Fred. But probably you would argue: "Others see Fred in less pure ways, of course this is bound to happen. We can all choose how we discriminate objects, and it is up to each of us to choose the most beneficial way." So let's see Fred as enlightened and as an object we can use to fix our trousers.

If this is not obvious to you, then you can apply your logic also to an extreme: Hitler – he also emphasized the importance not to mix pure aryan blood with that of other races + he emphasized how important it is to keep the aryan race pure and rebuked those who didn't follow his commands. A pure follower of him would probably see "him as a Buddha in dependence upon valid reasons, and so he functions as a Buddha. Therefore for us he is a Buddha. Others see him in less pure ways, of course this is bound to happen. We can all choose how we discriminate objects, and it is up to each of us to choose the most beneficial way."

The problem with that logic is that it denies dependent arising and conventional truths. It is based on the extreme of Nihilism. A table functions as a table for a human being but not as a shower to clean his body, likewise a demon functions as a demon for an ordinary being but not as his protector.

The only thing which can be argued about is if the table is a table or a shower. In general beings are able to discriminate this correctly. With respect to Shugden, its nature is a subtle object. It's not that easy to discriminate if Shugden is a demon, worldly being or a Buddha. To find this out one has to apply reasoning and knowledge based on an open attitude to investigate it thoroughly.

Personally I think one should also listen to the arguments of the highest masters of all schools. There is no protector, not one, who is seen as that controversial and that questionable as Shugden. For me this is already enough to let it go, far more as there are enough uncontroversial and Je Tsongkhapa and Buddha never have taught that being.

BTW, it's the function of demons to make things more successful to you or even to appear in visions as Buddhas. Things are more complex than some propaganda suggests.

880. Lineageholder – December 27, 2008

Dear Dorje,

You've obviously got a 'thing' about Pabongkha because what you think he did or didn't do is your one track response to everything. However, you have yet to give any real examples of how Dorje Shugden practice

is sectarian and how this sectarianism is happening today. The reason why you don't is because you can't.

You said:



They are simply Gelugpas that take teachings from other traditions. In doing this, they do no harm to anyone else.

They are harming themselves and others. They harm themselves through confusing their spiritual path. What will they do if they receive two contradictory spiritual instructions? What to practise and what to reject? Furthermore, they are harming their tradition and others by implicitly giving the message that the Gelugpa tradition is not a complete and practical path to enlightenment in itself.

My question would be: if a tradition contains all the instructions needed to attain enlightenment, why would it be necessary to seek instructions from other traditions? Isn't that actually a lack of faith and wisdom? The way to attain realizations is to practise a small number of instructions deeply rather than being discontented and seeking new teachings all the time.

I really don't see why it's necessary to receive teachings from other traditions when you've decided to practice within one. If you haven't decided, sure, shop around, but sooner or later you've got to make your choice, decide on one and get on with getting enlightened.

881. Lineageholder – December 27, 2008

Dear all,

Let's try this logic: Dorje Shugden is a Buddha because he's a mere appearance to mind and the Wisdom Buddha Manjushri can appear in any form to benefit living beings, therefore he appears as Dorje Shugden. When we worship mere Dorje Shugden and impute Buddha Manjushri, he exists and functions as Manjushri.

Simple, eh? Or are you going to argue that there's something inherently impure from the side of Dorje Shugden that makes him inherently a demon? Good luck with the extreme of existence!

882. Dorje – December 27, 2008

This protector doesn't have to be inherently existent or have inherent impurities to make it harmful. Jack the Ripper was not inherently bad, but neither did he function as a good client for the prostitutes that initially believed he was.

883. Lineageholder – December 27, 2008

Can you tell me why Buddha Manjushri cannot appear in the form of Dorje Shugden?

884. SeekingClarity – December 27, 2008

Hi LH

Re #880, #865 et al. Can you provide a working definition of

“sectarian(ism)”? It’s bandied around so much that I think it would be useful to try and pin it down.

SC

885. Dorje – December 27, 2008

We’re not back to you trying to get me to prove another negative are we, LH? did you get this new logic trick from a christmas cracker?

Sapan didn’t say he wasn’t Virupa, therefore he was. Manjushri can appear in any form, therefore he appeared as you protector.

We can reasonably say that Manjushri wouldn’t appear as a being praised for killing others as he had bodhicitta.

886. Dorje – December 27, 2008

“Can you provide a working definition of “sectarian(ism)”? It’s bandied around so much that I think it would be useful to try and pin it down.”

I think sectarianism is belief that other traditions are inferior and then acting on that belief to suppress these traditions.

For example, Phabongkhapa praised his protector for killing those of his own school that took teachings from other traditions he rejects as faulty dangerous and misleading paths. In using this protector to spread the idea of the supremacy of his own tradition, he sought to restrict other traditions. This is sectarianism.

887. Dorje – December 27, 2008

“They are harming themselves and others. They harm themselves through confusing their spiritual path. What will they do if they receive two contradictory spiritual instructions?”

Nonsense. The various tenets of the four schools of Tibetan buddhism are all similar enough not to confuse anybody. The differences that do exist are easy enough to understand with a little bit of study and understanding. In any case, even if someone is of particularly low intelligence to get confused, is this any reason to kill them?

“Furthermore, they are harming their tradition and others by implicitly giving the message that the Gelugpa tradition is not a complete and practical path to enlightenment in itself.”

Nonsense. Many Kagyupas practice Nyingma teachings, for example. Nobody thinks that this means that Kagyu tradition not a complete and practical path to enlightenment in itself. People are free to practice from whatever tradition they see fit. This should never be a problem and definitely not a reason for harming, killing, depriving of wealth and ruining future births. Absolutely absurd.

“My question would be: if a tradition contains all the instructions needed to attain enlightenment, why would it be necessary to seek instructions from other traditions? Isn’t that actually a lack of faith and wisdom? The way to attain realizations is to practise a small number of instructions deeply rather than being discontented and seeking new teachings all the time.”

People can choose to practice from whatever tradition they feel connected to. If they what Kagyu, then Gelug and then Nyingma

practice, this is up to them and certainly not for a novice like you to judge. Your position does nothing but show your ignorance of how the Buddhadharma all leads to one result. That you should use this as a justification for killing sentient beings is shameful.

“I really don’t see why it’s necessary to receive teachings from other traditions when you’ve decided to practice within one. If you haven’t decided, sure, shop around, but sooner or later you’ve got to make your choice, decide on one and get on with getting enlightened”

BS spoken by a novice with no understanding outside his own narrow tradition. LH, you really don’t have to see anything. What traditions others choose to practice is not up to you. That you say their choice that you fail to understand is a good enough reason for them to be killed is deeply regrettable, especially as it is supposed to be coming from a Buddhist.

As the great non-sectarian Gelugpa –Nyingmapa yogi, Shabkar Tsogdruk Rangdrol once sang

“In the snow ranges of Tibet,
Owing to the kindness of sublime beings of the past,
Many profound teachings were taught.

These days most practitioners
Hold the various teachings to be contradictory
Like heat and cold.
They praise some teachings and disparage others.

Some holy beings have said that
Madhyamika, Mahamudra and Mahasandhi
Are like sugar, molasses and honey:
One is as good as the other.
For this reason, I have listened to
And reflected on all of them without partiality.

Sectarian practitioners with aversion and attachment,
Please don’t reprimand me.

When the immaculate white snow mountain
Of Madhayamika, Mahamudra and Mahasandhi
Is bathed in the sunlight of pure perception,
The stream of blessings will certainly flow.”

888. Dorje – December 27, 2008

Although many different names have been given –
Great Perfection (Dzogchen), Great Seal (Mahamudra) and Great
Madhyamaka,
Path and Fruit, Object of Cutting, and Pacification –
When they are investigated by a Yogin
Who has cultivated them experientially,
He arrives at just one intention.

– Panchen Lobsang Chokyi Gyaltzen

The various doctrinal views found in the provinces of U, Tsang and
Ngari
Are all the very teaching of the Victorious One.
How fine if, not allowing the demon of sectarianism to ignite animosity,
The radiance of the jewel of pure perception would encompass all.

– Panchen Lobsang Yeshe

889. Lineageholder – December 27, 2008

Dear Dorje,

Yes, of course it's everyone's choice what they want to practice, but I'm saying 'what justification is there for practising more than one tradition?'

People can choose to throw themselves off a tall building, of course they have freedom but that doesn't mean that it's a good idea to do so.

Please give me a spiritual justification for why the practice of teachings from different traditions is required to attain enlightenment.

890. Dorje – December 27, 2008

There is no reason not to and if one feels inclined to take teachings from other traditions this is up to the individual.

Je Tsongkhapa took teachings from many traditions. He put these together to form his own tradition. These practices compliment each other and lead the individual to realisation.

Buddhadharma is Buddhadharma. To say it is harmful and confusing to practice different elements of the Buddhadharma together is harmful and misleading. It is a lie.

891. Tenzin Peljor – December 27, 2008

No harm created by Dorje Shugden? – then read this.

Here is an account written down from historical records by David Jackson. He is Professor of Tibetan in the Asia and Africa Institute of the University of Hamburg. He received his doctorate in Buddhist Studies from the University of Washington.

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Aspects of Tibetan History

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Article: The "Bhutan Abbot" of Ngor: Stubborn Idealist with a Grudge against Shugs-Idan

By David Jackson

"During his abbacy, Ngag-dbang-yon-tan-rgyamtscho failed to visit and pay respects to his teacher at the Khang-gsar lama palace. He was reluctant to do so because he was suspicious of the cult of the protector-deity Shugs-Idan, which was practiced at the monastery. He was also critical of certain old practices of Ngor Monastery, such as its tradition of sending a monastery appointed functionary to collect animals from the nomad regions for their flesh."

The senior Khang-gsar abbot, Ngag-dbang-mkhyen-rab-'jam-dpal-smying-po, was a well known devotee of Shugs-Idan... Both he and his late uncle mKhanchen Ngag-dbangOblo-gros-snying-po visited Khams and established there in the 1890s in numerous monasteries the cult of Shugs-Idan, before the dGe-lugs-pa zealot Pha-bong-kha-pa (1878-

1941) and his disciples brought the cult into disrepute through their sectarian excesses...

During these troubles, Dam-pa Rin-po-che was staying at rTa-nag giving the esoteric transmission of the Path with Its Fruit. One day, when he was reciting the text-transmission, he laid aside the text he was reading and said "Alas, the young abbot's horse has died!" Among the more than one hundred disciples present, nobody understood what the master had alluded to. In fact, this harm to the young abbot he mentioned was caused by the rgyal-po spirit Shugden...

Dam-pa Rin-po-che, too, had on several occasions rebuked the malignant rgyal-po spirit. During the founding of the rDzong-gsar scriptural seminary seventeen years before in 1918, the same spirit had caused obstacles. At the founding of the scripture-exposition seminary at Ngor, similar obstacles had occurred. Dam-pa Rinpoche, too, was thus not at all fond of this spirit, and tension in this regard must have existed within the Khang-sar lama-palace even before Ngag-dbang-yon-tan0rgya-mtsho brought it to a head...

Evidently also during his second visit, he decided to attack at Ngor the deity Shugs-Idan, who was worshipped there as a minor protector. He explained to some of the monks how harmful this deity was. He made liberal gifts and decided to use this chance to expel the cult of Shugs-Idan from the monastery. This was one of the most important battles in what was to become a lifelong crusade against rDor-rje-shugs-Idan.

Helped by a single trusted monks... Ngag-dbang-yon-tan-rgya-mtsho threw the "life stone" (bla rdo) of Shugs-Idan from the roof of the eastern side of the central abbatial residence. People later said that the spot where the stone hit the ground seemed to be smeared with blood. He also removed the mask and thangka of the rgyal-po spirit to the far side of the ICags pass, and thus attempted to frive out that spirit...

What can have pushed Ngag-dbang-yon-tan-rgya-mtsho to engage in open "war" against that deity? He saw Shugs-Idan as his personal enemy, blamind him for causing the premature death of his previous life. He also professed to be the rebirth of dBang-sdud-snying-po, (1763-1806?), the thirty-third throneholder of Sakya who had putted himself against Shugs-Idan and likewise had not lived to old age.

Ngag-dbang-yon-tan-rgya-mtsho's mother and two siblings died mysteriously while crossing the Nyungka La pass in sGa-oa south of Khri-du. Some said the three had been killed by Chinese, but no Chinese had been around at the time, and no human culprits were ever caught. It was later believed they had directly fallen victim to the vengeful Shugs-Idan.

For coercing or repelling Shugs-Idan, no lama was more powerful in those days than Ngag-dbang-yon-tan-rgya-mtsho. In direct confrontation, the lama could overpower him. But in the long run, the deity was more powerful, because he was able to harm the lama's family members, attacking and killing his mother and two siblings...66

Ngag-dbang-yon-tan-rgya-mtsho also intensely disliked the particular tradition within the dGe-lugs-pa represented by Pha-bong-kha-pa, a lama who in 1940, a year before his death, continued in his sectarian machinations, decrying to a Kuomintang Governor (Lu Cun-krang) the fact that uncle 'Jam-bdyangs-rgyal-mtshan hade published Go-rams-pa's works...

But Ngag-dbang-yon-tan-rgya-mtsho's main wrath was directed against the cult of the protector rDo-rje-shugs-ldan which Pha-bong-kha-pa had popularized in various dGe-lugs-pa circles. (In the early 1940s gangs of young monks in certain dGe-lugs-pa dominated areas of Khams such as Chab-mdo, Brag-gyab and Lho-rdzong were causing so much havoc through their Shugs-ldan group "possessions" that the central government's Governor of Khams in Chab-mdo finally was compelled to punish three ringleaders by flogging."....

Ngag-dbang-yon-tan-rgya-mtsho explained to the Khri-du monks and people, "Shugs-ldan is no good. He is evil. He's not a protector, he's a ghost! He has a long history of causing harm. There's no use invoking a ghost." In this way he convinced the monks to cease the practice, and removed all images and articles of worship from the monastery."

"At Thar-lam monastery, he summoned the monks and told them of his campaign against Shugs-ldan. That deity, he said, was not a protector of religion, but rather an evil spirit who destroyed the doctrine... He proposed to destroy, if they would agree, the mask of this deity the next morning.

...He took down a revered mask of the deity from its shrine and carried it outside. He hurled it into a bonfire and drew a pistol, shooting at the mask numerous times. After annihilating the mask, he reentered the Protector's chapel and removed the other ritual articles....

Afterward, he re-consecrated the chapel to the deity Beg-tse. He defied Shugs-ldan to take revenge. When nothing occurred, the monks lost faith in Shugs-ldan and accepted the new protective deity. In sGa-pa, Ngag-dbang-yon-tan-rgya-mtsho thus stamped out the practice of rDo-rje-shugs-ldan, at least in Sa-skya-pa circles, almost completely.

... Ngag-dbang-yon-tan-rgya-mtsho was thus highly exceptional, and he attracted all the Sa-skya-pa and even many Kagyupa and Nyingmapa adherents in sGa-pa as his disciples. If he gave them his personal blessing or a protection-cord, they would not be troubled by Shugs-ldan."

Ngag-dbang-yon-tan-rgya-mtsho died in the early 1960s at the age of about 60, in a large prison near Siling holding thousands of prisoners. It is said he manifested wonders even in prison, for instance, freeing himself from his shackles.

892. Seeking Clarity – December 27, 2008

Dorje

In #877 you say



Even if you think mixing practices from traditions will ultimately bear no good fruit, then we can say that their practice will not go as well as it would had they just taken Gelug teachings, but since when was not being a very good practitioner punishable by death?

It seems to me that this is to massively underplay how Pabonkga saw it. For him other traditions were, in the words of Chris Rea, the road to hell. As he says



these days the views of all Sakyas, Kagyus, Nyingmas and so on are erroneous. They are not even Svatantra or Cittamatra, let alone the view of Prasanga Madhyamaka – meditating only the nihilist view like tirthikas and Hashang. If one upholds the nihilist view, the result is nothing other than going to Avichi hell.

Given he took this view one would imagine he also held that DS took this view. And if DS takes this view, then actions to prevent this mixing, wrathful if necessary, would logically be the order of the day.

Presumably, you don't hold Pabongka's view per se to constitute sectarianism? It would be, for example, his followers acting on his view to forcibly convert monasteries that would constitute sectarianism?

Even if Pabongka's views of the other traditions are not in themselves sectarian, they are pretty jaundiced and it seems to me that this goes to the heart of the matter. It's this jaundiced view that, presumably, serves as a rationale for DS to prevent mixing.

893. Dorje – December 27, 2008

“Presumably, you don't hold Pabongka's view per se to constitute sectarianism?”

I do. They are. And he acted on them.

894. SeekingClarity – December 27, 2008

Dorje

In #866 you say



I think sectarianism is belief that other traditions are inferior AND then acting on that belief to suppress these traditions.

Now you seem to be saying that simply to believe other traditions to be inferior is enough to constitute sectarianism. But this would surely mean that as Gorampa believed Je Tsongkhapa's view of the two truths to be inferior to his own, he was being sectarian?

895. Lineageholder – December 27, 2008

Dear Tenzin P,

Yeah, right, more 'neutral' stuff from academics? Nope. More propaganda from the Tibetan Government in Exile. Anything from Dharamsala can be thoroughly rejected.

896. SeekingClarity – December 27, 2008

LH

It's not the job of academics to be neutral. It's their job to do thorough,

rigorous research. What would interest me is whether Lungta magazine has a blind reviewing policy.

897. SeekingClarity – December 27, 2008

LH

On the back cover of “How to Solve our Human Problems”, the book is endorsed by two of those “neutral” academics you so despise.

898. Tenzin Peljor – December 28, 2008

889 & 890

dharma is dharma and the dharma is pure. by ‘mixing’ dharma with dharma the result will be dharma nothing impure.

there is no tradition which is not a ‘mix’ from different other lineages or traditions. this is especially true for the gelugpas the youngest among all the Indian-Tibetan traditions.

Jamgon Kongtrul Rinpoche:



»A wise person will have faith in the teachings of all orders, will love the Dharma found in each just as a mother cherishes all her children. A wise person's mind is vast like the sky, with room for many teachings, many insights, many meditations. But the mind of an ignorant sectarian is limited, tight, and narrow like a vase that can only hold so much. It is difficult for such a mind to grow in Dharma because of its self-imposed limitations. The difference between the wise Buddhist and the sectarian Buddhist is like that between the vastness of space and the narrowness of a vase.«

Maitreya in the Uttara Tantra Shastra



“The Dharma is without defilement... it fully defeats attachment, aversion, and dull indifference with regard to the objects of perception. [...] it is free from attachment and frees from attachment.”

Jamgon Kontrul Lodro Thaye again:



»Just as a king overpowered by self-interest Is not worthy of being the protector of the kingdom,
A sectarian person is not worthy of being a holder of the dharma.
Not only that, he is unworthy of upholding even his own tradition.«

»The noble ones share a single ultimate view,
But arrogant ones bend that to their own interests.

Those who show all the teachings of the Buddha as without contradiction can be considered learned people. But who would be foolish enough to think that those who cause discord are holders of the dharma?«

There is no fault if an individual wishes only to follow one school of thought*, as long as he has no sectarian attitude: attachment to the own school and hostility to others. However, as beings are individual it must be allowed also to practice other schools without being punished or that this is declared as being wrong or 'confusing' and an 'obstacle'.

For a Bodhisattva who wishes to help all sentient beings, the better he knows all schools the better he can help other sentient beings according to their dispositions. Atisha and Je Tsongkhapa, both practised all school of their time available to them under its respective greatest masters.

*The problem I see with NKT is that NKT is no tradition or school in the sense like the other Buddhist traditions, its rather 'Gyatsoism', based on GKG's books, understanding and what he selected as being important and what he rejected as being unimportant (e.g. the Vinaya). NKT has not produced genuine and acknowledged masters nor is it praised by any genuine Buddhist master or the wise nor does any master advice to learn within NKT. All this is very different from what a genuine school is. Because NKT and its teachings are not complete, and it has no genuine and respected master from any school among its followers – not even from the Gelugpas; and many origin teachings of the Gelug school and Kadam school are missed and not transmitted or are explained sometimes in a rather superficial way; I think, it is much advisable to be open to receive at least teachings from the own school, the Gelugpas, and their masters, and to read the origin texts of Je Tsongkhapa, Nagarjuna, Asanga, Atisha etc. and the commentaries. To argue within the system of NKT, one should only practise in one tradition (NKT) appears to me like a spiritual suicide. I don't believe that this will really function, and the past successors have not proofed it either.

For me It is also quite strange that since GKG is in the West (1977), more than 3 decades, none of his followers has published a Dharma text. I wonder what the future will bring. Such a poverty in writing is not known by other schools. I also wonder what will happen when e.g. Gen Kelsang Khyenrab should have a vision of a Dakini and receives teachings from her. Probably he would refuse, "because it's not in Geshe-las books" and could make the "pure tradition" impure?

899. Tenzin Peljor – December 28, 2008

895

please LH note that Jackson just reports about historic records of what some Sakya lamas did with respect to Shugden and what their views were. This has nothing to do with propaganda. Propaganda is mainly to spin the facts to repress unwelcome historical events or to give one-sided, misleading or exaggerated information.

Propaganda is e.g. the claim, that there "was never any tension between the schools with respect to Shugden worship" or "all the problems are

due to the activities of the Dalai Lama.”

Maybe you read these records in the light of what GKG wrongly claimed:

“HH the Dalai Lama says: “That cult is actually destroying the freedom of religious thought. Say I want to practise Nyingma. They say this Protector will harm me.” This is also completely untrue. We would like to ask HH the Dalai Lama: who are these Shugden practitioners saying these meaningless things? His words are causing disharmony between Shugden practitioners and Nyingma practitioners. Why is HH the Dalai Lama creating this new problem? Until now there have been no problems between Gelugpas and Nyingmapas, and there has been no arguing or criticism.”

“Now, my main point is that people should know that all the present problems regarding Dorje Shugden within the Mahayana Buddhist world have no creator other than HH the Dalai Lama. He is the source of all these problems because it was he who first publicly claimed that Dorje Shugden is an evil spirit who harms both himself and Tibetan independence, and many Tibetans believe what he said. It is HH the Dalai Lama’s wish to destroy the practice of Dorje Shugden, and to fulfil his wish Tibetan people within the exile community have removed statues and destroyed them, coercing other Tibetans to abandon this practice. If HH the Dalai Lama had not engaged in this policy of religious discrimination there would have been no basis for these problems. I clearly understand that the responsibility for this lies with HH the Dalai Lama.”

<http://www.cesnur.org/testi/fr99/gkg.htm>

If you proof these claims of GKG with history and the many sources given here and elsewhere about the opposition to Shugden worship, including from the heads of the schools, it is clear who gives the wrong information.

When there was so much harmony, why the heads of the schools and especially the Nyingmapas put so much pressure on HHDL to put restrictions on Shugden worship, and why the ‘samayas’ in the Shugden sodge practice included ‘not even to touch Nyingma scriptures’? Such a ‘vow’ is actual oppressing religious freedom.

That academics report the facts is no propaganda.

900. Dorje – December 28, 2008

“Now you seem to be saying that simply to believe other traditions to be inferior is enough to constitute sectarianism. But this would surely mean that as Gorampa believed Je Tsongkhapa’s view of the two truths to be inferior to his own, he was being sectarian?”

Yep, absolutely. One is a sectarian view, the other a sectarian act. However, to discern just how sectarian a view is, we must understand the corollary of the view. Most inter-sectarian debates are about very minor disagreements. These disagreements are inevitable, as scholars are trying to use language to describe something that is beyond description. So you end up with mildly nihilistic or mildly eternalistic ways of pointing to the middle way. Here there is still room to accept that people became enlightened through following these subtly flawed words. This is completely different from saying that an entire tradition leads to avichi hell. This should be obvious.

Very few Tibetan scholars outside the Gelug tradition agree with Je Tsongkhapa's take on Prasangika Madhyamaka, but most Tibetans, including scholars, agree that he reached a high level of realisation. Je Rinpoche's anniversary has just gone by. It is the only lama's anniversary that is universally observed by all Tibetans. This should tell us something. Even if Gorampa disagreed with what the subtle object of negation was, and so on, it's really not so much of a big deal.

Scholars like to make mountains out of semantic molehills. It's their job. But rejecting an entire tradition as one that sends people to hell is more the job of the politician, and Phabongkhapa was a politician first and scholar second.

PS. you will notice Phabongkhapa's rage at the republishing of Gorampa's works mentioned above in (the highly respected academic) David Jackson's article. A scholar would debate Gorampa's points. A politician would argue for them to remain banned.

901. Dorje – December 28, 2008

"Yeah, right, more 'neutral' stuff from academics? Nope. More propaganda from the Tibetan Government in Exile. Anything from Dharamsala can be throughly rejected"

David Jackson is a highly respected academic who has done much to explain the inter-sectarian debates, especially from a Sakya point of view. You cannot dismiss an account just on the basis of where it came from, just as you cannot accept a point of view based only on where it came from. These are logical falacies, as you are no doubt aware.

If you disagree with Jackson's explanation of how your protector and its Gelugpa followers were viewed by Sakyapas, show us where and give evidence. Dismissing an article because of where its publisher is situated is surely beyond even you.

902. Lineageholder – December 28, 2008

Dear Tenzin,

As usual, what you say is exaggerated and inaccurate.



The problem I see with NKT is that NKT is no tradition or school in the sense like the other Buddhist traditions, its rather 'Gyatsoism', based on GKG's books understanding and what he selected as being important and what he rejected as being unimportant (e.g. the Vinaya).

'Gyatsoism' as you put it is pure Gelugpa teachings. It's Buddhism. Geshe Kelsang always quotes scriptural sources, so his books are also a synthesis of the instructions of countless other Buddhist masters which he received through his Spiritual Guides.

It is a tradition: it's the Kadampa tradition.

Geshe Kelsang does not judge the Vinaya to be important. I think you have a very narrow idea of what Vinaya is. For you, Vinaya is a book with a bunch of rules and if you don't see those rules in the form that you expect, you make outrageous claims that NKT has abandoned the

Vinaya. This is because you don't really understand what Vinaya, which to me is astounding considering you're a Buddhist monk. It's this kind of ignorance of the real meaning of Dharma that does lead me to conclude that Buddha's teachings are degenerating – you're following the words and not the meaning because you don't know the meaning. It's all rather sad.

903. Lineageholder – December 28, 2008

'Geshe Kelsang does not judge the Vinaya to be important' in the last post should read, of course, 'Geshe Kelsang does not judge the Vinaya to be unimportant'

904. Tenzin Peljor – December 28, 2008

Another academic source:



"In present day Kathmandu '...Shugden is widely propitiated as a divine bestower of wealth. Because Tibetans in Kathmandu have in fact flourished during the past couple of decades, growing rich through success in the tourist and crafts-export trades, the Dalai Lama's calls to abandon the Shugden cult have caused no small degree of consternation; the deity, after all, appears to be promoting the ends for which he is propitiated.....as sectarian strife appears to undermine the interests of the Tibetan community at large, the Dalai Lama and those who perceive the issue as he does, have concluded that the cult is now a self-defeating one, and that it should therefore be set aside. This of course, leaves some of the business people who are supporters of the Dalai Lama in a position of inner conflict: their loyalty to their leader requires them to obey him, but at the same time, they find it difficult to accept that this practice has in any sense been self-defeating."



M Kapstein (2000) *The Tibetan Assimilation of Buddhism: Conversion, Contestation and Memory* Oxford University Press p143

post # 902

1. I made clear that this is my position, I didn't claim this is a truth. This is a dissimilar approach than that of NKT and WSS who state their positions as facts without having even sources.

2. My position is not as yours that "Gyatsoism' as you put it is pure Gelugpa teachings". On the most accurate base I would agree that NKT follow a

number of Gelug teachings which are seen by GKG as being essential. However, his views do in some aspects not present Je Tsongkhapa's school (e.g. teacher-student-relationship or the definition of sectarianism and the lack of emphasize of the union of the three HYT tantras, the lack of the Kalachakra Tantra and other tantras, the lack of the lineage of Machig Labdroen, and the reduced emphasize on Mahakala, Vaishravana, Kalarupa the lack of open debate and emphasize on the Indian texts etc., the lack of being critical with one's gurus teachings etc.) and NKT misses also a lot of Je Tsongkhapa's own teachings and texts on different subjects, e.g. Golden Rosary, the Commentary on the Abhisamayalamkara – probably 'the essence' of this is in GKG's book on the Heart Sutra 😊

The 'essence claim' is one of the most important features of NKT to explain why something is missed.

From all of Je Tsongkhapa's works, there are only about four pages of Je Tsongkhas texts available in NKT: his stages on the path prayer and his root text Namtso Lam Sum (the three principles of the path). I wonder how this can keep his tradition 'purely'?

From Je Tsongkhapa's 18 volumes not even one is present, not even one of his major works e.g.:

- * The Great Exposition of the Stages of the Path (Lam-rim chen-mo),
- * The Great Exposition of Tantras (sNgag-rim chenmo),
- * The Essence of Eloquence on the Interpretive and Definitive Teachings (Drang-nges legs-bshad snying-po),
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* The Clear Exposition of the Five Stages of Guhyasamaja (gSang-'dus rim-Ingā gsal-sgron) and

* The Golden Rosary (gSer-phreng).

3. it is nice to see the first time the plural: "his Spiritual Guides". thank you.

4. I agree with "his books are also a synthesis of the instructions of countless other Buddhist masters which he received through his Spiritual Guides." Although 'synthesis' sounds like 'mix', doesn't it 😊

5. I strongly disagree with "It is a tradition: it's the Kadampa tradition." Its NKT or 'Gyatsoims' but not the Kadampa tradition. There is too much missed of what the the Kadampas are: there is not even Atisha's 'Lamp on the path' and his auto-commentary available. There is no monastic ordination available. The main texts the Kadampas studied are also not available, Achala and the Sixteen drops; and many precious texts of the Kadampas are also not available. The NKT uses the name of the Kadampa Tradition but by using a name it is not the Kadampa Tradition. For what the Kadampas held for lineages please read this article: <http://info-buddhism.com/kadampatradition.html>

Of course 'Geshe Kelsang does judge the Vinaya to be unimportant' that's why he said "Traditionally, Tibetan Buddhism follows the Vinaya Sutra, which belongs to the Hinayana tradition. Personally I find this strange. We are Mahayana Buddhists so why are we following the Vinaya - the Pratimoksha vows - of the Hinayana tradition?" (Such a claim is also in contradiction to the Bodhisattva vows, as I have shown earlier by using Je Tsongkhapa's own work - see #664.)

As you have not studied the Vinaya and repeat only the faulty NKT claims, I think you shouldn't talk about it, and judge based on your own ignorance that others would be ignorant or to try to convince me that it is me who has no understanding.

Although I have indeed less understanding, at least I know enough about the Vinaya and received enough teachings about the Vinaya to be able to judge the NKT position as being wrong. It is clear that other monks and Geshes hold the same position. I think you won't hesitate also to judge them of being ignorant and not to have understood the meaning of ordination?

How do you know what I see as the essence of the Vinaya? I never stated my view about this, yet still you claim wrongly: "For you, Vinaya is a book with a bunch of rules and if you don't see those rules in the form that you expect, you make outrageous claims that NKT has abandoned the Vinaya."

The first part is not my position, that NKT has abandoned the Vinaya is my position. My reasons are, when there is no getsul and gelong ordination, then there is no order of monks and nuns anymore, then there is no-one whom is allowed to ordain, no sojong can be performed and the vinaya lineage dies out completely. So the Vinaya has been abandoned.

For the correct position and refutation from learned and elected elder monks read their statement: http://info-buddhismus.de/Australian_Sangha_Association

To study the Vinaya takes about four years in the Gelug tradition, and such a study is

not done in weekend courses. That Atisha and Je Tsongkhapa strongly emphasized the vinaya is also a sign that those who claim to follow them should not ignore it.

Of course NKT has 'the essence' and puts the Vinaya in 10 vows and the Lamrim text of GKG... Probably Atisha and Je Tsongkhapa lacked the wisdom to do that.

905. Tenzin Peljor – December 28, 2008

correction to my last formatting error...# 904 the content is the same.

Another academic source:



“In present day Kathmandu ‘...Shugden is widely propitiated as a divine bestower of wealth. Because Tibetans in Kathmandu have in fact flourished during the past couple of decades, growing rich through success in the tourist and crafts-export trades, the Dalai Lama’s calls to abandon the Shugden cult have caused no small degree of consternation; the deity, after all, appears to be promoting the ends for which he is propitiated....as sectarian strife appears to undermine the interests of the Tibetan community at large, the Dalai Lama and those who perceive the issue as he does, have concluded that the cult is now a self-defeating one, and that it should therefore be set aside. This of course, leaves some of the business people who are supporters of the Dalai Lama in a position of inner conflict: their loyalty to their leader requires them to obey him, but at the same time, they find it difficult to accept that this practice has in any sense been self-defeating.”

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post # 902

1. I made clear that this is my position, I didn't claim this is a truth. This is a dissimilar approach than that of NKT and WSS who state their positions as facts without having even sources.
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906. SeekingClarity – December 28, 2008

Dorje

I found #900 very helpful. I have to say that it does seem to me to be a slightly unnatural use of language to call any minor disagreement between scholars of different schools "sectarian". However, I entirely take your point that there is the world of difference between saying that another school has good some nuanced point slightly wrong and saying the practices of another school lead to Avichi Hell.

Clearly, one needs to meditate on the correct view of the two truths to attain enlightenment. Given that the view of the two truths differs between schools – for example. Gorampa/Sayka v JSK/Gelug – I have for a long time wondered whether one school held that other schools with views it regarded as subtly incorrect were nevertheless paths to full enlightenment. You say in #900



Here there is still room to accept that people became enlightened through following these subtly flawed words.

To clarify, are you saying that though, for example, Sakya scholars disagree with Gelug scholars regarding the two truths, they regard the "subtly flawed" views of Gelug scholars as *close enough to the truth* to lead the sincere practitioner who meditates on these subtly flawed views to full enlightenment?

907. Dorje – December 28, 2008

Realisation is beyond concepts, so all concepts are flawed to some degree, but those taught by the four Tibetan traditions are close enough to the truth to point the way. Some of these are a little nihilistic, others are a little eternalistic. Whether one refutes inherent existence or the four extremes actually doesn't make that much difference. Scholars like to argue about these things and sometimes these arguments get quite heated, but they don't really amount to much of anything.

908. Seeking Clarity – December 28, 2008

LH

In #847 you say



I don't accept something just because someone said it, even someone I admire. If there is no other way of knowing something, for example that Virupa was reborn as Sakya Pandita, I am inclined to believe someone in whom I have a lot of faith.

In #781 I asked whether you regarded as true the statement by GKG that



In the book by Dhongtog Tulku Tenpai Gyaltzen he says that Dorje Shugden cannot be a worldly spirit because he is a Bodhisattva.

In #784 you said you did. Dhongtog Tulku Tenpai Gyaltzen is a living author, well-known for his view that DS is a spirit. His work is heavily referenced in McCune's thesis. On p40 she quotes the following passage from p17 of his book "The Earth Shaking Thunder of True Word: A refutation of attacks on the advice of H.H. the Dalai Lama regarding the propitiation of guardian deities."



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 (my emphasis).

And on p39 McCune states



Another proponent of the Dalai Lama's decision is the Sakya lama and former librarian at Tibet House, Tenpé Gyeltsen Dongtok. He has authored a number of texts that argue on behalf of the Dalai Lama's cause. The first of these, titled "The Timely Shower, a Genuine Statement" ...was a direct rejoinder to Dzémé Trülku's "Yellow Book." Many of his rebuttals have since been in response to the

polemical writings of the Shukden advocate, Yönten Gyamtso...These texts were composed in Tibetan and have not been translated into English. However, he and Lucjan Shila have translated one of his most recent refutations so that it may be available to Western audiences. The rejoinder, entitled “The Earth Shaking Thunder of True Word...”...is a response to several statements made by one of the Dalai Lama’s most vocal opponents, **Geshé Kelsang Gyamtso** (my emphasis).

Thus, on investigation, it would appear that the truth of the matter is the opposite to what GKG states. Given this, it would seem that you have, contrary to your statement in #847, accepted the truth of GKG’s statement just because it was said by someone you admire.

I practiced in the NKT for some considerable time but when I (rather belatedly) got around to investigating the DS issue, the fact that GKG’s statement re Dhongtog seemed so inaccurate made me think that I couldn’t simply *assume* that everything he (or, for that matter, others) said on the issue was beyond question.

909. **Lineageholder – December 28, 2008**

Dear SC,

It’s my laziness that I didn’t check, as you said I just assumed that what Geshe Kelsang said about Dhongtog Tulku Tenpai Gyaltzen was true, but now we’re both assuming that Geshe Kelsang’s statement refers to this book, “The Earth Shaking Thunder of True Word: A refutation of attacks on the advice of H.H. the Dalai Lama regarding the propitiation of guardian deities.” when it might refer to something else that he had written, I don’t know.

I personally don’t care much if people write negative things about Dorje Shugden because I have experience of the practice they are denigrating so I know differently. What does concern me is the doubt their statements create in the minds of sincere practitioners who are in danger of being misled due to fixation on the qualifications of some scholar. Contrary to your previous statement, I don’t despise scholars, I just don’t have faith in their pronouncements, especially concerning spiritual matters. Those without eyes of faith are generally blind to the most important things in life and academic treatises are based on ‘facts’ which do not sum up the entirety of a spiritual issue. Spiritual life is like an iceberg, with 9/10ths of it only being able to be seen by those who have faith and who practice.

910. **SeekingClarity – December 28, 2008**

Hi SC

The original source of the GKG quote (an e-mail he posted on google groups) is unclear as to which of Dhongtog’s books on DS he is referring to but I decided it didn’t really matter as they all make a similar sort of case.

Re scholars, some are of course practitioners too. And the work of those that are not can I think be useful in marshalling certain information. I guess one just has to appraise everything with a critical

eye. And I'm sure you don't despise scholars – I was just indulging in a little hyperbole!

911. Tenzin Peljor – December 28, 2008

Dear LH, I think the dilemma expressed in post #909 and elsewhere is the misunderstanding about what faith is.

Faith is exactly “belief in facts” and it arises when someone recognizes clean clear the real existing qualities of an object.

There are certain issues where doubt is just very correct, e.g. when there is a phenomenon praised of having qualities which it does not possess, like a doctor who is not able to cure people or samsara as being a pleasure grove. To let go harmful objects one contemplates the faults of the object, there is nothing negative in this when the object really possesses these negative aspects and functions and one does not over exaggerate the faults. Correct doubt protects from being harmed. Another event is when people are lying then these persons can be doubted to state the facts according to reality or to be a reliable source of information. The Buddha also encouraged doubts (see Kalama Sutra).

“Faith” is another topic in NKT which is taught in a superficial manner or which is not explained thoroughly or even misleading and wrongly. The correct explanation about faith, according to all Indian-Tibetan Buddhist schools, based on Abhisamyalamkara or Abhidharmasamuccaya can be found e.g. at Alex Berzin's website or the origin sources. Some of them have been translated into English.

The definition of faith (skt. shradda, tib. dad-pa) is:



“A constructive emotion that focuses on something existent and validly knowable, something with good qualities, or an actual potential, and considers it either existent or true, or considers a fact about it as true.”

Here a more detailed explanation by Berzin:



The focal object of the meditation, then, is the mentors' good qualities. The way in which we focus on them is through believing that these qualities are there and that the person actually has them. Believing (daypa, dad-pa), usually translated as faith, means varying things to different people in diverse cultures. Let us examine the classical Buddhist definition in the hope of bringing about a rectification of terms. We shall use as our basis Vasubandhu and Asanga's discussions, as presented by Yeshey-gyeltsen, the tutor of the Seventh Dalai Lama, in Indicating Clearly the Primary Minds and Mental Factors.

The Definition of Believing

The Buddhist discussion of believing refers neither to beliefs as mental objects that someone passively

holds, nor to belief or faith as a general state of mind that characterizes a “believer.” Rather, as Asanga explained, believing is the constructive mental action of focusing on something existent and knowable, and considering it either existent or true, or considering a fact about it true. Thus, it does not include believing that an unknowable God or Santa Claus exists or that the moon is made of green cheese. Further, believing a fact occurs only while validly cognizing it and implies certitude. Therefore, believing also excludes presumption and blind faith, such as believing that the stock market will rise.

There are three ways of believing a fact to be true. (1) Clearheadedly believing a fact about something is a mental action that is clear about a fact and which, like a water purifier, constructively clears the mind. Vasubandhu specified that it clears the mind of disturbing emotions and attitudes toward its object. (2) Believing a fact based on reason is the mental action of considering a fact about something to be true on the basis of thinking about reasons that prove it. (3) Believing a fact with an aspiration concerning it is the mental action of considering true both a fact about something and that one can achieve the goal of an aspiration one consequently holds about the object.

Asanga further explained that believing a fact to be true acts as the basis for inciting intention. Intention, in turn, serves as the basis for positive enthusiasm to accomplish a goal.

The Three Ways of Believing That a Mentor Has Good Qualities

In explaining sutra-level guru-meditation, Tsongkhapa specified that disciples need to focus on the good qualities that their mentors actually have, while believing clearheadedly that the mentors truly have them. In delineating only one way of believing these qualities to be a fact, he followed Vasubandhu’s presentation of the constructive mental action of believing. Sangwayjin, however, mentioned all three ways of believing as part of his general discussion of the spiritual path. Therefore, applying all three ways of believing in a mentor’s qualities to guru-meditation seems an appropriate elaboration for gaining more inspiration, a stronger intention, and greater enthusiasm. We shall follow the order that Yeshey-gyeltsen used for the three, since they form a logical progression:

(1) After distinguishing our mentors’ good qualities, we focus on them first while believing clearheadedly that they actually have them. In other words, these qualities are clear to us from having examined our

mentors' behavior and character. The more we focus on the qualities and clearheadedly believe them to be a fact, the more we cleanse our minds of disturbing emotions and attitudes toward our mentors, such as arrogance or doubts about the person.

(2) Once we are able to focus clearheadedly on our mentors' actual good qualities and are clear that they have them, we recall what "having good qualities" means. The Sanskrit term for good qualities, *guna*, also appears in the non-Buddhist Samkhya school of philosophy as the name for the three universal constituents – intelligence, energy, and mass (Skt. *sattva*, *rajas*, and *tamas*) – that form an intrinsic part of every phenomenon. In Buddhism, however, the term refers to the good qualities that, as aspects of Buddha-nature, are the intrinsic potentials or properties of the clear light mind. The Tibetan translation *yonten* (*yon-tan*) means literally the correction of a deficiency. The implication is that, although everyone has the same potentials, realization of them comes through strengthening one's natural abilities in order to overcome shortcomings.

Reminding ourselves of the connotation of the Tibetan term *yonten* enables us to think next about how our mentors gained their qualities through following a process of behavioral cause and effect. Our mentors have become qualified spiritual teachers as the result of intensively training in Dharma. Moreover, we know that our mentors definitely have good qualities, based on irrefutable evidence – our personal experience of the positive effect that our teachers have had on others and on us. Thus, we focus on our mentors' good qualities while believing even more strongly, based on sound reason, that their possession of these qualities is a fact. Our minds are totally free of arrogance or doubts.

(3) Clearheaded about our mentors' good qualities and knowing that they have gained them through a process of behavioral cause and effect, we focus next on these features while believing something about them involving our aspirations. We believe that these qualities are something that we too are able to attain, based on our Buddha-natures and appropriate effort. Moreover, by seeing how much our mentors have helped others and us by having these qualities, we believe them to be something that we need to attain and that we shall strive to attain to help others too. The constructive mental action of believing this about our mentors' good qualities strengthens our development of *bodhichitta* – the mental action of focusing on enlightenment with the strong intention to attain it for the benefit of all. This intention, in turn, serves

as the basis for positive enthusiasm to attain the same good qualities as our mentors have.

Related with faith is the mental factor “Firm conviction (tib. mos-pa)” – the second of the mental factors of what GKG has translated as the ‘Five Object-ascertaining mental factors’, he translated mos-pa in ‘Firm apprehension’. According to the Gelug sources used by Berzin “‘Firm conviction (mos-pa)’ focuses on a fact that we have validly ascertained (nges-pa) to be like this and not like that. Its function is to make our belief (dad-pa) so firm that others’ arguments or opinions will not dissuade us. For Vasubandhu, this subsidiary awareness means regard. It merely takes its object to have some level of good qualities – on the spectrum from no good qualities to all good qualities – and may be either accurate or distorted.”

The detailed explanation by Berzin based on origin sources states:



Vasubandhu defined mopa as the mental action of apprehending an object of focus as having a good quality. The good quality he meant was the object being interesting enough that one would want to stay focused on it. As a general mental action, it accompanies focusing on anything and its strength may vary from strong to weak. Thus, the mental action corresponds to taking interest in an object while focusing on it.

Asanga, on the other hand, interpreted good qualities in the definition as meaning to be true. Thus, he restricted the scope of mopa and explained it as a mental action that occurs while believing a fact about its object of focus. Thus, Asanga explained being firmly convinced of something as a mental action that focuses on a fact that one has validly ascertained to be like this and not like that. Its function is to make one’s belief so firm that others’ arguments or opinions will not dissuade one. Shantideva added that firm conviction in a fact grows from long-term familiarity with the consequences that consistently follow from it.

Being firmly convinced of a fact, then, does not arise from blind faith. It requires valid cognition. In A Supplement to the Middle Way, Chandrakirti gave three criteria for validating the cognition of a fact.

(1) Appropriate convention must accept the fact to be what one considers it to be. Here, the mentors’ features on which we focus must be those that the Buddhist literature agrees to be requisite qualities of spiritual mentors. If businesspeople consider these features as assets for teachers to possess in order to attract large audiences – for instance, that they be entertaining and adept at telling good jokes – their convention does not validate our considering the features positive qualities. The convention of people interested in fame and profit is

inappropriate for the situation.

(2) A mind that validly cognizes the conventional phenomenon on which one focuses must not contradict what one considers true about it. Suppose that objective people who know us well correctly see that a certain quality of one of our teachers, such as an authoritarian, feudal manner, is having a negative effect on us. Their valid perception would invalidate our considering this feature to be self-assuredness and our believing it to be a positive quality.

(3) A mind that validly cognizes the deepest way in which things exist also must not contradict what one considers true. Regarding our mentors' abilities as inherently existent in them, as if our teachers were almighty Gods, is an invalid cognition. A mind that correctly sees how things exist knows that good qualities do not exist in that way. Good qualities arise through behavioral cause and effect, by correcting deficiencies.

If you apply this correct Dharma understanding in the context of NKT and the Shugden debate there will be more clarity about what is an object of faith and what is not an object of faith. Correct faith can't be destroyed, because correct faith is based on facts / reality. But wrong views can be destroyed and undermined because they base upon delusions and do not accord with facts or reality.

From this Dharma pov there is no need to worry about things like you've stated: *"What does concern me is the doubt their statements create in the minds of sincere practitioners who are in danger of being misled due to fixation on the qualifications of some scholar...Those without eyes of faith are generally blind to the most important things in life and academic treatises are based on 'facts' which do not sum up the entirety of a spiritual issue...."*

If the researchers state facts and they give evidence that e.g. there was strong opposition to Shugden worship, that there were sectarian and violent actions, then this is in the first case no spiritual matter, these are just facts. It becomes a spiritual matter for those spiritual practitioners who wish to judge whose statements are more according to reality, those of GKG or those of HHDL. To judge an object one has to thoroughly to understand it. The more perspectives are included in the judgement, the better it is. Researcher can be of great help for that. Like someone can be of great help to you to recognize the kindness of your mother by telling you what she actual took upon herself for hardships to raise you up, although the person who tells you this maybe not spiritual at all. The Bodhisattva vows and the example of some of Buddha's students make this clear by emphasizing to see every being as one's teacher.

To sum it: real faith can't be undermined, wrong views can be undermined. Real faith is unshakeable, wrong views will collapse if one sees reality as it is. Faith will increase if one sees reality as it is. From that pov HHDL usually emphasizes "Buddhism means to come more close to reality." or "Wrong views will sooner or later collapse because

they are not based on reality.”

With respect to what the essence of Vinaya is, there is an “Essence of the Ocean of Vinaya”, composed by Je Tsongkhapa:

<http://westernshugdensociety.files.wordpress.com/2008/07/the-essence-of-the-vinya-ocean-by-je-tsongkhapa-and.doc>

With all problems and issues we’ve discussed here, I think, we come more close to Je Tsongkhapa, all the Buddhist masters, and the Buddha who say, that all problems come from ignorance (or delusions) and none other source.

I hope with our engaged discussion here at Tricycle some of GKG’s wrong views, e.g. “Until now there have been no problems between Gelugpas and Nyingmapas, and there has been no arguing or criticism.” or “Now, my main point is that people should know that all the present problems regarding Dorje Shugden within the Mahayana Buddhist world have no creator other than HH the Dalai Lama. He is the source of all these problems because it was he who first publicly claimed that Dorje Shugden is an evil spirit...I clearly understand that the responsibility for this lies with HH the Dalai Lama.” will collapse in some of his followers who wrongly over took them based on blind belief or lacking other sources. If such wrong views collapse in some of GKG’s followers, actual this is no loss of faith this is the destruction of wrong views which do not accord with reality.

This can be seen as a joyful event, because wrong views are the source of suffering and the source of the causes of suffering: harmful actions.

912. Lineageholder – December 28, 2008

Dear Tenzin,

I think it’s funny that you say that NKT has a shallow or superficial explanation of faith, but then you go on to give a completely dry and intellectual presentation worthy of a University Professor.

Tell me truly, Tenzin – how does all this knowledge improve your life? Does it help you to realize your own mind? A bit of lamrim meditation would do you the world of good.

How to develop admiring faith (simply)

1. Sit in front of a statue or image of something you consider to be pure or holy with admirable qualities
2. Contemplate those qualities
3. Become aware of your pure and clear state of mind – that’s faith.

For all your intellectualizing about faith, what you say is actually incorrect. It’s possible for faith to be damaged if it’s on the level of correct belief. This would require me to go into a long explanation of valid and non-valid cognizers but you can read *Understanding the Mind* as well as I can so I’ll spare you. Suffice to say there are many different levels of faith before a correct belief transforms into a valid cognizer and before a realization becomes introvertible, because the mind doesn’t fully realize its object, it’s possible for that faith to become non-faith through the arising of doubts tending away from the truth.

It’s to prevent the arising of non-faith towards the Kadampa Tradition and Dorje Shugden that I’m engaging in this debate on Tricycle – to

refute the incorrect information and dodgy reasoning concerning both of these so that someone with an open mind can consider this different information and reasons and come to their own conclusions, and to protect the faith of Kadampa practitioners who find the kinds of things you are saying disturbing.

Do you know what that disturbance is? It's doubt and non-faith. Such things are indeed possible, despite your denials. It's vital for one to get to know their own mind through experience as well as books.

913. Seeking Clarity – December 28, 2008

LH

In #830 you write



If you and the Dalai Lama are right about Dorje Shugden being a worldly spirit, you are implicitly saying that Trijang Rinpoche was not enlightened and was not the incarnation of these great beings...

A similar situation exists with respect to Je Pabongkapa who is widely held to be an incarnation of Heruka...

..these are the **unacceptable** consequences of asserting that Dorje Shugden is a worldly spirit... (my emphasis)

It seems to me that the above is a specific form of a more general argument which you you reject. This argument goes as follows:

P1: Enlightened beings are omniscient and are therefore unmistaken about spiritual (and all other) matters

P2: Pabongka held that X, where X is a spiritual matter

P3: X is untrue

C: Pabongka is not an enlightened being

In #830 X was *DS is a Buddha*. However, given that it is a spiritual matter, it seems that X could equally be *the practices of non-Gelug schools in his time led to Avichi Hell*.

In order to reject the general argument it seems to me that you have to reject P3 i.e. you have to reject that Pabongka could ever have been mistaken about a spiritual matter. Thus it seems to me that you must reject the contention that Pabongka was mistaken about non-Gelug practices of his time leading to Avichi Hell.

And if (1) you reject the general argument and (2) the practices of non-Gelug schools have not changed since Pabongka's time, then it seems to me that you **personally** are committed to holding that these practices are the cause for rebirth in Avichi Hell.

I suppose alternatively you could hold that Pabongka was wrong about non-Gelug practices and still hold he was enlightened if you reject P1 and argued that sometimes enlightened beings give the appearance of being mistaken. But I'm not sure you would argue this?

914. Lineageholder – December 28, 2008

Dear SC,

As I said in an earlier post, the practices of other traditions are of no interest to me. I'm only interested in establishing the validity of the Gelugpa lineage Gurus in general and the practice of Dorje Shugden in particular.

Dorje Shugden practitioners in general, and in particular the great Je Pabongkhapa have been accused of sectarianism. The statements that Je Pabongkhapa were made in private letters. It is the Dalai Lama who has been instrumental in making these letters widely known in the Tibetan Buddhist community, I believe with only one aim in mind: to destroy Je Pabongkhapa's reputation and to justify his own political action of banning the practice of Dorje Shugden on the grounds of sectarianism.

This is completely false. I challenged Dorje a few posts ago to give some modern day examples of the sectarianism of Dorje Shugden practitioners and he failed to do so. Every time he levels an accusation of sectarianism it's against Pabongkha and his opposition to certain Nyingma monasteries. Even if that were true, it's no reason to ban a centuries old spiritual practice, arguing that 'Dorje Shugden practice is inherently sectarian' because there are no other examples he can give. It's a smokescreen by the Dalai Lama. As you probably know, the more something is repeated, the more it becomes regarded as the truth so the Dalai Lama is hoping to associate sectarianism with Dorje Shugden practice, even though there is only one example that anyone mentions.

I'm afraid there's no valid basis there at all. Even if Je Pabongkhapa was sectarian, he's just one of thousands who do (or did) this practice. It's not right to ban a religious practice on the strength of the outspoken views of just one practitioner. We have an expression for this: tarring everyone with the same brush. If a practitioner of a particular Nyingma protector said that all Gelugpas are going to Avichi Hell because their practice of emptiness is nihilistic, would it be right to ban the practice of this protector? Should we ban the texts of Gorampa for being a heretic because he disagrees with Je Tsongkhapa? I would say, resoundingly, "no". There's room for many views and no one has the right to dictate the spiritual practices of anyone else. Everyone is entitled to spiritual freedom.

915. Tenzin Peljor – December 28, 2008

very simple Lineageholder. when i clearly perceive the (really existing) qualities of an object then there is faith.

i think you would also judge Je Tsongkhapa's works as "completely dry and intellectual presentation worthy of a University Professor."

to understand the positive emotion of faith one can also indicate the signs of the different levels of faith. inspired faith brings tears into your eyes, makes you to get goose skin or makes your hairs standing up. faith of conviction gives you the deep clean clear confidence, conviction or certainty that this quality is really a fact. This conviction is so deep that no one in this world is able to shake you in that conviction. Based on these perceived qualities, enthusiasm arise to develop these qualities in yourself.

as long as there are misunderstandings or superficial explanations in the terms or definitions of topics like devotion, faith, guru, root gurus, vinaya, pure view etc – all this lack of discriminating intelligence give

rise to projections, wrong views, afflictive emotions, confusion and misunderstandings. this is the opposite of a liberating path. that's why the masters like Je Tsongkhapa and all the lineage lamas, Asanga, Vasubandhu, Nagarjuna, Aryadeva etc. and also HHDL and contemporary masters are very precise in what they state.

Thank you for your correction with respect to the possibility that faith can be damaged. This is correct. However, I think it depends on the depths of one's insight and one's merit + certain mental habits (like a tendency to over analysis) if it can be damaged or not. So, I agree that faith could be damaged even after one perceived the qualities of an object with a valid cognizer; e.g. like after one has perceived clean clear a blue shape and based on confusion or the influence of others, a lack of self-esteem or many people who oppose your valid perception and tell you the opposite (e.g. that it was a white shape), one could doubt maybe it was white? This can happen.

If you wish to prevent "the arising of non-faith towards the Kadampa Tradition [better to say NKT] and Dorje Shugden that I'm engaging in this debate on Tricycle" I would suggest NKT leadership to show a good example of Buddhist behaviour, e.g. to stop to slander the wise and the monastic order, to stop to misinform people, to be self-critical and practice like a Kadampa: exposing the own faults and praising the qualities of others. For me most of the actions performed by NKT indicate not so much qualities, though there are inspiring exceptions of individual practitioners. Faith is a dependent arising phenomenon, not a one way route.

I think, also to excuse for the slander and misinformation and to put one's own house in order will increase faith. Geshe-la had already such an attitude in the past when he stated:



"This was my first experience of politics in this life. I pray that this will never happen again in the future....However, my letter upset many Tibetan people and many Western practitioners who regard HH as their root Guru. I would like to apologize sincerely to all of them."

He said this in an 'interview' with one of his students, a nun Kelsang ..., her real name is Yvonne Nilles. see:

<http://groups.google.co.uk/group/alt.religion.buddhism.nkt/msg/4e76df4t>

Also to follow his former promise can help to restore faith:



"In October 1998, we decided to completely stop being involved in this Shugden issue because we realized that in reality this is a Tibetan political problem and not the problem of Buddhism in general, or the NKT. We made our decision public at this time — everyone knows the NKT and myself completely stopped being involved in this Shugden issue at all levels."

http://goliath.ecnext.com/coms2/gi_0199-2260704/Open-Letter-From-Geshe-Kelsang.html

you asked:

“Do you know what that disturbance is? It’s doubt and non-faith.” Yes, this is an aspect of the path to experience confusion, and it is better to be able to accept and to be able to face and work with this.

There are subjects where doubt is appropriate. e.g. when the object lacks qualities, increases the mind poisons or is deceptive, like Devadatta (although he may have demanded also faith from his followers). GKG names this “correct doubt”, ‘doubt which goes into the correct direction’. To doubt GKG and NKT could be also correct doubt, going into the correct direction, but it could be also wrong doubt, going into the wrong direction. That’s why to check openly and unbiased, based on discriminating intelligence and a proper dharma understanding is the advice of the masters, including Je Tsongkhapa.

Also the Buddha showed that doubt can be very appropriate, e.g. in such a situation (which seems to be not very different from what we are faced with):



The Kalamas who were inhabitants of Kesaputta sitting on one side said to the Blessed One: “There are some monks and brahmins, venerable sir, who visit Kesaputta. They expound and explain only their own doctrines; the doctrines of others they despise, revile, and pull to pieces. Some other monks and brahmins too, venerable sir, come to Kesaputta. They also expound and explain only their own doctrines; the doctrines of others they despise, revile, and pull to pieces. Venerable sir, there is doubt, there is uncertainty in us concerning them. Which of these reverend monks and brahmins spoke the truth and which falsehood?”

The answer of the Buddha:



“It is proper for you, Kalamas, to doubt, to be uncertain; uncertainty has arisen in you about what is doubtful. Come, Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another’s seeming ability; nor upon the consideration, ‘The monk is our teacher.’ Kalamas, when you yourselves know: ‘These things are bad; these things are blameable; these things are censured by the wise; undertaken and observed, these things lead to harm and ill,’ abandon them.

for the full sutra:

http://buddhism.kalachakranet.org/resources/kalama_sutra.html

I wish you all the best and I think there is not much more to say for me any more.

916. mirage – December 28, 2008

Dear mSPP

Re 879

My post was not intended as a 'propaganda package'. I don't know who you think i am or why you think I'm here. It was my first time posting and i was simply sharing something based on my own experience.

Actually I hadn't realized what a world of alias and intrigue I'd stepped into. Some (or one) of you is quite the political animal.

I had assumed sincere posts with no ulterior motive were permissible...?

I hadn't realized you were such an authority on 'classic NKT logic.' I don't know how you find the time to master other traditions in between your practice of all those different Deities, your study of all those texts, and your pervasive web-presence. Even with my naive NKT practice of integrating all Yidams into one and all teachings into Lamrim practice I can only marvel at how you do it 😊

Whilst I understand your analogy of the snake, I don't agree that it is analogous to the point I was trying to make.

My point is :

If I sit down to make prayers to Buddha Manjushri, with a mind of refuge in the Three Jewels and as good a bodhichitta motivation as I can muster (just like you do when you do your prayers), visualising him as a monk of Je Tsongkhapa's tradition, on a lion symbolizing his fearlessness, wearing ordained robes symbolizing moral discipline, holding a heart symbolizing great compassion/ great bliss, wearing a hat symbolizing Nagarjuna's view and carrying a sword symbolizing the wisdom realizing emptiness, and i make sincere prayers to him to increase my realizations and to help many living beings through the Dharma...

are you saying that despite Manjushri's power, despite my motivation and faith, a spirit who you believe in (we don't) named Dorje Shugden is going to intercept my prayers and prevent Manjushri from answering them, and that this spirit is instead going to kill people, harm the Dalai Lama and harm the Tibetan cause, even though I didn't ask for such a thing? And all this simply because I happen to refer to Manjushri by the name Dorje Shugden who you believe is a spirit?

Where's the cause and effect in that?

917. Dorje – December 29, 2008

"Dorje Shugden practitioners in general, and in particular the great Je Pabongkhapa have been accused of sectarianism. The statements that Je Pabongkhapa were made in private letters."

He referred to other traditions as "faulty, dangerous and misleading paths" and "mistakes among mistakes" in his commentary to the life entrustment ritual that he composed for his protector. That he made the other sectarian statements, that other traditions lead to vajra hell, for example, in private does not diminish the fact that these were his

beliefs. They were made public by Trijang Rinpoche, who compiled Phabongkhapa's collected works and published them as the Sung Bum Dechen Nyingpo.

"I challenged Dorje a few posts ago to give some modern day examples of the sectarianism of Dorje Shugden practitioners and he failed to do so. Every time he levels an accusation of sectarianism it's against Pabongkha and his opposition to certain Nyingma monasteries. Even if that were true, it's no reason to ban a centuries old spiritual practice, arguing that 'Dorje Shugden practice is inherently sectarian' because there are no other examples he can give."

Other than the forced conversion of Nyingma gompas in Kham, I also mentioned the recent intervention of Lama Gangchen, who forced monks at Gangchen Gompa to worship his protector and had those that refused arrested by the Chinese security services. Besides this, we can see the implied death threats made to Gelugpas that chose to take teachings from other traditions is another aspect of the sectarianism that is integral to this protector worship.

This practice in the form promulgated by Phabongkhapa is not centuries old. It is only one century, if that. Phabongkhapa used it as a vehicle to spread his own form of sectarianism. He is the root of this and his actions are the reason why it is not a valid practice.

As T.G. Dhongthog Rinpoche, who Kelsang Gyatso falsely claimed was a supporter of this protector, said in his Earth Shaking Thunder of True Word,

"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 Ganden tradition of Tibetan Buddhism. Furthermore, it was also Phawong Khapa who defined Shugden's specific role as the one who punishes those Gandenpas who develop faith in the Nyingma (ancient) tradition of Tibetan Buddhism. Dzeme was merely following this 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 transworldly protector, it is necessary to first establish the imperfection of that doctrine's founder."

918. Dorje – December 29, 2008

"And all this simply because I happen to refer to Manjushri by the name Dorje Shugden who you believe is a spirit?

Where's the cause and effect in that?"

If someone stands in the street and calls out for a really good person, hoping to invite that really virtuous person to them to have a chat and a cup of tea but instead of using that person's name calls out the name of a murderer, would you be surprised if the murderer thought that person was calling them?

Names are believed to have special significance, especially in the

practice of secret mantra. What you call out for may have little to do with what you expect. You are, after all, calling out for a sentient being. Why wouldn't it answer? Where's the cause and effect in that?

Your question suggests a greater problem. You seem to be disregarding the teachings about this protector given by the lamas of its lineage. Phabongkhapa and his followers taught that this protector kills sentient beings. If you reject what they said about this protector, why would you continue to worship this protector and claim its validity based on the lamas whose teaching you reject?

919. Lineageholder – December 29, 2008

Dear Dorje

You said



Other than the forced conversion of Nyingma gompas in Kham, I also mentioned the recent intervention of Lama Gangchen, who forced monks at Gangchen Gumpa to worship his protector and had those that refused arrested by the Chinese security services. Besides this, we can see the implied death threats made to Gelugpas that chose to take teachings from other traditions is another aspect of the sectarianism that is integral to this protector worship.

Is this the best you can do? Of all the thousands and thousands (some say millions!) of Dorje Shugden practitioners, this is all you've got to support your claim that Dorje Shugden practice is sectarian?

Regarding your last point – if it were true (and it's not) that Dorje Shugden kills everyone who chooses to take teachings from other traditions no one would practice it. Who in their right mind would? Who is going to say "oh, I think I need a very dangerous spiritual practice that might result in my death 'cos I think I want to mix traditions"

No one is putting a gun to anyone's head and saying "you must worship Shugden, but if you step out of line, he'll kill you" but the Dalai Lama has effectively put a gun to people's heads to make them stop practising this Deity. He's done worse – he's made them break their spiritual commitments which will harm them for countless lifetimes, which is a worse crime than murder for those who understand actions and their effects.

This 'sectarianism' is all nonsense created by the Dalai Lama and blindly repeated by his followers. In ancient India there was a sect called the Charvakas who believed that, basically, what you can't see doesn't exist and so they denied karma, past and future lives, enlightened beings and so forth. The founder of this tradition wrote a long text of a hundred thousand lines to justify this 'philosophy' but he did this only to justify his own non-virtuous lifestyle. Similarly, the Dalai Lama cries 'sectarian' with respect to Dorje Shugden and all this writing on the internet is to justify his philosophy but there's no evidence. It's just a smokescreen for the Dalai Lama's political activity based on wrong views. It's just as Helmut Gassner says:



When during an anti-Dorje Shugden information meeting in Switzerland the Dalai Lama's Private Secretary sketched the picture of three hundred years of trouble with these Dorje Shugden people, someone asked him to mention some of the incidents that had occurred during this time. He was unable to come up with even one.

You've come up with two, congratulations! If we accepted that what you said was true, that's two out of tens of thousands of practitioners but I doubt that what you say is true. If it were true and widely accepted as you say, why didn't the Dalai Lama's secretary mention Je Pabongkhapa's actions?

Let me give you an analogy to show how ridiculous the Dalai Lama's position is. If there was a community of tens of thousands of people called 'ithquas' and two of the Ithquas were rumoured to have stolen some goods, even if it were true, would it be right to say 'all ithquas are thieves'? Of course not. Would it be right to ban all Ithquas from entering shops? No, of course not. But we see a very similar situation happening in India at this present time.

There is no way the Dalai Lama can justify his claim that Dorje Shugden is sectarian – it's hogwash, a smokescreen for the Dalai Lama's political action of weakening the Gelugpa tradition so that he can control it, his policy of divide and rule, nothing more.

920. Lineageholder – December 29, 2008

Dear Dorje,

You also said of Je Pabongkhapa:



He referred to other traditions as "faulty, dangerous and misleading paths" and "mistakes among mistakes" in his commentary to the life entrustment ritual that he composed for his protector. That he made the other sectarian statements, that other traditions lead to vajra hell, for example, in private does not diminish the fact that these were his beliefs

So what? We're all entitled to our own beliefs, surely? Perhaps you've expressed views or opinions in letters to other people that you wouldn't want to become widely known? What matters is if your beliefs are wrong or harmful and you express them openly. Pabongkha did not do so. In his Lamrim teaching he criticizes the Bon tradition's beliefs but as far as I know he didn't criticise any tradition of Buddhism. As to the validity of his beliefs, I don't know.

The letters may have been collected by Trijang Rinpoche and published as part of Pabongkha's collective works but it's 'A Case to Study' by Tenzin Ragyal that was published by the Dalai Lama's office that spread this information far and wide. Do you really think that if the Dalai Lama hadn't, basically, instigated a smear campaign against Je Pabongkhapa that the contents of these private letters would be widely known? No,

they would not. They would be known by a few Gelugpas who would be interested in reading Pabongkha's collected works.

The Dalai Lama has instigated this smear campaign because the article was published by his office. He's effectively acted to stir up negative views towards Pabongkha. If I found some letters from my grandfather that were sent to someone else and those letters contained controversial statements, I wouldn't be going around telling everyone who would listen 'look at what my grandfather said, isn't he bad?' or even publishing the letters in a newspaper so that as many people as possible would read them and develop a negative view of my grandfather. How shameful that the Dalai Lama is doing just this, trying to smear his lineage Gurus in order to justify his own views and actions – this is not the Buddhist way where respect and reliance on the Spiritual Guide is the foundation of all spiritual realizations.

921. Dorje – December 29, 2008

"No one is putting a gun to anyone's head and saying "you must worship Shugden, but if you step out of line, he'll kill you" "

Lama Gangchen is.

922. Dorje – December 29, 2008

"Of all the thousands and thousands (some say millions!) of Dorje Shugden practitioners, this is all you've got to support your claim that Dorje Shugden practice is sectarian?"

Phabongkhapa was the source of the belief that this protector was an enlightened being that punished Gelugpas that developed faith in other traditions. Phabongkhapa isn't just one of the thousand followers, he is the source of it, and the source of it was a sectarian politician.

Of course, even though the sectarian views come from Phabongkhapa, his followers like Togden Rinpoche, Trijang Rinpoche and Dzeme Tulku continued to spread these sectarian views and act them out. Accounts of the sectarian activities of Phabongkhapa and his followers predate the current Dalai Lama's rejection of this protector worship by a long way, so your claim that this view comes from him is a nonsense that serves only to show your ignorance.

Phabongkhapa's letters were published by Trijang Rinpoche. They were in the public domain. Some texts pertinent to this issue were translated into English to allow people that cannot read Tibetan to understand the situation better. If these things had not been translated the NKT could still be hiding behind Kelsang Gyatso's false and misleading lies about this protector practice.

When Kelsang Gyatso said there was never a problem between Gelug and Nyingma traditions, he was lying. When he said that no Gelug lama had ever claimed this protector would harm a Gelugpa that took Nyingma teachings, he was lying. When Kelsang Gyatso said that the idea that this protector was harmful started with the Dalai Lama, he was lying. When Kelsang Gyatso said that the view that Phabongkhapa and his protector were sectarian started with the Dalai Lama, he was lying.

We now know that many of Kelsang Gyatso's remarks about this protector are lies because we can read the accounts and words of those that lived before the Dalai Lama, such as Ngawang Yonten Gyatso or

Jamyang Khyentse Chokyi Lodro, mentioned above, who totally opposed this protector worship on the basis that it is a spirit that spreads sectarianism.

923. Tenzin Peljor – December 29, 2008

Some additional thoughts related to the previous discussion and some spiritual matters came to my mind.

1. experience

In general experience is no valid proof, its just experience. Experience can be deceptive as well. That's why there is the approach by the Buddhist masters to not to cling to experiences or to proof their validity by further investigation and analysis.

To elaborate this point:

- some one who took drugs may have different experiences and convictions, but almost all of them are rather of deceptive nature
- a good beguiler will be always kind to fulfil his aims, he will be convincing and speak in a convincing manner, he may be also very generous to his future victims. There will be some who experienced to be betrayed and some not. The latter experience is no proof that the person was no beguiler, nor is the experience of the person who experiences the "kindness" of the beguiler before he actual cheats the victim, a valid proof, that the beguiler is a reliable person. The same example applies to an adult who abuses children or an abusive teacher. Therefore experiences have to be put in context and to be investigated from different perspectives
- westerners tend to cling on experiences. i met western people who had experiences of visions of buddhas, mandalas, padmasambhava etc. what struck me was that they were not really happy, and appeared to be rather confused or weird. When they asked genuine Tibetan lamas about their experiences (which in deed were quite amazing, I translated for them) these lamas said in all cases their problem is that they cling on those experiences and that Tibetans know this phenomenon and that this clinging will lead them to go crazy, therefore the lamas' advice was in all cases to let go that experience. They also explained when someone starts with a spiritual path and meditation, there are certain "energy movements", these lead to such experiences and they should not be taken seriously.
- In this context it is good to remind Je Tsongkhapa who had visions of Manjushri and who double checked it with Lama Umapa and the scriptures.
- Also the followers of Shoko Asahara (Aum Cult) and the people form the Jonestown Temple reported about their good experiences with their leaders and the good experiences in the context of their cults, but this didn't proof their leaders to be holy beings, and the cults to offer valid ways to liberation.

2. scholarly approach

Another point is the rejection of a scholarly approach as being dry or as lacking experience. I think it should be kept in mind, that to be a scholar and a practitioner is not mutually exclusive. There are many scholars who are high realised practitioners, e.g. Khenpo Tsultrim Gyamtso Rinpoche, Khenchen Thrangu Rinpoche, HH the Dalai Lama, the Ganden Tripas and so forth, and of course also Je Tsongkhapa or Atisha. Je Tsongkhapa is referred to be the "Crown Jewel of Scholars of the land of Snow (Tibet)." The Geluggas believe that if one does not

understand a topic properly one can not meditate on it, therefore they put emphasize on a precise understanding, to reject this as dry and superficial is somewhat foolish if one claims to be a follower of Je Tsongkhapa.

3. logic

With respect to mirage's logic in # 916. If Manjushri and Shugden are one being then there is no problem. If they are not of one entity and Shugden is not enlightened and harmful than there is a problem. Like one's mother and one's dog are of two different entities, if one calls the own mother and the dog, probably both will come, and both will perform different functions according to the situation and their predispositions and one's karma etc. So if you invite Shugden and he is not enlightened and harmful he will perform his function, like if you invite a thief to show your treasures.

924. Tenzin Peljor – December 29, 2008

BTW, thank you Dorje for your contributions.

The wrong claims of Geshe Kelsang Gyatso with respect to history are not tenable any more. I hope lineageholder will report this to Geshe Kelsang, and he changes the slogans of the WSS campaign: "Please give us Wisdom!", "We learnt that you are no liar, Thank you!".

925. Lineageholder – December 29, 2008

Dear Dorje,

You said:



When Kelsang Gyatso said there was never a problem between Gelug and Nyingma traditions, he was lying. When he said that no Gelug lama had ever claimed this protector would harm a Gelugpa that took Nyingma teachings, he was lying. When Kelsang Gyatso said that the idea that this protector was harmful started with the Dalai Lama, he was lying. When Kelsang Gyatso said that the view that Phabongkhapa and his protector were sectarian started with the Dalai Lama, he was lying.

Geshe Kelsang is not lying. This is what he actually said:



HH the Dalai Lama says: "That cult is actually destroying the freedom of religious thought. Say I want to practise Nyingma. They say this Protector will harm me." This is also completely untrue. We would like to ask HH the Dalai Lama: who are these Shugden practitioners saying these meaningless things? His words are causing disharmony between Shugden practitioners and Nyingma practitioners. Why is HH the Dalai Lama creating this new problem? Until now there have been no problems between Gelugpas and Nyingmapas, and there has been no arguing or criticism. Some scholars debate

with each other, such as the well-known Gelugpa scholar Yonten Gyatso and Dongthog Tulku, a scholar from another tradition, who conducted a debate by letter over a number of years. They have written many books replying to each other's assertions, but this does not mean they are criticising each other. They are simply clarifying the doctrines of their own traditions, with good motivation. There is nothing wrong with this. I would like to ask: what is the problem between the Nyingma and Gelug traditions? There is none. The majority of people from both traditions naturally live in harmony, so why is HH the Dalai Lama destroying this harmony by saying things like "Shugdengs say you should not even touch a Nyingma document"? Although we concentrate on our own tradition we respect all other Buddhist traditions, including the Nyingma, and we rejoice very much in their sincere practice.

I think you're distorting the facts. There is no problem between Nyingmas and Gelugpas is there? Geshe Kelsang was saying that as far as he was concerned there was no problem between Nyingmas and Gelugpas. If you want to hold a grudge against Pabongkha (it seems as if you do) that's up to you but it's not a general problem, is it? I'd be very concerned if it was because it would mean that someone is not practising Dharma.

It's the Dalai Lama who is saying that if you touch a Nyingma text, Dorje Shugden will harm you. This is nonsense! If so, I should be dead because I've studied the teachings of Longchenpa. The Dalai Lama should be dead because he's mixing traditions.

Your claim that Dorje Shugden kills people who mix traditions is wrong.

926. Dorje – December 29, 2008

"HH the Dalai Lama says: "That cult is actually destroying the freedom of religious thought. Say I want to practise Nyingma. They say this Protector will harm me." This is also completely untrue. We would like to ask HH the Dalai Lama: who are these Shugden practitioners saying these meaningless things?"

Phabongkhapa, Trijang Rinpoche, Dzeme Tulku, etc. etc.

"Until now there have been no problems between Gelugpas and Nyingmapas, and there has been no arguing or criticism."

Well, there was than the sacking of Dorje Drak gumpa, a major Nyingma monastery destroyed by the Gelug hegemony, and the forced conversion of a number of Nyingma gompas in Chamdo and other areas of Kham. Phabongkhapa didn't only criticise the Nyingma tradition, he said that Nyingma practice would take people to Avichi hell.

"so why is HH the Dalai Lama destroying this harmony by saying things like "Shugdengs say you should not even touch a Nyingma document"?"

Actually, it was Phabongkhapa that said this in the teachings he gave in the life entrustment he composed to his protector.

“Your claim that Dorje Shugden kills people who mix traditions is wrong.”

That was Phabongkhapa’s claim, and Kelsang Gyatso knows it. In saying that these claims come from the Dalai Lama, Kelsang Gyatso is lying.

“many from our own side, monks or lay people, high or low, are not content with Dzong-ka-ba’s tradition, which is like pure gold, [and] have mixed and corrupted [this tradition with] the mistaken views and practices from other schools, which are tenet systems that are reputed to be incredibly profound and amazingly fast but are [in reality] mistakes among mistakes, faulty, dangerous and misleading paths. In regard to this situation, this protector of the doctrine, this witness, manifests his own form or a variety of unbearable manifestations of terrifying and frightening wrathful and fierce appearances. Due to that, a variety of events, some of them having happened or happening, some of which have been heard or seen, seem to have taken place: some people become unhinged and mad, some have a heart attack and suddenly die, some [see] through a variety of inauspicious signs [their] wealth, accumulated possessions and descendants disappear without leaving any trace, like a pond whose feeding river has ceased, whereas some [find it] difficult to achieve anything in successive lifetimes.”

927. Dorje – December 29, 2008

“The wrong claims of Geshe Kelsang Gyatso with respect to history are not tenable any more. I hope lineageholder will report this to Geshe Kelsang, and he changes the slogans of the WSS campaign: “Please give us Wisdom!”, “We learnt that you are no liar, Thank you!”.”

I agree, Tenzin. It seems to me that the NKT largely base their position on this protector on the fact that their lineage holders were realised so could not be mistaken about this protector. Kelsang Gyatso however has shown that he doesn’t even know what his closest students and ‘heart-sons’ are up to. Let alone the rather abstruse question of whether this protector is enlightened or not, Kelsang doesn’t even know if his closest students are sexually exploiting their assistants. How can anyone believe what Kelsang has to say, especially as he is known to lie so much.

928. Lineageholder – December 29, 2008

Dear Dorje,

Okay, so why am I not dead? I even read (gasp!) never mind touched a Nyingma Text. Name me someone in the past fifty years who was killed by Dorje Shugden for mixing traditions. Now you’ll probably go and quote the Yellow Book because that’s all you’ve got.

It’s like all your claims – there’s about two examples to back them up. That’s not statistically significant. It’s people like you are creating this sectarian divide with your wild claims

929. Dorje – December 29, 2008

This is not my claim. It is Phabongkhapa’s claim. If you follow Phabongkhapa in worshipping this spirit, how can you reject the teachings he gave about it?

930. Dorje – December 29, 2008

“It’s people like you are creating this sectarian divide with your wild claims”

It was Phabongkhapa that created this sectarian divide. These were his wild claims. If he is wrong, what does that say about your lineage?

931. Tenzin Peljor – December 29, 2008

reply to # 925.

“Until now there have been no problems between Gelugpas and Nyingmapas, and there has been no arguing or criticism.”

Wrong.

“That cult is actually destroying the freedom of religious thought. Say I want to practise Nyingma. They say this Protector will harm me.” This is also completely untrue.”

Wrong.

The sodge practice includes the samaya not even to touch Nyingma scriptures. According to a witness at Manjushri Institute when Zong Rinpoche gave the empowerment there he gave also this pledge. GKG should know this.

“I would like to ask: what is the problem between the Nyingma and Gelug traditions? There is none.”

Wrong.

Prof. Williams



The problem is that Pabongkhapa was renowned for being—or at least held by followers of other schools of Tibetan Buddhism as being—extremely sectarian and intolerant of other schools. The practice of Dorje Shugden was considered at least by other traditions as having been developed as a form of Gelug triumphalism and aimed at bringing into play a Dharma protector for the (magical) suppression of the other schools, or at least their marginalisation. In particular it was considered that the practice of Dorje Shugden was aimed at the Nyingma pa tradition. In the later 1970s and early 1980s there was fierce controversy among certain Gelug, Sakya and Nyingma Lamas in India over Dorje Shugden and his status, which the Dalai Lama attempted to cool down. The material has been published and is available in Tibetan.

“Your claim that Dorje Shugden kills people who mix traditions is wrong.”

Wrong.

Mills:



“in defence of the deity’s efficacy as a protector, [the Yellow Book] named 23 government officials and high lamas that had been assassinated using the deity’s powers.”

The stories of the killing were passed down orally by Pabongkha Rinpoche and Trijang Rinpoche. Zemed Rinpoche just wrote it down as he heard it and published it then in the Yellow Book. All this has been discussed already.

Also Pabongkha stated this:



“[This protector of the doctrine] is extremely important for holding Dzong-ka-ba’s tradition without mixing and corrupting [it] with confusions due to the great violence and the speed of the force of his actions, which fall like lightning to punish violently all those beings who have wronged the Yellow Hat Tradition, whether they are high or low. [This protector is also particularly significant with respect to the fact that] many from our own side, monks or lay people, high or low, are not content with Dzong-ka-ba’s tradition, which is like pure gold, [and] have mixed and corrupted [this tradition with] the mistaken views and practices from other schools, which are tenet systems that are reputed to be incredibly profound and amazingly fast but are [in reality] mistakes among mistakes, faulty, dangerous and misleading paths. In regard to this situation, this protector of the doctrine, this witness, manifests his own form or a variety of unbearable manifestations of terrifying and frightening wrathful and fierce appearances. Due to that, a variety of events, some of them having happened or happening, some of which have been heard or seen, seem to have taken place: some people become unhinged and mad, some have a heart attack and suddenly die, some [see] through a variety of inauspicious signs [their] wealth, accumulated possessions and descendants disappear without leaving any trace, like a pond whose feeding river has ceased, whereas some [find it] difficult to achieve anything in successive lifetimes.”

LH, you seem to forget quickly (or repress your memory about) what does not suit your or the NKT version of history.

for more evidence see the quotes from academic sources in posts:

548

560

682

891

or read the thread again. It starts here:

<http://blog.tricycle.com/?p=741>

932. Lineageholder – December 29, 2008

Dear TP and Dorje,

I'm surprised you want to create a sectarian divide where there is none. Why do you want to hold onto various claims about what Pabongkhapa did and didn't do and what the Yellow Book says when it's clear that none of these things have any relevance today and are simply being used by people like yourselves, following the view of the Dalai Lama to create a sectarian divide to justify the ban on Dorje Shugden practice.

If you don't have any real evidence for your claims then there's no point discussing. Don't keep quoting ancient history because it's not relevant. Neither of you have given any reasonable evidence to justify the Dalai Lama's actions.

I find it very strange that the Dalai Lama says he banned Dorje Shugden practice because it's sectarian when it seems to have nothing but increase sectarianism, witnessed by your views. Why can't you just let people get on with their spiritual practices instead of keeping some ridiculous sectarian division going simply to justify the views of your Spiritual Teacher? It's as if you want there to be problems so you're creating them where there are none.

933. harry is a gandul – December 29, 2008

This is a reply to Tenzin's section on logic in post #920:

"With respect to mirage's logic in # 916. If Manjushri and Shugden are one being then there is no problem. If they are not of one entity and Shugden is not enlightened and harmful than there is a problem. Like one's mother and one's dog are of two different entities, if one calls the own mother and the dog, probably both will come, and both will perform different functions according to the situation and their predispositions and one's karma etc. So if you invite Shugden and he is not enlightened and harmful he will perform his function, like if you invite a thief to show your treasures."

Logic indeed! I have yet to see satisfactory explanations for this denial.

Are Buddhas not able to manifest in any form they may choose?? Do you think Manjushri, with his infinite wisdom and compassion is going to get confused because we got his name and appearance wrong??? If i have no knowledge of Buddhism, and yet i call upon higher divine powers to guide me, is no holy being going to answer because i don't know his name?

Mirage is correct. In NKT we don't rely on this famous spirit Dholgyal. We pray to Manjushri, who we visualize in the wrathful aspect of a protector whose function is to protect the holy teachings of Je Tsongkhapa. We use the name Dorje Shugden to address him, but Manjushri ain't no spirit. I honestly don't see how Manjushri would find fault with this, regardless of whether we got the right name or not. I don't think he is concerned with names and appearances. I think he wouldn't have a problem dressing up as someone else in order to answer the prayers of one who wishes to practice and spread JT's teachings. Isn't this what Buddhas do anyway? They emanate in various forms that suit the inclinations of sentient beings.

You're going to have to provide some better explanation as to how a Buddha won't aid someone who gets his name wrong.

934. Dorje – December 29, 2008

"I'm surprised you want to create a sectarian divide where there is none. Why do you want to hold onto various claims about what Pabongkhapa did and didn't do and what the Yellow Book says"

I am merely repeating the claims of those that promulgated the view that this protector worship is valid. You are rejecting the teachings of your lineage lamas, yet for some reason still hanging on to the worship of a protector they praise for killing sentient beings.

"If you don't have any real evidence for your claims then there's no point discussing. Don't keep quoting ancient history because it's not relevant."

As T.G. Dhongthog Rinpoche said in his Earth Shaking Thunder of True Word, (p4)

"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 Ganden tradition of Tibetan Buddhism. Furthermore, it was also Phawong Khapa who defined Shugden's specific role as the one who punishes those Gandenpas who develop faith in the Nyingma (ancient) tradition of Tibetan Buddhism. Dzeme was merely following this 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 transworldly protector, it is necessary to first establish the imperfection of that doctrine's founder."

The founder of this protector worship and the claims he made for it are very relevant to this discussion. The fact remains that this protector worship was very controversial before the Dalai Lama first spoke out against it in the 1970s. Your continual claim that this opposition originates with the Dalai Lama is a lie.

935. Dorje – December 29, 2008

"You're going to have to provide some better explanation as to how a Buddha won't aid someone who gets his name wrong."

The problem isn't the Buddha not turning up when you call (even if this is a rather theistic view of a Buddha's function). The problem comes when the spirit turns up because you call it to you. No matter what you think of a sentient being, and how many good qualities you wish to impute onto it, they will act according to their causes and conditions. Call a harmful spirit, and that's what you get, no matter what you think you are calling. To deny this is to deny cause and effect and fall into nihilism.

936. namkhah – December 29, 2008

Lineageholder writes “Don’t keep quoting ancient history because it’s not relevant.’ Phobanka is recent history in Tibetan Buddhism, which predates your practice by well over one millennia. If you wish to discard history you ought to also jettison the apocryphal Shugden lineage going supposedly back to an Indian mahasiddha, Sapan, Buton and so forth... its all just retroactively made up nonsense...any rational person would agree.

937. Tenzin Peljor – December 29, 2008

Dear LH,

I think, this is not true what you claim (#932). I think, there is still much sectarianism among Shugden followers (but not among all!). Based on my own experience within NKT and the reports by former NKT members – including all the emails I receive – I judge NKT to be quite sectarian. I gave also quotes made by NKT leadership to proof my claim, see # 675.

I think the issue isn’t over as you claim in # 932, I think its still relevant. However, maybe it mustn’t be discussed all the time. However, as NKT started via WSS to spread misinformation, the opposition to those claims made by NKT / WSS has been awoken 😊

Moreover you can’t escape the consequence of our discussion and the evidence given that many of GKG’s claims are plain wrong and misleading.

There are also many radical Shugden groups in India and Nepal, and there were three Shugden opponents murdered. The murderer are still searched by Interpol and accused of the crimes are radical Tibetan Shugden followers by the Indian police. NKT members may not be as radical as them (maybe in no way) but this doesn’t proof that those groups or some of their representatives are not very violent and fanatical. Due to NKT’s own cross-cultural confusion to be unable to discriminate the own approach from that of quite radical Nepali and Tibetan Shugden followers, they came already ‘under fire’. Most of NKT have no idea about the Tibetan exile community and the temper of some fanatics. Due to this lack of information they can’t understand the quite radical counter measures against the fanatics.

see also:

<http://www.timesonline.co.uk/tol/news/world/asia/article1968987.ece>

<http://washingtontimes.com/news/2002/nov/23/20021123-102101-6259r/>

CESNUR, a research group usually accused by counter cult movements of being ‘pro-cults’, advised for a better understanding of this issue the study of these texts:

<http://www.cesnur.org/testi/NKT.htm>

One of the advised researches Kay’s ‘97 research (this work is referenced in 32 other academic researches) states:



...the Fifth Dalai Lama, for example, was strongly opposed by the more conservative segment of the dGe lugs tradition which also endeavoured, successfully, to suppress those treatises composed by lamas which betrayed rNying ma, or other non-

dGe lugs, influences. Similarly, the Thirteenth Dalai Lama's reforms were thwarted by the conservative element of the monastic segment, which feared that modernisation would erode its economic base and the religious basis of the state. His spiritually inclusive approach was also rejected by contemporaries such as Phabongkha Rinpoche (1878–1943). As the dGe lugs agent of the Tibetan Government in Khams (Eastern Tibet), Phabongkha Rinpoche employed repressive measures against non-dGe lugs sects. In particular, he destroyed religious artefacts associated with Padmasambhava—who is revered as a 'second Buddha' by rNying ma practitioners—and attempted to forcibly convert rNying ma monasteries to the dGe lugs position. A key element of Phabongkha Rinpoche's outlook was the cult of the protective deity rDo rje shugs Idan which he employed against other traditions and, thereby, wedded to the idea of dGe lugs exclusivism.

As with his predecessors, the current Dalai Lama's open-minded approach to religious practice and his policy of representing the interests of all Tibetans equally, irrespective of their particular sectarian affiliation, has been opposed by disgruntled dGe lugs adherents of a more exclusive orientation. This classical inclusive/exclusive division has largely been articulated within the exiled Tibetan Buddhist community through a dispute concerning the status and nature of the protective deity rDo rje shugs Idan. An outline of the main features of this controversy will facilitate our understanding of the NKT and its involvement in the latest round of the dispute.

David Kay, "The New Kadampa Tradition and the Continuity of Tibetan Buddhism in Transition", *Journal of Contemporary Religion* 12:3 (October 1997), 279–80

The origin sectarian ideas are well installed in NKT. I gave already quotes by GKG and Gen Thubten on this. see # 675.

You say:

"I find it very strange that the Dalai Lama says he banned Dorje Shugden practice because it's sectarian when it seems to have nothing but increase sectarianism, witnessed by your views."

As you could witness in our discussion and the evidence given, the majority sees Shugden as harmful and repressive measures have also been made in the Sakya School by their eminent masters. The Nyingma see him as a hungry ghost and a demon, and the Kagyuepa's see him also as being harmful + they fear him. (I received today an Email from a Kyguepa, who asked me not to forward information about Shugden to him, because his lama (a very high one) says, one should neither speak nor write down his name. What exactly accords with what H.E. Thai Situ Rinpoche states.) From all this you can understand that Shugden is regarded by the majority of Buddhist masters and Tibetan Buddhist as

being harmful and measures to remove the practice from the Gelug monasteries (as decided by the abbots and majority there themselves) as well as measures to remove it from the government who aims to serve all Tibetans are just appropriate. As Tibet scholar Robert Barnett of Columbia University has put it: "its form of spirit-worship is heterodox, provocative and highly sectarian in Buddhist terms and so more than likely to be banned from mainstream monasteries".

Also there is no general ban, there are local bans or restrictions. The recent ban and swears in the Gelug monasteries were made based on the decision of the abbots, not HHDL. It should be noted that there were events which preceded the recent ban in the monasteries and until the begin of 2008 the practice was still performed by some monks in the monasteries. Without full information fully qualified judgement will be impossible. In general everyone can practice it in private and the monks who still want to practice it, are doing it at their places without further interferences with those who do not wish to be involved.

you say:

"Why can't you just let people get on with their spiritual practices instead of keeping some ridiculous sectarian division going simply to justify the views of your Spiritual Teacher? It's as if you want there to be problems so you're creating them where there are none."

my reply:

Why can't you just let the monasteries and Tibetans in exile and their elected exile government get on with their spiritual practices + their freedom of decisions + their right to protect themselves from harmful practices instead of keeping some ridiculous sectarian division going simply to justify the views of your Spiritual Teacher, GKG? It's as if NKT has enough own problems and internal scandals and to escape them you're creating new problems to distract the members from them. Leave that issue to Tibetans. NKT claims to be "completely independent" and to not "mix dharma with politics" so why they engage in something they have separated from and which is according to GKG just politics?

938. **harry is a gandul – December 30, 2008**

Dorje,

If you call beer wine does it become wine?

939. **SeekingClarity – December 30, 2008**

Hi LH

Re #912, I fear we may be speaking (or at least writing) at cross purposes. You say



As I said in an earlier post, the practices of other traditions are of no interest to me. I'm only interested in establishing the validity of the Gelugpa lineage Gurus in general and the practice of Dorje Shugden in particular.

I absolutely and entirely accept that (a) the practices of other schools are of no interest to you and consequently (b) you know little about them. However, even though this is the case, I *nevertheless* think you

are committed to sharing Pabongka's view.

In #830, it seems to me that you implicitly make the following argument

P1: Enlightened beings are unmistakable about spiritual matters

P2: Pabonkga was an enlightened being

P3: Pabongka held DS to be an enlightened being

C: DS is an enlightened being

The practices of other traditions are as much a spiritual matter as the nature of DS. Therefore it seems to me that if you are committed to the above argument you are committed to the following

P1: Enlightened beings are unmistakable about spiritual matters

P2: Pabonkga was an enlightened being

P3: Pabongka held that the practices of non-Gelug schools are the cause for rebirth in Avichi Hell

C: The practices of non-Gelug schools are the cause for rebirth in Avichi Hell

Now both of the above arguments are *sound* (i.e. the conclusion is entailed by the premises). And in both P3 is uncontroversial.

Furthermore P2 is true as far as you are concerned. Therefore, if you hold P1 to be true you are committed to the conclusions.

So I'd be grateful if you could let me know whether you regard the above arguments as *valid* (i.e. the premises are true and the conclusion is entailed by the premises.)

Let me reiterate that I absolutely and entirely accept that (a) the practices of other schools are of no interest to you and consequently (b) you know little about them. So I am simply asking whether you regard the above arguments as valid.

940. harry is a gandul – December 30, 2008

"The problem comes when the spirit turns up because you call it to you. No matter what you think of a sentient being, and how many good qualities you wish to impute onto it, they will act according to their causes and conditions. Call a harmful spirit, and that's what you get, no matter what you think you are calling."

We are not imputing good qualities onto a spirit, we are naming and visualizing Manjusri as DS. There is a distinct difference.

Perhaps there is a spirit called Shugden. If there is, I have no doubt Manjushri DS will scare him away if he also joins the party. Manjushri is omniscient, and I doubt this spirit is stupid, so I'm sure they both know they're placed very well.

Also does the fact that there is a spirit called Shugden mean there can't be a Buddha called Shugden? I'm sure you've met more than one Fred in your life right? Do all Freds get confused because so many others have the same name as them? When you call one Fred do all of the other Freds in the world run along too?

941. Tenzin Peljor – December 30, 2008

Thank you Harry for your opposition! # 933

You say:



Are Buddhas not able to manifest in any form they may choose?? Do you think Manjushri, with his infinite wisdom and compassion is going to get confused because we got his name and appearance wrong??? If i have no knowledge of Buddhism, and yet i call upon higher divine powers to guide me, is no holy being going to answer because i don't know his name?

Related to my example #923 (3): Does the mother manifest in the dog? Are the mother and the dog of one entity or different entities? This is the crucial point, I think. There is nothing wrong in my logic.

Although a Buddha (Manjushri) *can* manifest as a dog or another being, as long as the other being is no manifestation of the Buddha, there are two different beings / entities and they will perform their respective different functions, like one's mother and one's dog.

The crucial point is, that Mirage started his logic by a contended claim that Manjushri and Shugden would be the same being and therefore if he calls him by one of his names there is no damage. This is only true if they are the same being, and exactly this is what is not believed and what is contended by the majority of masters.

So if they are of different entities, like the mother and the dog, the consequence is as I pointed it out. (Another issue to consider is, even if they are of same entity, not every emanation of a Buddha or Bodhisattva shows the actions of an enlightened being.)

So if Shugden is of different entity and harmful and you call Manjushri and Shugden together then this is very risky, like inviting a powerful king and a hungry lion. It depends also on your karma what will happen, if Manjushri can protect you or a harmful Shugden will actual harm you. As we can see only prayers and taking refuge may be not sufficient to receive no harm. Usually there is no Buddhist who does not experience harm, not even the so called 'pure Kadampas' (NKT). Don't they have proper refuge or is Manjushri too weak to help them?

You say:



Mirage is correct. In NKT we don't rely on this famous spirit Dholgyal. We pray to Manjushri, who we visualize in the wrathful aspect of a protector whose function is to protect the holy teachings of Je Tsongkhapa. We use the name Dorje Shugden to address him, but Manjushri ain't no spirit. I honestly don't see how Manjushri would find fault with this, regardless of whether we got the right name or not. I don't think he is concerned with names and appearances. I think he wouldn't have a problem dressing up as someone else in order to answer the prayers of one who wishes to practice and spread JT's teachings. Isn't this what Buddhas do anyway? They emanate in various forms that suit the inclinations of sentient beings.

NKT relies on Dorje Shugden, who is known also under the name Dholgyal. What are you telling me? You pray to Dorje Shugden, who is known also under the name Dholgyal. You see him as inseparable from Manjushri. But what if they are different, as the majority of masters believe? There will be certain consequences, and the logic of mirage and you collapse. This is what I pointed out.

(BTW, I think at the moment DS is not so much spreading Je Tsongkhapa's teachings (within the NKT system) but 22 books of GKG and his NKT organisation and centers. The question is here again, are NKT and Je Tsongkhapa's school of one entity or different entities? Of course for NKT everything in their system is the same and the essence. For me not.)

You say:

"You're going to have to provide some better explanation as to how a Buddha won't aid someone who gets his name wrong."

Your post does in no way disapprove what I said:



With respect to mirage's logic in # 916. If Manjushri and Shugden are one being then there is no problem. If they are not of one entity and Shugden is not enlightened and harmful then there is a problem. Like one's mother and one's dog are of two different entities, if one calls the own mother and the dog, probably both will come, and both will perform different functions according to the situation and their predispositions and one's karma etc. So if you invite Shugden and he is not enlightened and harmful he will perform his function, like if you invite a thief to show your treasures.

942. Seeking Clarity – December 30, 2008

Harry

It seems to me that Tenzin is right. You can't simply assume what is being contested i.e. whether Manjushri and DS are the same being. Now Trijang goes to great lengths in MDOP to show that the two are the same being by means of the so-called reincarnation lineage. However, as has been discussed at great length on this thread and elsewhere, this lineage is highly contested. Sakyas absolutely reject it as they hold that Sapan was not the incarnation of Virupa and Buton was not the incarnation of Sapan. LH wants to argue that even if this is so, Tulku Dragpa Gyaltsen was definitely the incarnation of the enlightened Panchen Sonam Dragpa and so DS must be enlightened. But as has been discussed, this matter too is hotly contested.

Sakyas hold that because Tulku Dragpa Gyaltsen died in an unfortunate manner he arose as the spirit DS. If this is so, then DS is not a suitable basis of imputation for "Buddha", in the same way that a toy snake is not a suitable basis of imputation for a real snake. I think it's important not to throw common sense out of the window and realize that it is possible simply to be mistaken about the nature of an object. Even if

you believe with all your heart and soul that a toy snake is a real snake...it just isn't. You've made a mistake, imputed on a faulty basis. In the same way, if DS is a spirit that arose from the unfortunate death of Tulku Dragpa Gyaltsen, then, as I say, DS is simply not a suitable basis for the imputation of "Buddha".

Of course you may claim that Pabongka was an enlightened being who could not be mistaken about the nature of DS. In that case he was also unmistaken about the fact that the practices of non-Gelug schools leading to rebirth in Avichi Hell, and so you too would be committed to that view!

943. Dorje – December 30, 2008

"If you call beer wine does it become wine?"

If you stand in a bar and call for beer, why be surprised when you don't get wine?

944. harry is a gandul – December 30, 2008

Tenzin and SC,

Thanks for your points, i will think about them and get back to you.

945. harry is a gandul – December 30, 2008

"If you stand in a bar and call for beer, why be surprised when you don't get wine?"

We're talking to Manjushri, not boneheaded barmen.

946. SeekingClarity – December 30, 2008

Harry

You say



If you call beer wine does it become wine?

If you call a spirit Buddha does it become Buddha?

If you call a toy snake, real snake does it become a real snake?

947. harry is a gandul – December 30, 2008

SC,

If you went up to Buddha and called him Fred, do you think he would get confused about who you were talking to and therefore he wouldn't answer your questions?

This is my point. I don't care so much if history says DS is a Buddha or a spirit. I have my lineage and i don't want to swap traditions over some petty historical disputes. I don't want to break my samaya to a tradition and guru who other than this seem to me to work fine.

Like i said, perhaps historically there is a spirit named Shugden. But in NKT this spirit is not who we rely on. It's important to look at the present day as well as the past. I don't see any of the evils DS is

accused of happening to people within NKT. Therefore i believe that it is Manjushri who answers our prayers and not this spirit, Dholgyal.

948. Seeking Clarity – December 30, 2008

Harry

The justification for DS being Manjushri is *entirely* historical i.e. the reincarnation lineage. Why do you think Trijang and GKG spend so much time setting out this lineage?

The Dorje Shugden you pray to is the incarnation of Tulku Dragpa Gyaltsen. In *Heart Jewel*, GKG is clear about this. So the question is: what is the nature of the incarnation of Tulku Dragpa Gyaltsen. If this incarnation is an enlightened being then you are correct to regard it as such. If it is a spirit, then you are mistaken.

949. harry is a gandul – December 30, 2008

SC,

Yeah sure, i agree. But i think that history is something very relative. I'm not saying it doesn't need to be checked.

But one has to take all aspects into account. Being an NKTer i have to check if the claims HHDL makes about Shugden (and also about NKT) are verifiable in the present day.

I don't see the sectarianism which we are accused of. I also don't see the other negative effects which we are warned against. LH points out that he has studied Nyigma texts and he hasn't been struck down by lightning. Etc...

So one begins to wonder if someone, or some people, are fomenting disharmony...

950. Dorje – December 30, 2008

"Also does the fact that there is a spirit called Shugden mean there can't be a Buddha called Shugden? I'm sure you've met more than one Fred in your life right? Do all Freds get confused because so many others have the same name as them? When you call one Fred do all of the other Freds in the world run along too?"

I don't recall actually meeting anyone called Fred, but...

Your position that there are two protectors that share the same name is disingenuous. Since Phabongkhapa validated his protector by referring to its past Sakya incarnations and by misquoting Morchen Kunga Lhundrup saying it was the time to worship this protector, it is clear that the protector that Phabonkhapa, Trijang Rinpoche and others worshipped was the same as the protector Sakyapas relied on as a worldly spirit.

It is also clear that, as the NKT worship this protector because it was worshipped by Kelsang Gyatso's lama Trijang Rinpoche and his lama Phabongkhapa, the NKT are still worshipping the same protector that these two lamas praised for killing sentient beings. If it is the case that the NKT are not worshipping the same protector as the Sakyapas or the same protector that punishes Gelugpas for developing faith in other traditions, as Phabongkhapa taught, how can the NKT claim to be

following the tradition of their lineage?

If the protector that the NKT worships is totally different from the worldly spirit the Sakyapas bound under oath and Phabongkhapa later praised for killing wayward Gelugpas, what lineage does this NKT protector have? Was it just invented by Kelsang Gyatso? Or is it the case that Kelsang watered down this controversial protector worship, stripping it of its violent past, making it more palatable to his new western followers so that he could then make the false claim that the sectarianism and violence integral to this protector worship were all imagined by the Dalai Lama?

The statements the NKT make about this protector worship, that it is not controversial and that it is a prayer like the Lord's Prayer simply fly in the face of the evidence and statements made about it by Phabongkhapa, the very lama that popularised its worship in the Ganden tradition.

951. Dorje – December 30, 2008

"I don't care so much if history says DS is a Buddha or a spirit. I have my lineage and i don't want to swap traditions over some petty historical disputes. I don't want to break my samaya to a tradition and guru who other than this seem to me to work fine.

Like i said, perhaps historically there is a spirit named Shugden. But in NKT this spirit is not who we rely on."

If the NKT are not worshipping the same protector that the Sakyapas considered a gyalpo spirit and that Phabongkhapa praised for harming and killing sentient beings, you have rejected your lineage and broken your samaya to Trijang Rinpoche's tradition.

952. harry is a gandul – December 30, 2008

Thanks, you do all make good points.

Since i don't yet feel the urge to become versed in this issue from a historical point of view, is there any practice i can engage in, so as to understand the nature of DS, without leaving NKT? I mean perhaps i could make extensive offerings to Manjushri or JT and make strong prayers in order to receive signs that may indicate the nature of this protector. Of course, not so that i can then come online to prove anything, lol. Just for myself, so that i can be assured that either DS is a Buddha as i believed, or if not that he is indeed a spirit.

Any thoughts would be appreciated.

953. Lineageholder – December 30, 2008

Dear SC,

You said to harry:



Sakyas hold that because Tulku Dragpa Gyaltzen died in an unfortunate manner he arose as the spirit DS. If this is so, then DS is not a suitable basis of imputation for "Buddha", in the same way that a toy snake is not a suitable basis of imputation for a real snake.

The DL claims that Pabongkhapa Rinpoche and Trijang Rinpoche did not understand the nature of the Deity they were worshipping and went for refuge to a spirit. If it's true, this completely invalidates their status as Buddhists and destroys the Gelugpa tradition despite what others have said earlier, because they don't understand the consequences. To think that they were great Masters but they simply made a mistake with respect to Shugden doesn't hold because their mistake means they were not Buddhists.

As you say above, Sakyas hold that Dragpa Gyaltsen died in a an unfortunate manner and became a spirit. So why should we accept their view of Dragpa Gyaltsen and Dorje Shugden as valid but say that Trijang Rinpoche's view was wrong? This is an issue that is never going to be resolved because the true nature of Dorje Shugden cannot be known by ordinary people. To say that Trijang didn't know it is to say that he was ordinary. To say that the Sakyas did know it is to say that they had realizations. To say that the DL knows the nature of Dorje Shugden is to say he is realized when his teachers are not, another strange consequence.

This will always be a matter of faith. When you've taken the reasoning as far as you can, at the end of the day it's a question of whether one believes the incarnation lineage of Tulku Dragpa Gyaltsen, whether one believes that he was an incarnation of Panchen Sonam Dragpa, whether one believes that Tagpo Kelsang Khedrub Rinpoche received the instructions on Dorje Shugden practice from Je Tsongkhapa in Tushita Pure Land and therefore whether one believes that Pabongkha Rinpoche and Trijang Rinpoche were unmistaken in their practice. The consequences of the opposite view are very unfortunate in that if they are true, the Gelugpa tradition is finished. This isn't the reason to reject them, it's just that, at the end of the day, it will be about who you believe. It comes down to who you have faith in.

Do you believe the DL or do you believe Trijang Rinpoche?

I know where my faith is.

954. SeekingClarity – December 30, 2008

Hi Harry

Thanks for #945. You say



i think that history is something very relative

Not sure what you mean by "relative"? The history is certainly highly contested though!



Being an NKTer i have to check if the claims HHDL makes about Shugden (and also about NKT) are verifiable in the present day.

I was struck by a post by a michaelb on esangha (see <http://www.lioncity.net/buddhism/index.php?>

[showtopic=34974&st=540](#), post #541) who wrote



My opposition to the nkt is based on a lot more than their protector practice, and my opposition to that practice has nothing to do with HH Dalai Lama. I have a lot of respect and admiration for His Holiness in placing restrictions on this practice, it showed great insight and courage. However, even if HH Dalai Lama taught this practice and followed it avidly himself, I would still be against it.

To me what's important is the strength of the arguments that DS is a spirit/Buddha, not who makes them. For example, one could imagine a situation where one held that the DL made bad arguments as to why DS is a Buddha but that others made good arguments.

You say



I don't see the sectarianism which we are accused of. I also don't see the other negative effects which we are warned against. LH points out that he has studied Nyigma texts and he hasn't been struck down by lightning. Etc...

Sectarianism is such a slippery term, you'd have to specify what you mean. Dorje holds that Pabongka was sectarian in view because he held that the practices of non-Gelug school led to rebirth in Avichi Hell. And given that Pabongka is a lineage guru one might argue that this view permeates the entire lineage.

Nobody claims that DS strikes down *every single person* who mixes teachings or studies a non-Gelug text. But LH holds that Trijang's account in MDOP is true and thus even he holds that DS has killed *some* (though perhaps only relatively few) people who mixed teachings.

Trijang says in MDOP (pp121-2)



any who hypocritically claimed to be followers of Protector Manjusri Tsongkhapa's Teachings while remaining unsatisfied with Je Lama's precious Teachings of Sutra and Tantra which, in terms of view, meditation, and action, need not crave more from any other tradition, and, instead, mixed, polluted, or confused them with other modes of view and practice, whether lay or ordained, regardless of status, there have been many who have met with unpleasant wrathful punishments, such as being punished by authorities, litigation and legal disputes, untimely death, and so forth.

Thus we can see that Trijang's specific claim is that out of ALL who have mixed teachings, MANY have met some sort of unpleasant wrathful punishment and of the many that have been punished some have been punished by suffering untimely death.

955. SeekingClarity – December 30, 2008

CORRECTION

#950 should, of course, read



For example, one could imagine a situation where one held that the DL made bad arguments as to why DS is a **spirit** but that others made good arguments.

956. Lineageholder – December 30, 2008

Dear harry,



Since i don't yet feel the urge to become versed in this issue from a historical point of view, is there any practice i can engage in, so as to understand the nature of DS, without leaving NKT?

From a purely historical perspective, it's a question of who you believe and how valid you believe the Gelugpa lineage was before the DL tried to destroy it.

The unmistakable way to know who Dorje Shugden is is simply to do the practice and to observe the effects for yourself. Despite what people say here about discounting experience, there are valid and non-valid cognizers. If you believe TP, experience is deceptive but both Geshe Chekhawa and Dharmakirti prove him wrong. Experience *can* be deceptive but *Understanding the Mind* and *Universal Compassion* clearly explain what is valid and what is non-valid experience and how to tell the difference between them. For me, the ultimate test of whether something works is whether your virtuous minds and inner peace are becoming stronger and whether your delusions are becoming weaker. Relying on Dorje Shugden has definitely done this for me, even though I have only a slight experience.

Most of the stuff on here is intellectualizing. Do the practice and see for yourself.

957. Dorje – December 30, 2008

"To say that the DL knows the nature of Dorje Shugden is to say he is realized when his teachers are not, another strange consequence."

This is not a strange consequence. The Dalai Lama had a number of other teachers.

"The consequences of the opposite view are very unfortunate in that if they are true, the Gelugpa tradition is finished."

Nonsense. There are a number of Gelug lamas that never touched this practice. The lineage coming through the 13th Dalai Lama, for example.

Wasn't Phabongkhapa and Trijang Rinpoche's biggest fault that they thought an enlightened emanation would support their own

sectarianism? They held that other traditions lead to hell and enrolled their 'enlightened' protector to support this attack on other Mahayana traditions. Enlightened protectors would NEVER act in this way.

958. SeekingClarity – December 30, 2008

Hi LH

A short (and incomplete) response to #949.

One again, you explain that you hold Pabongka to be realized and **unmistaken** master. Thus, I'd be grateful if you would give your views on the validity of the arguments I set out in #935.

959. Lineageholder – December 30, 2008

Dear Dorje,

The Gelugpa tradition is finished if the DL is right because the lineage of all Gelugpa teachings came from Pabongkhapa or Trijang directly or indirectly. I think you underestimate (or maybe don't understand) how powerful and influential these two Teachers were.

You say:



Wasn't Phabongkhapa and Trijang Rinpoche's biggest fault that they thought an enlightened emanation would support their own sectarianism? They held that other traditions lead to hell and enrolled their 'enlightened' protector to support this attack on other Mahayana traditions. Enlightened protectors would NEVER act in this way.

You're wrong. The function of Dorje Shugden is to protect the Ganden tradition not to attack other traditions. This sectarianism is a figment of your own imagination.

960. Lineageholder – December 30, 2008

Dear SC,

Your logic is correct in that if Pabongkhapa is realized then he's unmistaken but that doesn't necessarily mean that the practices of other traditions lead to Avichi Hell. Enlightened beings possess skilful means and so they may give one piece of advice to one person and they may give a completely different piece of advice to another person because they understand what is karmically needed for each individual.

The letters that Je Pabongkhapa wrote to the Chinese General were personal advice for him. Perhaps he needed to hear these things to increase his faith in the Gelugpa tradition and in Je Tsongkhapa but now this private correspondence is being used by Dharmasala to destroy the reputation of a great Master, a very sad state of affairs indeed.

961. Dorje – December 30, 2008

"I think you underestimate (or maybe don't understand) how powerful and influential these two Teachers were."

I think you underestimate (or maybe don't understand) how large Tibet is. The idea that all Gelugpas took their teachings from these two lamas is a practical impossibility. There were many lamas that passed on Je Tsongkhapa's tradition.

"The function of Dorje Shugden is to protect the Ganden tradition not to attack other traditions. This sectarianism is a figment of your own imagination."

Phabongkhapa made it clear that the function of this protector was to kill and punish Gelugpas that develop faith in other traditions. It does this because other traditions are viewed as dangerous and misleading, sending those that practice them to hell. These views are not my imagination. They are found in Phabongkhapa's own words in his written teachings, not just the 'private' letters that Trijang Rinpoche published.

962. Dorje – December 30, 2008

Just to add, accounts of the sectarian excesses of Phabongkhapa and his followers were circulating well before the Dalai Lama spoke against this protector worship. A number of scholars and lamas (Stephan Beyer, Geoffrey Samuel, David Jackson, T.G Dongthog Rinpoche, Jamyang Khyentse Chokyi Lodron etc.) have been quoted already mentioning Phabongkhapa's sectarian actions. This cannot possibly be dismissed as simply my own imagination. To do so would be dishonest and misleading.

963. harry is a gandul – December 30, 2008

Hi SC,

When i say history is relative i mean that our understanding of it often depends more on who wrote it than on what actually happened.

"To me what's important is the strength of the arguments that DS is a spirit/Buddha, not who makes them."

Thanks, i agree. This seems elemental, yet unfortunately it would seem most of us are too attached to our respective traditions/masters to follow this approach. Because of attachment, people naturally hold their preferred party to be completely right, and the other one to be wrong.

"Sectarianism is such a slippery term, you'd have to specify what you mean. Dorje holds that Pabongka was sectarian in view because he held that the practices of non-Gelug school led to rebirth in Avichi Hell. And given that Pabongka is a lineage guru one might argue that this view permeates the entire lineage."

I don't think GKG holds these sectarian extremes that Pabongkhapa did. It's a sad assumption that nothing within a lineage can be bettered or corrected. I think there is a lot of confusion on this forum about lineage because people are grasping very strongly at what it is or what it isn't. Personally i find the view that a realized lineage guru cannot make mistakes completely ridiculous. We live in a messy world and the day that you start seeing completely pure teachers shining with light, ya won't be in samsara anymore. Faults appear in everything, so i don't see how even high meditation masters aren't going to appear to make mistakes.

When i say NKT doesn't seem sectarian i mean that we don't diss other lineages and traditions as being incorrect. For example with regards to the reincarnation lineage of DS, you won't hear anyone saying that Sakyas are incorrect about their version of the story. Also although NKT have recently criticized FPMT, you won't hear us criticizing the actual lineage and teachings of FPMT as being incorrect. What has been criticized has been the behavior of several members. I think there is an important distinction here. Personally i have always been encouraged to respect other traditions, and i have always been discouraged from criticizing them.

"Thus we can see that Trijang's specific claim is that out of ALL who have mixed teachings, MANY have met some sort of unpleasant wrathful punishment and of the many that have been punished some have been punished by suffering untimely death."

And my point is that i don't see ANY people in NKT suffering such consequences. You don't hear any such occurrences from elsewhere either. If DS did engage in these actions once, it would seem like he has changed his modus operandi.

964. harry is a gandul – December 30, 2008

Hi LH,

Thanks for your comments, on the whole i agree with you. I have also found my spiritual inclinations improved after practicing DS for 6 years. And i have not become more wealthy or anything either. Samsara is a bit better than 6 years ago, but i believe this is because i have a bit less attachment and aversion in my mind, so i am able to enjoy the good and endure the bad with less ups and downs in my mind.

I agree that personal experience of a practice has a degree of validity. However i sometimes wonder if this is enough. I think SC has a correct attitude in listening to the points of view that seem sensible and logical without too much emphasis about who says them.

People condemn each other for holding blind faith. But actually i think this mind is extremely easy to fall into. Especially if like me your ignorance is quite strong, because rational constructive thought is a skill that takes many years to master. Therefore for someone like me, it's is often easier to simply trust and forget about thinking. Don't get me wrong, i do trust GKG. He is my root Guru. But i think it is important to look out of the box too.

965. SeekingClarity – December 30, 2008

Hi Dorje

In #961 you write



Phabongkhapa made it clear that the function of this protector was to kill and punish Gelugpas that develop faith in other traditions. It does this because other traditions are viewed as dangerous and misleading, sending those that practice them to hell. These views are not my imagination. They are found in Phabongkhapa's own words in his written teachings, not just the 'private' letters that

Trijang Rinpoche published.

I'd be very interested to know where in his written teachings Pabongka sets out his view that the practices of other traditions lead to hell. And does he do so in teachings which have been translated into English.

Thanx.

966. Dorje – December 30, 2008

He refers to other traditions as “mistakes among mistakes, faulty, dangerous and misleading paths” in his teachings on the life entrustment. The reference to avichi hell comes from the letter you quoted above.

967. Tenzin Peljor – December 30, 2008

Fine discussion here.

One point in #956 by LH

you say:

“The unmistakable way to know who Dorje Shugden is is simply to do the practice and to observe the effects for yourself. Despite what people say here about discounting experience, there are valid and non-valid cognizers.”

What is this for an argument?

Suppose the practice is harmful and makes you a bit dull or even mad (that it makes people mad is e.g. a position by a well known Dzogchen master), then by practising it without having it checked beforehand it is like drinking poison “to observe the effects for yourself”. And if you became dull or mad due to the side-effects of the practice, you may not be able to judge the validity of the practice any more. Then there is also no valid cognizer.

Said this, my point is, that I see your argument as invalid. Another example, unrelated to DS: If it is disputed if mercury fillings for damaged teeth affect the health in a bad way or not, to advise “The unmistakable way to know the effects of mercury fillings is simply to use them and to observe the effects for yourself.”

Very funny.

you say:

“If you believe TP, experience is deceptive but both Geshe Chekhawa and Dharmakirti prove him wrong. Experience can be deceptive but Understanding the Mind and Universal Compassion clearly explain what is valid and what is non-valid experience and how to tell the difference between them. For me, the ultimate test of whether something works is whether your virtuous minds and inner peace are becoming stronger and whether your delusions are becoming weaker. Relying on Dorje Shugden has definitely done this for me, even though I have only a slight experience.”

I said, experience can be deceptive, and that there is a danger to cling to experience. There is nothing wrong in this and this isn't disapproved by Geshe Chekhawa and Dharmakirti as you wrongly claim. Stating this in post # 923, I made clear, that mere experience is not sufficient for a check of a certain phenomenon's validity. You can also perceive two

moons or certain lights if you press on your eyes, but does this prove that there are two moons or the lights because you experience them?

However, experience can be an indicator or valid, but it mustn't be. That's why to analyse them and to put them into context is advised – or just to let them go, without any clinging.

I agree with you here:

“For me, the ultimate test of whether something works is whether your virtuous minds and inner peace are becoming stronger and whether your delusions are becoming weaker.”

But is this the result of applying Dharma or antidotes to delusions or of your prayers to DS? What is cause and what is effect?

The Dharma is very powerful so it will help in any way for those who apply it. That the dharma works has nothing to do (or mustn't have anything to do) with DS, but with the Buddha and the power of his teachings. There are many Buddhists who experience that their “virtuous minds and inner peace are becoming stronger and” their “delusions are becoming weaker.” without “relying on Dorje Shugden”. So this is no proof for the efficiency of DS but the teachings of the Buddha, the Dharma.

In that context I wish to add, that I also experienced a great deal of improvement of mind states initially within NKT, however, later when I analysed this process I understood that the improvements were mainly, that my horizon from being very selfish broadened to the horizon of the organisation's welfare. By this extension of perspective and care, I had improvement. However, my perspective was still very limited because it was a prisoner of the small horizon of the NKT world, where nothing else has space than NKT, GKG and his books and views, and to spread this NKT world “to help all sentient beings”. It is similar to the process of an unmarried man who has no child, when he marries and has a child, in most cases he has a broader perspective, and more care, joy and compassion, and thereby a certain improvement, however his mind is still limited to the horizon of the welfare of his family and usually not able to go beyond this limitations. That's one of the reasons why I said that experiences have to be put into context / perspective (or should be analysed), otherwise there is a risk that they deceive one about the facts.

you say:

“Most of the stuff on here is intellectualizing.”

It was the Buddha and it was also Je Tsongkhapa and all the other holy masters who put strong emphasize on investigation and analysis. Also GKG's Universal Compassion, quoting Geshe Chekhawa's root text, says “be released by two: investigation and analysis”. There is a reason for this: Wisdoms means to develop discriminating intelligence. The whole lamrim meditations are based on this process. If one lacks discriminating intelligence, one is not able to follow ethic, to judge what is right and what is wrong, to overcome doubt and to develop special insight etc. A lack of discriminating intelligence, or a lack of investigation and analysis, supports dullness, naivity and foolishness. The funny thing is that foolishness can even provide a deeper feeling of peace or easiness (remind what I said about the deceptiveness of experiences), because one has fewer worries, just lives in the presence (like a dog), does not care for the food of tomorrow, however, with a lack of discriminating intelligence one will be easily the victim of others

who are interested to use or abuse oneself for selfish purposes.

My example is a dumb fish in the deep ocean swimming here and there without ability to discriminate what is going on: oil in the water, his colleagues are caught and eaten by others – but he does not care and is unable to look beyond his small horizon of life, too lazy or unable to think and understand the whole situation, and to put his own situation into perspective.

968. Lineageholder – December 30, 2008

Dear TP,

You say



Suppose the practice is harmful and makes you a bit dull or even mad (that it makes people mad is e.g. a position by a well known Dzogchen master), then by practising it without having it checked beforehand it is like drinking poison

Oh, right, I must be barking mad by now, eh, if this Protector makes you mad?! No...sorry to disappoint you.); I've got no interest in what a well known Dzogchen master who has no experience of this practice has to say about something I understand very well. I might as well ramble on about Dzogchen which I've got no experience of either, but that would be pointless...what this Master says is simply more superstition, bogey man stuff. I mean – 'he who should not be named'...it's laughable!

I would never suggest that anyone do something if I thought it was going to cause them suffering. Dorje Shugden is a Buddha, no doubt, so my suggestion to Harry was to experience that for himself through the practice.

You said,



I made clear, that mere experience is not sufficient for a check of a certain phenomenon's validity. You can also perceive two moons or certain lights if you press on your eyes, but does this prove that there are two moons or the lights because you experience them?

We're talking about two completely different things here. You're giving examples of wrong awarenesses whereas I'm talking about experiences through valid cognition, or what Tsongkhapa called 'authoritative cognition', something that is known non-deceptively. The Lorig teachings explain what such cognition is. It arises from faith, concentration and wisdom, not ignorance, so it's non-deceptive. Later on you talk about investigation and analysis – valid cognition is the result of this process, where you know something without error.



The Dharma is very powerful so it will help in any way for those who apply it. That the dharma works

has nothing to do (or mustn't have anything to do) with DS, but with the Buddha and the power of his teachings.

I think you're showing a fundamental lack of understanding of the nature and function of a Dharma Protector here. A Dharma Protector *is* an emanation of a Buddha or Bodhisattva whose function is to protect the Dharma both externally and internally and to cause it to flourish in both cases. The blessings of the Dharma Protector cause Dharma to grow and flourish externally (witness the phenomenal growth of the NKT), those blessings also protect the Dharma and prevent its degeneration, and they also function to protect Dharma experience in the minds of practitioners who rely on that Protector and causes that experience to flourish too. It is because the Dharma Protector averts obstacles and creates good conditions eternally and, more importantly, internally that the Protector has to be an emanation of a Buddha or Bodhisattva – mundane worldly protectors cannot perform such a function.

Therefore, that you say that the power of Dharma has nothing to do with the Dharma Protector reveals a fundamental underestimation of the importance of relying upon a such a Protector and a lack of understanding of the relationship between Dharma experience and the Dharma Protector.

It's because of the fundamental importance of reliance on a Dharma protector such as Dorje Shugden that giving up this practice is complete anathema. By giving up reliance on a being who is the source of the Dharma, how can Dharma flourish? How can one's practice be successful? It's like taking Buddha out of the Buddhadharm and expecting it to still perform the same function! Dharma doesn't exist from its own side – it depends upon conditions to be powerful. It's the nature of wisdom, but powerful blessings are needed by a practitioner in order for it to take root and grow within the mind. Those blessings come from Buddha generally, but from a Dharma Protector in particular (who is a Buddha)

Why did great Masters say “now is the time to rely on Dorje Shugden”? Dorje Shugden has great power right now, in this degenerate age, to cause the Dharma to remain and flourish. Relying on Dorje Shugden creates the best karmic conditions to realize the Dharma as taught by Je Tsongkhapa. Sincerely relying on this Protector creates the cause to gain powerful wisdom and compassion quickly. This is why the great Masters have promoted the practice. NOW is the time to rely on Dorje Shugden and they know this.

You say:



It was the Buddha and it was also Je Tsongkhapa and all the other holy masters who put strong emphasize on investigation and analysis. Also GKG's Universal Compassion, quoting Geshe Chekhawa's root text, says “be released by two: investigation and analysis”. There is a reason for this: Wisdoms means to develop discriminating intelligence.

I wasn't being anti-intellectual and I'm not decrying investigation and analysis, but we Westerners have a particular talent for 'paralysis by analysis'. It's very easy for us to learn things and not put them into practice and to investigate merely out of intellectual curiosity. Dharma teachings are not just information but a method to attain permanent freedom from all suffering. If learning is not combined with meditation, learning itself becomes an obstacle because the 'learned one' can develop pride and become attached to being regarded as learned. This is, as Geshe Chekhawa says, turning a god into a demon. In such circumstances, Holy Dharma is used for improving worldly life and may even become mixed with politics which has happened in Tibetan Buddhism. This is the result of not putting the Dharma into practice and leaving it on the level of mere intellectual knowledge.

It's possible for someone to spend 20 years studying to be a Geshe, for example, but it's possible that all they're doing is learning and passing exams, hoping for a higher title and higher position. Because there is no program of meditation it all becomes very ordinary, just like being at a Western university. This is what I meant about the dangers of intellectualizing. Dharma is about the heart, not the head.

969. Tenzin Peljor – December 31, 2008

Dear LH,
the point I was making is that your argument

"The unmistakable way to know who Dorje Shugden is is simply to do the practice and to observe the effects for yourself. Despite what people say here about discounting experience, there are valid and non-valid cognizers."

is deceptive and not valid.

Before you try something – maybe a surgery without anaesthesia or a specific drug or medicine – it is better to check beforehand if this is worth the try or if there is a risk. For worldly matters there are government institutions who rule this, and it is clear that a seller or the pharmacy will praise their product and its benefit and wishes to deny probably adverse effects, yet still they are forced to announce the adverse effects so that people are well-informed beforehand, and can make a free decision or know the risk, and are prepared when the adverse effects appear, and can apply counter measures. If there is a controversial medicine about which exist a lot of records that people were damaged, or when its healing potential is controversial among the doctors with the highest capacity, no compassionate and wise doctor would advise to his patient:

"The unmistakable way to know the effect of this medicine is simply to do use it and to observe the effects for yourself. Despite what people say here about discounting experience, there are valid and non-valid cognizers."

because there is too much risk for the patient.

–related to this is–

The problem with spiritual products is, that there is no government who rules that spiritual market, so it is up to the individual to check this out and those who have spiritual authority to announce their opinion. It is also clear that opponents and proponents have their arguments and announce either the advantages or the disadvantages of the

controversial spiritual medicine. So it is hard for a seeker to get clarity, if he is not well informed or has no reliable spiritual authority he can approach.

you say:

“I would never suggest that anyone do something if I thought it was going to be cause them suffering.”

Maybe this is true with respect to your intention, but there are people, like drug addicts, who are very skilled to fade out the adverse effects of their ‘medicine’, praise the wonders of experience the drugs give to them, and invite others also to take these drugs.

you say:

“Dorje Shugden is a Buddha, no doubt, so my suggestion to harry was to experience that for himself through the practice.”

for you. But maybe he is not, and maybe he is even harmful. Then your advice will damage harry.

Instead of “suggestion to harry was to experience that for himself through the practice.” or to take the controversial medicine or drug, rather I think it should be suggested to get well informed, to be unbiased, to listen to all sides, to check the information and the sources of information about its reliability, to look what the wise doctors say on this and then to judge for himself. If there is a risk, the practice can be also left aside until there is more clarity.

What I contend is your advice.

My contention with respect to experience is that I do not agree with your claim that experience is sufficient. It can be, but it mustn't be. I think this point is clear now. Another issue is what is a valid perception and what not.

Your points with the dharma protectors appear to be exaggerated. I do not deny their existence and functions, but the main point of progress is the application of the doctrine on the own mind and to follow the law of karma. so if you apply dharma then the peace of mind is due to this application, it can also be due to blessings, it can also be to your mere openness of mind but all this is no valid proof that DS is the cause of positive changes or experiences. You just claim without valid proof that he would be the source. This is a mere belief of you, or success of the propaganda within NKT about the wonders of DS, and probably such a propaganda make the followers completely dependent on shugden because they may think: without shugden I would not have this peace or virtuous mind, and so they start to cling on him and make themselves dependent on him. the point i was making all these experiences are mainly to the power of the Buddha, and his teachings, that's why also people who do not rely on DS or even reject DS have the same experience. It follows your conclusion, that your “virtuous minds and inner peace are becoming stronger and your delusions are becoming weaker” would be due to “relying on Dorje Shugden”, he “has definitely done this for me, even though I have only a slight experience.” is not tenable. Because there are other Buddhists or religious practitioners from allk faith who do not rely on DS and have the same development or experiences.

You say:

“By giving up reliance on a being [DS] who is the source of the Dharma, how can Dharma flourish? How can one's practice be successful?”

DS is not the source of the Dharma. Buddha is the source of Dharma. The Buddha stated you should take refuge in the buddha, dharma and sangha, and follow the law of karma: or "Abandon evil, do good, and tame your mind. This is the essence of my doctrine." There is no need to overemphasize a certain Dharma protector. A Dharma protector it is just one of the many tools of (Indian-Tibetan) Buddhist practice, it is not its main tool at all – and there are many dharma protectors. To read your pathetic statement brings the warnings of HHDL to my mind, that for most of the followers of Shugden, Shugden becomes so central that they even forget the Buddha as the main refuge.

You say:

"Why did great Masters say "now is the time to rely on Dorje Shugden"?"

You mean some masters said this, but we should not forget the majority of great masters of all Tibetan schools oppose them. I see you learnt how to praise his benefits, others learnt to announce its adverse effects. DS's nature is wisdom or is he 'very evil and cruel'? Or is HHDL's nature wisdom or is he 'very evil and cruel'? Who knows, maybe better to check thoroughly. Relying on Je Tsongkhapa's uncontroversial protectors Vaishravana, Kalarupa and Mahakala (without exaggerating such a practice) will probably be much more secure, than relying on something he and no indian master has ever taught and which is so much controversial.

you say:

"but we Westerners have a particular talent for 'paralysis by analysis'."

maybe this is true, and cults have a tendency to discourage people to use their common sense, to be open to their doubts, to discourage them to investigate things thoroughly and unbiased from all angles, they encourage them to repress or distrust their feelings and doubts, and they wish 'to protect' them from being well-informed by using information from all sides – because this would lead to a loss of faith (in the cult). By this they undermine the need of investigation and analysis or the use of common sense, and put emphasize to believe the group propaganda blindly. Maybe this is not true for NKT but I am well aware about tactics to make people devoted blind followers by undermining their intellectual capacity disguised in 'spiritual massages' like: "We practice from heart. You don't need to think so much. Don't be so intellectual." etc.

you say:

"Dharma teachings are not just information but a method to attain permanent freedom from all suffering. If learning is not combined with meditation, learning itself becomes an obstacle because the 'learned one' can develop pride and become attached to being regarded as learned. This is, as Geshe Chekhawa says, turning a god into a demon. In such circumstances, Holy Dharma is used for improving worldly life and may even become mixed with politics which has happened in Tibetan Buddhism. This is the result of not putting the Dharma into practice and leaving it on the level of mere intellectual knowledge."

Of course the Dharma has to be applied after one had understood it. Does anybody say something contrary to this? (It sounds a bit what you state is what you think others may do, but you may oversee that what you accuse others of doing is actual what you or NKT is doing...)

Doesn't even GKG say, if someone has a good motivation and helps sentient beings, this is a good action? If this is true, if someone has a

good motivation and helps other sentient beings by making good politics to improve their lives or the life of a people or by providing good conditions for an ethical life, is this against the Dharma? Why did the Buddha as a Bodhisattva also govern different times his people as a king and had a kingdom? Wasn't he also "mixing Dharma with politics"? Why did Buddha's former lives as a Bodhisattva king lead him finally to enlightenment too? Do not even the Bodhisattva vows clearly state, that a Bodhisattva action is even to give perfume to one who smells bad or to show a way so that a traveller may find his home? How is it for that Bodhisattva who follows compassion and the Bodhisattva rules, is the "Holy Dharma used for improving worldly life"? Is he wrong, a bad example?

The problem I see, is not only a lack of Dharma knowledge within NKT, and a black-and-white pattern, but also that the NKT's conception of "mixing Dharma with politics" is a politic itself, it aims to denounce the Dalai Lama and Tibetan Buddhism as being improper or impure Buddhists, it aims to establish oneself as more pure and higher, and this politic is so ignorant that it does not even see that the Buddha also helped in his former lives as a Bodhisattva his people by govern his people as a king, as HHDL does it, and that all this can be found in the texts the old Kadampa's studied – the Jatakamala – which are not present in NKT who claim to be their 'pure' upholders....

for more on this issue of mixing dharma with politics see:

<http://westernshugdensociety.wordpress.com/2008/08/13/mixing-dharma-with-politics/>

you say:

"It's possible for someone to spend 20 years studying to be a Geshe, for example, but it's possible that all they're doing is learning and passing exams, hoping for a higher title and higher position. Because there is no program of meditation it all becomes very ordinary, just like being at a Western university. This is what I meant about the dangers of intellectualizing. Dharma is about the heart, not the head."

I hope you and NKT follow your own honourable principles and do it not like the Americans who have many ethical ideals but seldom follow them while they are keen to see the faults always outside the own country 😊

970. Sangha Friend – December 31, 2008

Harry,

Thanks for your posts about the beer, wine and Fred! I think you made your points quite eloquently, and for me they get to the heart of the matter. I've now read this entire thread (ok, not all of it ... it's just too long!!), and my head is spinning 😊 It seems there is this great big debate going on about who is the real Dorje Shugden. (Will the real Dorje Shugden please stand up, please stand up!) Is he a spirit or is he a Buddha? And how can we know the real Dorje Shugden ... by studying the history, or listening to certain teachers, or through our experience, etc. However, all of this seems to imply there is a "real" Dorje Shugden behind the name Dorje Shugden. Someone who is really good, or really bad. Since as Buddhists we all believe things are empty of inherent existence, then this would include Dorje Shugden as well. Because all things are merely imputed, then Dorje Shugden is necessarily no more than imputation. And so of course, the imputation we make is

necessarily important. If for example, someone is praying to Buddha, and using the name Dorje Shugden, how can the object of that prayer be a spirit? And how can it function as a spirit? Because “spirit” or “Buddha” is just name, just appearance. If someone prays to a Buddha and calls it Dorje Shugden (believing that this being has a pure mind, body, etc. ... essentially a valid basis of imputation for a Buddha), I don't see how anyone can correctly say that that person is praying to a spirit. If Dorje Shugden is imputed upon the parts of an enlightened being, he will perform the function of an enlightened being.

I think the best way to know Dorje Shugden is through our wisdom.

971. Dorje – December 31, 2008

You've fallen very badly into the extreme of nihilism, Sangha Friend. This is a rejection of interdependent origination and a perversion of the Buddhadharma. I'm not sure what you have been studying, but it has nothing to do with Madhayamaka.

If this is how the NKT teach 'wisdom', it is clear their 'wisdom Buddha' is just not up to the job.

972. harry is a gandul – December 31, 2008

Hi Sangha Friend,

Thanks, I guess the crux of the question becomes: is the deity Dorje Shugden a valid basis upon which we may impute “enlightened protector”?

The parts we are naming DS are what we need to clarify. If it is true that the original Shugden was a spirit, then we need to work out if it is ok for Pabongkha to use this name and fabricate a new deity. Personally i am open to this idea. If this fabricated deity has the imagined appearance, mandala, function, etc, of an enlightened being, i don't see why Manjushri would not want to enter this “commitment being” and fulfill the role of protector of JT's teachings. I honestly doubt that Buddhas are complicated about this sort of thing. I would imagine they follow a “if it suits you it suits me” approach. Buddha's will do anything in their capability to help sentient beings escape samsara. For this reason i'd like to think Manjushri protects our lineage, even if it is through a deity invented by Pabongkhapa.

But first things first, i suppose, is to work out if DS was originally an enlightened being or a spirit.

973. harry is a gandul – December 31, 2008

Dorje,

'If this is how the NKT teach 'wisdom', it is clear their 'wisdom Buddha' is just not up to the job.'

It's a bit much to make such a sweeping statement about the NKT in relation to finding SF's wisdom to be lacking, don't you think? I mean who said SF is a teacher anyways?

I'm not here to judge SF's wisdom myself as, i must confess, i am not very adept in the wisdom department. But your own rapid judgement is not a great display of soundness itself.

As far as you know, SF may be a complete novice to Buddhism and heard not more than 1 teaching on emptiness. If this were the case (you just never know) it would actually say a lot more about NKT than you are trying to imply.

I know this is probably not the case, i'm just saying keep an eye out for those hard and fast judgements 😊

974. SeekingClarity – December 31, 2008

LH

I think you're playing a little fast and loose when in #968 you say



Why did great Masters say "now is the time to rely on Dorje Shugden"?

See #229.

975. Lineageholder – December 31, 2008

Dear harry,

You said



The parts we are naming DS are what we need to clarify. If it is true that the original Shugden was a spirit, then we need to work out if it is ok for Pabongkha to use this name and fabricate a new deity. Personally i am open to this idea.

Dorje Shugden is not fabricated by Pabongkha because, it's clear from the incarnation lineage of Tulku Dragpa Gyaltsen that he was an enlightened being and he became Dorje Shugden 300 years before Pabongkha promoted the practice. Ironically, it could be argued that the 5th Dalai Lama was the first to worship Dorje Shugden by writing his praise, dedicating a temple to him and making a statue of him with his own hands, therefore reliance on Dorje Shugden has been happening for over 300 years.

It's true that there is a mere appearance of Dorje Shugden, and if you impute Buddha on that mere appearance, it exists and functions as Buddha. Of course it's possible to incorrectly impute 'belt' on 'snake' because there is no valid basis for imputing belt because a snake cannot perform the functions of a belt, but the mere appearance of Dorje Shugden is not like that because almost anything can be a valid basis for imputing Buddha. Buddhas can manifest in any form to benefit living beings. The highest teachings encourage us to see all phenomena as manifestations of Buddha but I'm not going to say any more about that here!

If others disagree with the primacy of imputation, they need to go back to the scriptures. For example, Geshe Potowa said that if you view your Spiritual Guide as a Buddha you will receive the blessings of a Buddha, if you view your Spiritual Guide as a bodhisattva, you will receive the blessings of a bodhisattva and if you view your Spiritual Guide as an

ordinary being you receive no blessings. This is the case even if your Spiritual Guide is a living Buddha. There are other examples of where someone imputed a Foe Destroyer's tooth on a dog's tooth and through showing devotion to this relic, attained high realizations. While it would doubtlessly be argued by people on this forum that their imputation was wrong, their faith created a holy object that functioned.

There is nothing but mere imputation and ultimately, only emptiness is true. If anyone denies this, claiming that the characteristics of objects exist from their own side, they have fallen into the extreme of existence. It's clear from this that even if there is a valid basis for transmitting blessings, living Buddha, through lacking correct view and faith, blessings are not received. From their side Buddhas are able to offer perfect protection but if we do not have the necessary faith and reliance, they cannot help us much.

I don't feel comfortable talking about emptiness in this setting because there are many who could misunderstand, contravening the bodhisattva vows. I don't think I'm going to talk about it again.

976. Lineageholder – December 31, 2008

Dear SC,

With respect to #974, you think I'm playing fast and loose but I'm not. I think the Sakyas are very keen to distance themselves publicly from Dorje Shugden because the Dalai Lama has done so.

Why is it that when the DL speaks, everybody jumps? It's most odd!

Even if we discount the Sakyas, Trijang Rinpoche and other great Masters of the Gelugpa tradition have said that now is the time to rely on Dorje Shugden and they have actively promoted the practice through giving many empowerments and teachings.

977. SeekingClarity – December 31, 2008

LH

As you know – and as I stated in #229 – GKG claims Morchen Dorjechang Kunga Lhundrup said "Now is the time to rely on Dorje Shugden". However, no reference has ever been given to support this claim.

By using quotation marks it seemed to me that you were saying something more than that Trijang and Pabongka encouraged people to engage in the DS practice. You don't need to quote a particular utterance to make this blindingly obvious point.

978. SeekingClarity – December 31, 2008

LH

IN #976 you say



almost anything can be a valid basis for imputing Buddha. Buddhas can manifest in any form to benefit living beings.

Can you clarify what are those few things that are not.

Are you saying that if the incarnation of Tulku Dragpa Gyaltsen is a gylapo spirit, it would still be fine to impute "Buddha" and the propitiation of Shugden would be as valid as it would be if the incarnation of Tulku Dragpa Gylatsen was, in fact, an enlightened being?

979. Tenzin Peljor – December 31, 2008



"It's possible for someone to spend 20 years studying to be a Geshe, for example, but it's possible that all they're doing is learning and passing exams, hoping for a higher title and higher position. Because there is no program of meditation it all becomes very ordinary, just like being at a Western university. This is what I meant about the dangers of intellectualizing. Dharma is about the heart, not the head."

Putting this statement by LH into the context of NKT's website and its very heart, the manifest which was probably written by GKG himself:

<http://www.westernshugdensociety.org/en/reports/21st-century-buddhist-dictator-the-dalai-lama/>

I think it is appropriate to indicate a heart disease based on ignorance, hate and attachment. In such a case I think it is good to use the head to analyse how all this could happen, instead of relying on a sick heart, and switch off the head.

980. Tenzin Peljor – December 31, 2008

Hi Dorje and Sangha friend (#970/#971),

sadly, this is mainly what NKT is/was teaching, this type of Nihilism. We had this discussion also with respect to Gen Kelsang Pagpa's claims on Wikipedia, e.g.

http://en.wikipedia.org/wiki/Talk:New_Kadampa_Tradition/Archive_2#Does

According to someone from NKT they would have corrected this, but as this belief pops up so often I wonder if this is true.

The person who said NKT would have corrected this stated this at Rick Ross Forum. In the past he was one who propagated this view himself. Actual the forum is blocked you can find his statements (see dspak08's comments) on page 4,5, or 6 on this forum

<http://www.rickross.com/groups/nkt.html>

981. SeekingClarity – December 31, 2008

Hi Harry

Re #972

Both those who believe DS to be a gyalpo spirit and those who believe him to be enlightened agree on one thing – that the being in question is the incarnation of Tulku Dragpa Gyaltsen. So Pabongka was not

seeking to fabricate a deity. He simply believed that the being in question was an enlightened being.

Re #963

Your comments on lineage are very interesting. At one point you say you believe realized masters can make mistakes. Later you say that realized masters will *appear* to make mistakes. Not quite sure if you have in mind the same thing here. If realized masters do appear to make mistakes, how do we recognize them, I wonder?

982. Dorje – December 31, 2008

“Both those who believe DS to be a gyalpo spirit and those who believe him to be enlightened agree on one thing – that the being in question is the incarnation of Tulku Dragpa Gyaltsen. So Pabongka was not seeking to fabricate a deity. He simply believed that the being in question was an enlightened being.”

Actually, I think Phabongkhapa and his followers first taught that this protector is a gyalpo spirit who is an emanation of an enlightened being. It is not that uncommon in Tibetan religion to have worldly deities described as emanations of Buddhas; Pehar for example.

The problem arose when Phabongkhapa, etc. started treating this emanation as fully enlightened. Usually, worldly deities are treated as such even if there is the belief that they are emanations. The argument goes that if a Buddha emanated as a certain thing, it should be treated as that thing, or why else would the Buddha bother emanating as it?

The accounts of this protector, its name and its function in speaking through an oracle all point to its being a worldly deity. This is how Sakyapas always saw it, though some Gelugpas point out that this worldly appearance is just conventional appearance rather than ultimate.

The view that this protector is a Buddha without even the conventional appearance of a worldly deity seems to be something that the NKT have made up. It is certainly at variance with the Gelugpa lamas and followers of Phabongkhapa that informed Rene De Nebesky-Wojkowitz in his *Oracles and Demons of Tibet*.

983. Dorje – December 31, 2008

“I think the Sakyas are very keen to distance themselves publicly from Dorje Shugden because the Dalai Lama has done so.”

This is demonstrably untrue. Sakya lamas have opposed Phabongkhapa’s protector worship from the start. The account of Ngawang Yonten Gyatso’s actions against this have been given above. It says,

“Ngag-dbang-yon-tan-rgya-mtsho explained to the Khri-du monks and people, “Shugs-Idan is no good. He is evil. He’s not a protector, he’s a ghost! He has a long history of causing harm. There’s no use invoking a ghost.” In this way he convinced the monks to cease the practice, and removed all images and articles of worship from the monastery.”

“At Thar-lam monastery, he summoned the monks and told them of his campaign against Shugs-Idan. That deity, he said, was not a protector

of religion, but rather an evil spirit who destroyed the doctrine”

Other Sakya lamas opposed this practice before the Dalai Lama spoke out against it. Jamyang Khyentse Chokyi Lodro who criticised Phabongkhapa said,

“Some followers of Ven. Phabongkha Dechen Nyingpo Rinpoche engaged in heated argument on the philosophical tenets of the new and the ancient. They engaged in many wrong activities like destroying images of Padmasambhava and those of other peaceful and wrathful deities, saying that reciting the mantra of the Vajra Guru is of no value and fed the Padma Kathang to fire and water. Likewise, they stated that turning Mani prayer wheels, observing weekly prayers for the deceased etc. are of no purpose and thus placed many on the path of wrong view. They held Gyalpo Shugden as the supreme refuge and the embodiment of all the Three Jewels. Many monks from small monasteries in the Southern area claimed to be possessed by Shugden and ran amok in all directions destroying the three reliquaries (images of the Buddha, scriptures and stupas) etc. displaying many faults and greatly harming the teaching of Je Tsongkhapa, the second Conqueror. Therefore, if you could compose an instructive epistle benefitting all and could publish it and distribute it throughout the three (provinces) U, Tsang and Kham it would greatly contribute to counteracting the disturbance to the teaching.”

Modern Sakya lamas also oppose this practice. Quotations have been provided above of TG Dongthog Rinpoche’s criticism of Phabongkhapa and his protector. The Sakya educated lama Namkhai Norbu Rinpoche has also criticised this worship. He is even mentioned on the NKT website as a vocal opponent.

The quotations from Sakya lamas Morchen Kunga Lhundrup and TG Dhongthog Rinpoche that Kelsang Gyatso uses to defend this practice are dishonest and false.

Why would Sakyapas be so opposed to the worship of a protector they held to be a minor worldly spirit for a few hundred years? I think one of the reasons for this is Phabongkhapa’s fabricated incarnation lineage of this protector. Phabongkhapa and his followers claim that Virupa, Sapan and Buton were all reborn as this protector. For Sakyapas this is about as insulting as you can get. It is the same for them as someone claiming that Je Tsongkhapa took rebirth as a minor harmful spirit to protect an incorrect interpretation of Madhyamaka would be for a Gelugpa.

The Sakyapas feel they know a lot about this protector as it was a Sakya throne holder, Sonam Rinchen, that first bound this it under oath and had offerings made to it to keep it that way.

It has been said here that sectarianism only rears its head when people start to mix traditions. Phabongkhapa, for some reason, decided at the start of the last century to make a Sakya minor worldly protector and a Sakya yidam deity central to his new version of the Ganden tradition. This has created all sorts of problems. It would perhaps have been a better thing for Phabongkhapa to simply trust Je Tsongkhapa and practice the teachings that he made central to his tradition rather than adopt those from another tradition.

984. Lineageholder – December 31, 2008

Dear Dorje,

If an enlightened being emanates in the aspect of a worldly being, is that being a worldly being or an enlightened being? Of course, it's enlightened. That is its nature regardless of its aspect.

The Fifth Dalai Lama definitely viewed Dorje Shugden as an enlightened being. In his praise to Dorje Shugden he writes:



Moreover, swiftly accomplishing all wishes,
According to our prayers, bestow the supreme
effortlessly!
And like the jewel that bestows all wishes,
Always protect us with the Three Jewels!

Only a Buddha can bestow the supreme (enlightenment) effortlessly. Also, it's clear from the verse that he saw Dorje Shugden as the synthesis of the Three Jewels because, otherwise, why would he request him to protect him with the Three Jewels?

Trijang Rinpoche says in his text:



A protector who exhibits a worldly aspect yet is in fact indivisible from Manjusri Yamantaka is this very Dharma Protector, Mighty Gyalchen Dorje Shugden

In *Heart Jewel*, Geshe Kelsang says that it is incorrect to say that Dorje Shugden's form is that of a worldly being because his form teaches the whole path of Sutra and Tantra and then gives a very beautiful explanation of how this is so.

Forms and symbols are empty and can be interpreted in many different ways and can be seen in different ways according to one's Dharma understanding so I don't think all these arguments about whether Dorje Shugden displays the aspect of a worldly being or not are important. What is important is his nature. Those who rely on Dorje Shugden know that his nature is that of Manjushri and that the Deities of Dorje Shugden's mandala are the same as the body mandala of Lama Losang Tubwang Dorjechang, who is Je Tsongkhapa, Buddha Shakyamuni and Buddha Vajradhara, so end of argument.

985. Dorje – December 31, 2008

It was Phabongkhapa's view that this protector is an enlightened emanation. No other tradition accepts this. It has by no means been established. People have asked for a reference to the praises supposedly written by the Fifth Dalai Lama but these have not been provided. The first mention of these praises seem to be found in Trijang Rinpoche's text. This is just more apocryphal 'evidence' used by Phabongkhapa and followers to justify their changing Je Tsongkhapa's tradition, much like the dubious reincarnation lineage.

"A protector who exhibits a worldly aspect" – Trijang Rinpoche.

"Geshe Kelsang says that it is incorrect to say that Dorje Shugden's form is that of a worldly being"

Then Kelsang Gyatso is rejecting the teachings of his root lama and

modifying the teachings of his lineage. As I said, the view that this protector is a Buddha is something the NKT made up.

“I don’t think all these arguments about whether Dorje Shugden displays the aspect of a worldly being or not are important. What is important is his nature.”

What is important is the entity that is being worshipped and whether it progressed through the stages and paths to realisation or not. No amount of wishful thinking on your part will enlighten another being.

986. Lineageholder – December 31, 2008

Dear Dorje,



It has been said here that sectarianism only rears its head when people start to mix traditions. Phabongkhapa, for some reason, decided at the start of the last century to make a Sakya minor worldly protector and a Sakya yidam deity central to his new version of the Ganden tradition.

This is manifestly untrue. Tulku Dragpa Gyaltsen was a Gelugpa Lama, a follower of Je Tsongkhapa who became the supramundane Protector Dorje Shugden. Dorje Shugden is therefore a Gelugpa protector. He was worshipped by the Fifth Dalai Lama and enthroned as the protector of Tsongkhapa’s teachings by the eleventh Dalai Lama. Therefore, the opposite of what you said is true: The Sakyas adopted a Gelugpa protector.

Also, it’s clear from Trijang Rinpoche’s text that although the Sakyas regarded Dorje Shugden as having the aspect of a worldly Deity, because they understood his nature he was regarded as enlightened. Trijang Rinpoche says:



Furthermore, Morchen Dorje Chang had previously written a presentation of the Three-Activity King from Kunga Lhundrub and was widely spreading the activity of Gyalchen Shugden. At that time some condemned it. Even these days, some people suspect those who rely upon and propitiate Gyalchen of conjuring ghosts, but it is the babbling talk of someone who does not understand the definitive meaning.

I don’t believe what Jamyang Khyentse Chokyi Lodro said about Je Pabongkhapa – it’s mere propaganda by those who were jealous of his reputation as a great Teacher. Why would he and his followers destroy statues of Padmasambhava when it is said that both Padmasambhava and Je Tsongkhapa are the same nature? At the very least, Padmasambhava is the synthesis of the Three Jewels so it’s unthinkable that Pabongkhapa as a great Buddhist Master would perform these actions of disrespect towards the representations of the Three Jewels.

987. Lineageholder – December 31, 2008

Dear Dorje,

You say:



It was Phabongkhapa's view that this protector is an enlightened emanation. No other tradition accepts this. It has by no means been established.

Not so, as I have shown. Furthermore, what does it matter if any other tradition accepts that Dorje Shugden is a Buddha or not? I could say I don't accept that one of your Protectors is a Buddha, but who cares? It's really none of my business because I'm not practising your tradition. You're free to believe what you want, but under the Dalai Lama no one has any freedom. This is the main point. He talks about tolerance and acceptance but it's all mere words. At the end of the day, he tries to control (as you are doing) what people can and cannot practise and what they can and cannot believe.

I find such arrogance unbelievable!

988. Dorje – December 31, 2008

"This is manifestly untrue. Tulku Dragpa Gyaltsen was a Gelugpa Lama, a follower of Je Tsongkhapa who became the supramundane Protector Dorje Shugden."

Where is your proof to this claim? The first people to claim that Dragpa Gyaltsen was incarnated as this protector were Dragpa Gyaltsen's opponents, who claimed this to malign him. Where is your evidence for any of the reincarnation lineage that Phabongkhapa proposed?

"He was worshipped by the Fifth Dalai Lama"

And where did the fifth Dalai Lama say this? We know where he said

"To the deities, Legden, Chagdrug, Leshin and Magzor,
To the oath bound protectors Gongzhi, Gonpo, Chamsre and Begtse,
etc.

Who have been propitiated and whose practice (has been done)
I offer this sublime libation.

The so-called Dragpa Gyaltsen pretends to be a sublime being,
Even though he is not,

And since this interfering spirit and creature of distorted prayers

Is harming everything – both the dharma and sentient beings –

Do not support, protect or give him shelter, but grind him to dust."

(page 148 front and back of volume Da of the Collected Works of the Fifth Dalai Lama.)

this, because it can be found in his collected works, but where is the praise he wrote other than in Trijang Rinpoche's book?

"enthroned as the protector of Tsongkhapa's teachings by the eleventh Dalai Lama"

The 11th Dalai Lama died less than a year after he was enthroned himself. He is hardly a recognised authority on Gelug protectors.

"The Sakyas adopted a Gelugpa protector."

The first verses of offering to this protector were written by Sakya lamas. The worship of this minor worldly deity was confined to the Sakya tradition after Sakya Trizin Sonam Rinchen bound it under oath. If there are records of Gelug propitiation of this protector prior to that please provide references.

“Furthermore, Morchen Dorje Chang had previously written a presentation of the Three-Activity King from Kunga Lhundrub and was widely spreading the activity of Gyalchen Shugden.”

This is a lie.

989. Dorje – December 31, 2008

“I don’t believe what Jamyang Khyentse Chokyi Lodro said about Je Pabongkhapa – it’s mere propaganda by those who were jealous of his reputation as a great Teacher. Why would he and his followers destroy statues of Padmasambhava when it is said that both Padmasambhava and Je Tsongkhapa are the same nature? At the very least, Padmasambhava is the synthesis of the Three Jewels so it’s unthinkable that Pabongkhapa as a great Buddhist Master would perform these actions of disrespect towards the representations of the Three Jewels.”

Because Phabongkhapa thought that Dzogchen, the teaching Padmasambhava and his Nyingma tradition are most famous for was a faulty, dangerous and misleading path that isn’t even Buddhist and sends those that follow it to Avichi hell.

990. Seeking Clarity – December 31, 2008

In his reply to Palden Gyatso, Pabongka states



Though one should not go for refuge to these protectors that have taken mundane form, even though they are transcendent in essence; if one attains intense uncontrived conviction that, in terms of the definitive meaning, Yudronma is the mother of the Buddhas, Vajrayogini or is among the rank of the twenty four heroines and the twelve Vajrayoginis; Setrab is Amitabha, The Ku Nga are the five families, Shugden is Peaceful and Wrathful Manjushri, through focusing on this one and that one’s essentially transcendent aspect, it is suitable to go for refuge [to such protectors].

Thus if one accepts Pabongka’s authority on Shugden, “beginners” should not be going for refuge to him. Only those with “intense, uncontrived conviction” should.

This shall be my last post of 2008.

A HAPPY NEW YEAR to one and all!!!

SC

991. Lineageholder – December 31, 2008

Dear Dorje,

Where is your evidence that Buddhas exist?

992. Dorje – December 31, 2008

They don't.

993. Dorje – December 31, 2008

My point in asking you for a reference for Morchen's statement or the Fifth Dalai Lama's praise to this protector is that these have been asked for before, from Kelsang Gyatso even, and they were not provided. The claims made are contentious but nothing more than Trijang Rinpoche's texts are brought up in evidence. We already knew Trijang Rinpoche and Phabongkhapa thought this protector was valid. I have yet to see anyone outside of that very short lineage corroborate this view.

994. Lineageholder – December 31, 2008

Dear Dorje,

Ah well, if there are no Buddhas we can just get on with our boring little samsaric lives forever. Great! 😊

Why would Trijang Rinpoche lie about Morchen or the 5th Dalai Lama? What does he have to gain? If he did lie, he's not much of a Buddhist Master and we know that's not right so he didn't lie.

You know, you're never really going to get to the bottom of any of this without faith. That's what I realize – that all the arguments, all the counterarguments, all the quotations and so on are all a little bit pointless. You can use logic to a great extent but that's not going to get you there in the end. You pay your money and you take your choice, on the basis of some information or faith you decide to do the practice or you decide not to and experience the karmic results of whatever decision you've made.

On your point about corroborating the lineage, who cares? I think it's valid and I want to practice it because it's my tradition. Who are you to question it? I'm not asking you to justify your beliefs because I don't have that right. Why should I have to justify anything to you, and why should you have to justify anything to me?

My main objection is that someone like the Dalai Lama isn't giving people the freedom to practice – he wants to dictate. That's my whole bone of contention in all of this. It really doesn't matter if Dorje Shugden is a Buddha or not: I should have the freedom to practice if I believe he is and no one should be able to take away my freedom to practice. No one has that right. It's called 'democracy' and 'freedom' but unfortunately such concepts do not exist in the Tibetan Buddhist community who have to do what the Dalai Lama says or suffer terrible consequences. Who does he think he is to take away people's freedom? He'll allow people to practise Bon, which is not Buddhism, but he will not allow people to follow the Buddhist practices of his own root Guru.

995. Dorje – December 31, 2008

"Geshe Potowa said that if you view your Spiritual Guide as a Buddha you will receive the blessings of a Buddha, if you view your Spiritual

Guide as a bodhisattva, you will receive the blessings of a bodhisattva and if you view your Spiritual Guide as an ordinary being you receive no blessings. This is the case even if your Spiritual Guide is a living Buddha.”

You really have to understand what ‘blessings’ are. They do not come from the object of faith. There is no magic transmission going on here. Through having faith and devotion to an object that one sees as representing wisdom, compassion and other precious qualities, one accumulates merit. This merit accumulated leads to good results. It really doesn’t matter what is the object of faith. It can be anything, such as a dog’s tooth. The point is, the faith needs to be sincere and directed specifically at an object of virtue.

Protectors also serve another function, in that they are seen to act independently as other beings act. If you call them they come and act according to the causes and conditions that led them to being where they are. In this way you can get positive results from faith, but negative results through making a connection with a being that is possibly harmful and acting out of negative intentions.

This is much the same as taking a fraud as a teacher. You get the merit that comes from valuing good qualities (that you impute). You also get the harm through making a connection with a malignant being being, like mistaking a snake for a belt, etc.

“There is nothing but mere imputation and ultimately, only emptiness is true. If anyone denies this, claiming that the characteristics of objects exist from their own side, they have fallen into the extreme of existence.”

No form without emptiness. No emptiness without form. Emptiness doesn’t ‘exist’ separate of any object. To say there is only emptiness is to fall into nihilism.

996. Dorje – December 31, 2008

“well, if there are no Buddhas we can just get on with our boring little samsaric lives forever. Great!”

Buddhas do not exist. They do not not exist. They do not both exist and not exist and they do not neither exist nor not exist. Buddhas are quite beyond the extremes of existence and non-existence.

997. Dorje – December 31, 2008

“Why would Trijang Rinpoche lie about Morchen or the 5th Dalai Lama? What does he have to gain?”

Errr? Validating his protector worship, of course.

“I think it’s valid and I want to practice it because it’s my tradition”

At last, a bit of honesty.

The problem you have is that this protector is not part of Je Tsongkhapa’s tradition. It came from a sectarian politician who hated all other Mahayana traditions and forced them to follow his tradition where he could. The Dalai Lama is quite right in opposing this protector worship in his tradition and those monasteries that fall under the authority of the Ganden Phodrang, of which he is the head.

998. Lineageholder – December 31, 2008

Buddhas do exist, they just don't exist inherently. How can you say they don't exist? That's crazy! They exist as mere appearance to mind, just like everything else.

The Dalai Lama is not the head of any Tradition of Buddhism so he has no right to dictate the spiritual practices. He's a self-appointed head. He's certainly got no right to try and dictate my spiritual practices.

Regarding honesty, I've been honest all along.



The problem you have is that this protector is not part of Je Tsongkhapa's tradition.

He was until the Dalai Lama banned the practice. Dorje Shugden was the most widespread protector practice in the Gelugpa tradition. Again, the Dalai Lama has no right to dictate what is and what is not a valid Gelugpa practice – he's a politician.

999. Lineageholder – December 31, 2008



monasteries that fall under the authority of the Ganden Phodrang, of which he is the head

What crazy system is it for a monastery to be under the authority of a Government? There's no Western Government that has jurisdiction over any Religious institution. Politics and religion are, and should be, separate. They aren't in the Tibetan system which is why all these problems have arisen in the first place. The Dalai Lama is playing a power game.

1000. Lineageholder – December 31, 2008

Dear Dorje,

My point about asking you what evidence you have for the existence of Buddhas is because you're asking me what evidence there is for the incarnation lineage of Tulku Dragpa Gyaltzen. Evidence can be written or experiential but very often at the end of the day you have to accept someone's authority for those things that you don't know and don't experience. An example is Buddha's teaching on karma. We have to have faith in Buddha to accept that teaching. Sure, we can check to see if it's logically consistent and if there are things that it can't explain, but often we hold things on the basis of our faith in them. If you don't have any direct evidence for the existence of enlightened beings then you have to take someone's word for it, to some extent. Sure you can intellectually understand what Buddhahood is, how it is attained and it can all hang together and make sense, but ultimately you have to have faith in Buddha and his teachings to accept the existence of enlightenment.

I have no direct evidence for Tulku Dragpa Gyaltzen's incarnation lineage but, having ascertained that Trijang Rinpoche was a great Master and valid Teacher, I accept his teaching to be true. You don't for

reasons that you haven't really specified and that's the difference between us. You're even going as far as to say that Trijang was lying. That's a pretty serious charge without any evidence.

1001. Sangha Friend – January 1, 2009

Hi Harry and Dorje,

Thanks for your replies. Sorry if my last post sounded too extreme. Maybe I went too far 😊

Anyway, just want to clarify that I am in the NKT, but have no position and am of no importance, so if I say something silly or wrong, please don't think I'm speaking for the NKT. Just speaking for one person — me!

I like Harry's question about how do we know whether or not Dorje Shugden is a valid basis of imputation for an enlightened being. I was thinking about what makes something a valid basis. Maybe there are lots of ways to go about this, but the first thing that came to my mind is to think about whether or not the object performs the intended function. Like if we were all trying to figure out if a particular collection of objects was a valid basis of imputation for, say a table, and there was some disagreement amongst us, how would we go about resolving it? If we all agreed that the object functions as a table, then we'd probably all agree it is a table.

So if Dorje Shugden functions as an enlightened being, then he's a valid basis of imputation for an enlightened being. That of course leads to the question of how do we know if Dorje Shugden functions as an enlightened being or not? There are probably lots of ways to consider this as well, but it seems that part of the answer would probably include our individual experiences — something Lineageholder has been talking about. This makes sense to me. For example, if I impute enlightened being on Dorje Shugden, then rely upon him, and if he then performs the function of an enlightened being (i.e. makes my mind more peaceful, helps me to improve my renunciation, bodhichitta, etc), then I think it's correct for me to call Dorje Shugden an enlightened being.

If someone else is relying upon a spirit, and receiving the results of relying upon a spirit (whatever that might be!), then they can call this spirit what they want ... even Dorje Shugden. But the two examples are very different — they have different beginnings and different results.

I guess what I'm saying is that all the Dorje Shugden practitioners I know are relying upon an enlightened being and are receiving the results of relying upon an enlightened being. So for them, it works well! And it seems to work in accordance with Buddhist thought.

Anyway, I think Lineageholder is probably right in that talking about emptiness can easily lead to misunderstandings. So I think I'll stop. And I apologize for any incorrect things I've said! I'm just thinking out loud, and am not claiming to have the right answers.

Thanks, Harry for your original posts that got me thinking in this direction. I'll keep thinking about this.

1002. Dorje – January 1, 2009

“Dorje Shugden was the most widespread protector practice in the

Gelugpa tradition”

No it wasn't.

“There's no Western Government that has jurisdiction over any Religious institution.”

You obviously don't live in England. In any case, the Ganden tradition did very well because of its relationship with the Ganden Phodrang. Do you think the Gelug school was the most popular tradition because it had the best interpretation of emptiness or because it was supported by the men with the military power? It's not rocket science.

“Politics and religion are, and should be, separate. They aren't in the Tibetan system which is why all these problems have arisen in the first place.”

This problem arose because of Phabongkhapa's mixing of religion and politics. He used his protector for political ends, which is why all these problems have arisen in the first place.

1003. Dorje – January 1, 2009

“I have no direct evidence for Tulku Dragpa Gyaltsen's incarnation lineage but, having ascertained that Trijang Rinpoche was a great Master and valid Teacher, I accept his teaching to be true.”

The trouble is the first few of the lamas mentioned in this incarnation line wouldn't agree with you. Not one of them ever claimed or were thought of as an incarnation of the others.

The whole conflict between Drakpa Gyaltsen and the Fifth Dalai Lama started by people claiming that the Fifth wasn't really the Dalai Lama at all and in fact Dragpa Gyaltsen was. This is why his supporters were in opposition to the Fifth, an opposition that eventually led to his death.

“You're even going as far as to say that Trijang was lying. That's a pretty serious charge without any evidence.”

Trijang Rinpoche was loyal to Phabongkhapa and his protector. He did what he could to justify the worship of it. This included making claims about what Sakya lamas said and did that there is no evidence for.

1004. Lineageholder – January 1, 2009

Dear Dorje,

You said



You obviously don't live in England. In any case, the Ganden tradition did very well because of its relationship with the Ganden Phodrang. Do you think the Gelug school was the most popular tradition because it had the best interpretation of emptiness or because it was supported by the men with the military power? It's not rocket science.

Gordon Brown is not the Archbishop of Canterbury and he has no power or authority to tell the Church of England what to believe. If he was, and if he did, this would be analogous to the situation in Tibetan Buddhism.

I hope you can see how ludicrous that would be. Similarly, it's ludicrous now for the Dalai Lama, a politician, to determine what spiritual practices a Tibetan Buddhist can and cannot do.

Why should a spiritual tradition be supported by men with military power and why would it need to be? Buddhism doesn't need the support of any government. This is, again, indicative of the extent to which Buddhism has been mixed with politics in Tibet. This mixing began with the 5th Dalai Lama. Firstly he mixed traditions by taking Nyingma teachings because he wasn't satisfied with Je Tsongkhapa's tradition and then he made the role of the Dalai Lama a political one. Because of this, religion and politics are inseparable in Tibetan Buddhism, a very sad situation. I was in Nantes last year and was quite shocked to see the number of people going to a spiritual teaching draped in a Tibetan flag. What has the politics of Tibet got to do with Buddhism? Unfortunately, the Dalai Lama has made the two inseparable in the minds of his followers and has abused Buddhism by using it for political purposes.

Anyway, these issues are secondary. When the Dalai Lama gives spiritual practitioners the freedom to practise as they wish and stops trying to isolate those whose views he disagrees with by using government policies and propaganda we can all get on with something more meaningful than this debate.

1005. Dorje – January 1, 2009

“Gordon Brown is not the Archbishop of Canterbury and he has no power or authority to tell the Church of England what to believe”

The monarch is the head of the Church of England, not the Archbishop. The Canons of the Church of England state, “We acknowledge that the Queen's most excellent Majesty, acting according to the laws of the realm, is the highest power under God in this kingdom, and has supreme authority over all persons in all causes, as well ecclesiastical as civil.” but no matter.

“Why should a spiritual tradition be supported by men with military power and why would it need to be?”

You better ask your lineage lamas that. Phabongkhapa was a politician who used his political influence to further the interests of the Gelug hegemony and forcibly converted followers of other traditions. Before that, the Mongols supporting the Gelug administration destroyed a number of Nyingma gompas, such as Dorje Drak.

“Buddhism doesn't need the support of any government.”

Don't be silly. All monastic traditions need at least the understanding of the authorities so that they can have large numbers of people from a society opting out of families and work. The Buddha did a lot to get support from local rulers and wealthy patrons. The NKT do it by abusing the UK benefits system. How many NKT monks would there be if the government withdrew Housing Benefit, JSA and Income Support?

“This mixing began with the 5th Dalai Lama.”

You are joking, right?

In any case. I thought you really liked the 5th Dalai Lama as you (falsely) claim that he was the first lama to sing the praises of your protector.

The current Dalai Lama has been put in a difficult position by the more zealous members of his tradition praising this protector for killing and harming sentient beings and displaying a complete disdain for other traditions. He really has been forced to act by those that treat taking teachings from other traditions as if it was some sort of crime punishable by death. There is no way that this bigotry could have been allowed to continue in the Gelug tradition.

1006. Lineageholder – January 1, 2009

Dear TP

With reference to your post #969,

You said:



Before you try something – maybe a surgery without anaesthesia or a specific drug or medicine – it is better to check beforehand if this is worth the try or if there is a risk.

There is no risk in relying upon a Buddha like Dorje Shugden. Whereas ordinary, samsaric solutions always have unpleasant consequences, relying on the Three Jewels does not and is the only reliable method for putting an end to suffering permanently.

You say:



if you apply dharma then the peace of mind is due to this application, it can also be due to blessings, it can also be to your mere openness of mind but all this is no valid proof that DS is the cause of positive changes or experiences. You just claim without valid proof that he would be the source.

It can *also* be due to blessings? Buddha's blessings is the main cause of all Dharma experience and virtuous actions. As Shantideva says in *Guide to the Bodhisattva's Way of Life* :



Just as on a dark and cloudy night
A flash of lightning for a moment illuminates all,
So for the worldly, through the power of Buddha's
blessings,
A virtuous intention occasionally and briefly occurs

There's no valid proof apart from experience for the existence of Buddha's blessings but yet they exist and function. My valid proof for the beneficial results of Dorje Shugden's activity are my Teacher's instructions and my experience of them, but those cannot be known by you.



It follows your conclusion, that your "virtuous minds

and inner peace are becoming stronger and your delusions are becoming weaker” would be due to “relying on Dorje Shugden”, he “has definitely done this for me, even though I have only a slight experience.” is not tenable. Because there are other Buddhists or religious practitioners from all faiths who do not rely on DS and have the same development or experiences

It is tenable because it's my valid experience. How do you know that those who do not rely on DS have the same development? Where's your evidence? You can't know that directly. The Dalai Lama doesn't rely on Dorje Shugden and I see him apparently engaging in many non-virtuous actions, so if this is your proof it doesn't work for me.



A Dharma protector it is just one of the many tools of (Indian-Tibetan) Buddhist practice, it is not its main tool at all – and there are many dharma protectors. To read your pathetic statement brings the warnings of HHDL to my mind, that for most of the followers of Shugden, Shugden becomes so central that they even forget the Buddha as the main refuge.

Now you're simply repeating the DL's propaganda that's meant to control Western Shugden practitioners. Buddha Shakyamuni is the main refuge for Buddhists, so of course he's the main refuge for Kadampa Buddhists too. As you probably know, the Kadampas rely upon four main Deities: Buddha Shakyamuni, Avalokiteshvara, Tara and Achala. Achala is a wisdom protector and in NKT, Achala's function is performed by Dorje Shugden. We rely upon all these Deities.

I do think you underestimate and misunderstand the importance of the Dharma Protector. In the Gelugpa tradition, reliance on the Guru, Yidam and Protector is taught. They each perform vital functions that are necessary for realizations to be attained, so you cannot remove one and expect there to be no consequences.



Relying on Je Tsongkhapa's uncontroversial protectors Vaishravana, Kalarupa and Mahakala (without exaggerating such a practice) will probably be much more secure, than relying on something he and no Indian master has ever taught and which is so much controversial.

NKT rely on those protectors too. No Indian master ever taught the Guru Yoga of Je Tsongkhapa or the Ganden Oral Lineage – should we get rid of those too? Buddha never taught Dzogchen yet it is widely practised today in the Buddhist community – should we get rid of this as well? The same argument could be used for Termas. We have to be careful what we decided to let go of. My belief is if a practice can be shown to be valid, in that it contains practices that were taught by Buddha (in other words, we can refer back to the Sutras and Tantras) and if it has a valid lineage, then it's reliable. Such is the case for Dorje

Shugden practice. Those who rely on this Protector can show good results and they know from their own experience that it works. One of the benefits of going for refuge is “We fulfill all our temporary and ultimate wishes”. This is a benefit that cannot be known by someone who does not go for Refuge to the Three Jewels but is known through the experience of those who do. It’s the same with Dorje Shugden practice.

1007. Dorje – January 1, 2009

“Those who rely on this Protector can show good results and they know from their own experience that it works.”

It really helped the most senior NKT practitioners, like Gen-la Thubten Gyatso, Gen-la Samden Gyatso, Gen Kelsang Lodro, etc. They relied on Dorje Shugden and I see them apparently engaging in many non-virtuous actions, so if this is your proof it doesn’t work for me.

1008. Lineageholder – January 1, 2009

Dear Dorje,



The monarch is the head of the Church of England, not the Archbishop

The monarch is the Supreme Governor of the Church of England but the actual head is the Archbishop, so the analogy still applies. It’s not really important though – my main point is that you can’t have a politician dictating spiritual practice.



The NKT do it by abusing the UK benefits system. How many NKT monks would there be if the government withdrew Housing Benefit, JSA and Income Support?

Even though Madeline Bunting claimed there was benefit abuse by the NKT, there wasn’t. An investigation was carried out regarding housing benefit and the NKT was exonerated. Most ordained people in the NKT support themselves by working, something that wouldn’t be possible if they followed the traditional Vinaya. On the contrary, it is Tibetan monks and nuns who are dependent on others for their support because they couldn’t remain monks and nuns and support themselves by working. It would be against their vows.

Regarding the 5th Dalai Lama, I neither like nor dislike him. Yes, he was the first to praise Dorje Shugden but he’s also responsible for many of the corruptions and degenerations associated with the office of Dalai Lama.

1009. Dorje – January 1, 2009

“he was the first to praise Dorje Shugden but he’s also responsible for many of the corruptions and degenerations associated with the office of Dalai Lama”

So this protector you claim he praised didn’t actually help him protect

his practice from corruption and degeneration.

Regarding the NKT and benefits, I don't think you know who you are talking to. I know many NKT monks claim state benefits and wouldn't be able to live as they do, often working for 20–40 hours a week for their centres, without benefits. Remember, I have known these people personally.

Very few NKT monks and nuns are self sufficient. Those that work only do so part time so they can still get Housing Benefit and still have time to work for nothing at their centre. I can't think of a single NKT monk or nun that has a full time job (37+ hours a week) that is outside of the NKT. If there are many, name them.

1010. Lineageholder – January 1, 2009

Dear Dorje,

There are many high Tibetan Lamas I could name (but I won't because it's not nice) who have been accused of sexual impropriety. I'm sure you know some examples. Using your argument, Dharma isn't working for them.

My own take on this is that those NKT Teachers you named were excellent Teachers and they performed many virtuous actions and helped the development of Buddhadharma. People forget this because we're so used to grasping at extremes. We want to see someone as all good or all bad. Of course they had faults and what happened was inappropriate and unfortunate. Maybe their intentions changed over time, who knows. No one apart from Buddha is perfect – as practitioners on the path we all have delusions and those delusions cannot be removed instantly. Even Dorje Shugden or Buddha Shakyamuni cannot remove our delusions like removing a thorn from flesh. It's a gradual process.

It's not surprising that people engage in inappropriate actions. Even at the time of Buddha, which was held to be a golden age, ordained people engaged in many inappropriate actions which is why the Vinaya has so many rules. Some of Buddha's disciples such as Devadatta even perceived Buddha to be making mistakes. In contrast, this is a degenerate age, we're degenerate beings and Buddha is doing his best to help us, but things are not going to be rosy in the garden because delusions are so strong at this time. Mistakes are made, but hopefully lessons are learnt by us all.

I believe the Dalai Lama has made a big mistake in banning the practice of Dorje Shugden. It's been the intention of the WSS to point out that mistake and to try to get him to change his mind, which unfortunately hasn't happened yet. Only he has the power to correct this mistake which is causing suffering to many thousands of people.

1011. Dorje – January 1, 2009

"I believe the Dalai Lama has made a big mistake in banning the practice of Dorje Shugden. It's been the intention of the WSS to point out that mistake and to try to get him to change his mind, which unfortunately hasn't happened yet."

Don't hold your breath. How could a responsible person allow the worship of a being praised for killing and harming others flourish in

their tradition when they have the power to stop it? How could someone turn a blind eye to such unvirtuous activity taking place under their nose? Of course, this didn't stop Kelsang Gyatso letting Neil Elliot get away with abusing his power and exploiting his attendants for years, but not everyone has integrity.

1012. Dorje – January 1, 2009

I just thought I'd point out to any uninformed reader, Neil Elliot (formerly Gen-la Thubten Gyatso) despite being forced to resign his position as NKT deputy spiritual director when a former assistant he exploited threatened to go to the media if he didn't, is actually the main coordinator of the NKT protests against the Dalai Lama.

1013. Dorje – January 1, 2009

"My own take on this is that those NKT Teachers you named were excellent Teachers and they performed many virtuous actions and helped the development of Buddhadharma. People forget this because we're so used to grasping at extremes."

And Hitler got the trains running on time. You can't make an omelette without breaking a few eggs, right? So the sexual abuse of NKT members was acceptable? Kelsang Gyatso was right to put Thubten and Samden in such positions of power over others?

Kelsang Gyatso is ultimately responsible for what happened but what do we hear from him? His narcissistic whine, "I have done nothing wrong".

1014. Lineageholder – January 1, 2009

Dear Dorje,

Regarding the NKT and benefits, I don't know any monks and nuns who are working part time and working 20-40 hours for their centers. Resident Teachers, Admin Directors and so forth are sponsored so that they can devote their time to developing their centre. Apart from a very few, all the other monks and nuns I know work full time unless they are retired or they have savings.

1015. Lineageholder – January 1, 2009

Dear Dorje,

I think you're being unreasonable. No one is responsible for your conduct, you are. Many people blame their parents for their problems in life but it's your actions that created your body and mind, that's what we learn in Buddha's teachings on karma. Blaming others when things go wrong is not the Buddhist way, it's not wisdom. Whatever happens to us and whatever our experiences are is down to us.

Delusions and bad karma are ultimately responsible for everything that goes wrong and Buddha's blessings, instructions and the good karma that is created in dependence upon these is responsible for everything that goes right. That's how it is.

1016. Dorje – January 1, 2009

Appointing sexually abusive people to positions of power and authority is at best stupid. Not to suspend them as soon as their activities come

to light is criminal negligence.

1017. Dorje – January 1, 2009

“Apart from a very few, all the other monks and nuns I know work full time unless they are retired or they have savings.”

Then you obviously don’t know that many NKT monks and nuns. Unless you are being less than honest with us.

1018. Dorje – January 1, 2009

LH, I understand the main criticism the NKT has of the Tibetan traditions is that they mix religion and politics. In this way the NKT claim they are ‘pure’ and the others are corrupt. The problem with this is, the dharma has always been mixed with politics to some degree. It would be impossible for a religion like Buddhism, so dependent on donations and wealthy patrons, to survive without a bit of political schmoozing. The Buddha himself managed to attract the support of many powerful people by, for example, adding rules to the vinaya that addressed the concerns of these people.

Since the arrival of Buddhism in Tibet, at the invitation of Songtsen Gampo and the Dharma Kings, politics has always played its part.

The alternative would see monks and nuns forced to work to survive. This is totally against the ideals of monasticism, where a person should devote their time to practice. If people work full time jobs like this, there is no way they can claim to be members of the ordained sangha.

The NKT’s attack on those that mix Dharma and politics is more than a little ironic given that their lineage gurus, Phabongkhapa and Trijang Rinpoche, were both quite accomplished political movers and shakers in Tibetan society, certainly not above using religion to achieve their political aims. This protector worship is just one example of that. If we take the NKT criticism of politics seriously, they just serve to undermine their own lineage.

1019. Lineageholder – January 1, 2009

Dear Dorje,

So the only way to gain Dharma experience is to be cosseted away in a monastery with other ordained people and not having to take any responsibility for looking after yourself? I don’t think so. Hooray for lamrim. It’s what you do with your MIND that counts. It’s not your external situation that is primary responsible for you being able to devote yourself to practice but your own interest and determination to practice.

Geshe Kelsang teaches how everyone can gain Dharma experience, regardless of their external conditions by putting Dharma into practice in every day life. That’s how it’s possible to work full time and gain realizations. Milarepa said that everything he saw served to develop his mind. By using special methods to transform daily appearance into the path everything becomes a cause for realization.

I completely reject your assertion that Dharma and politics must mix, that Je Pabongkhapa and Trijang Rinpoche engaged in political activities and that Buddha compromised the Dharma just for the sake of getting support.

1020. Gyalpo – January 1, 2009

re:1010. Lineageholder: Celibacy is problematic in the Catholic church and other traditions, (some very new like NKT) leading to institutionalized child abuse and other dreadful activities—denial and coverup of wrongdoing is not an option that is morally acceptable. That Mr. Elliot is ringleader of WSS is frankly disgusting.

1021. Dorje – January 1, 2009

“So the only way to gain Dharma experience is to be cosseted away in a monastery with other ordained people and not having to take any responsibility for looking after yourself?”

If you’re a monk, yes. I’m not saying that lay people can’t practice and progress, but if people are going to claim to be monks and dress as monks, they should at least act as monks. To try to be a monk and hold down a full time job was never what was intended for the monastic sangha. That people spend all their time in practice and study is important for the Dharma in this world. The degeneration of the monastic sangha leads to a degeneration of the Buddhadharma.

“I completely reject your assertion that Dharma and politics must mix, that Je Pabongkhapa and Trijang Rinpoche engaged in political activities and that Buddha compromised the Dharma just for the sake of getting support.”

Phabongkhapa was a politician appointed by the Lhasa administration. Trijang Rinpoche was well known in Lhasa circles for his political activity. The Buddha was very pragmatic when it came to dealing with political leaders and powerful people. Because he impressed them, they supported his sangha. From the kings of Magadha, to Ashoka and the first Dharma kings of Tibet, the political elite have always been instrumental in the spread of the Dharma.

1022. Tenzin Peljor – January 1, 2009

reply to # 1014



Senior teaching monastics may therefore be maintained by other UK practitioners but many NKT monastics may work full- or part-time or, indeed, claim state benefits.



Waterhouse, Helen (2001).
Representing western
Buddhism: a United Kingdom
focus. In: From Sacred Text to
Internet. Religion today:
tradition, modernity and change
series . Ashgate Publishing
Company, pp. 117-160.

short reply to #1006:

to clarify and deepen
understanding of “blessings”,
those interested may read:

<http://www.berzinarchives.com/web/en/arch>

with respect to LH's claims in #1006 I take the short cut:



Those who rely on this Protector can show good results and they know from their own experience that it works.

To see the good results you may contemplate about this essential NKT teaching:

<http://www.westernshugdensociety.org/en/ro-century-buddhist-dictator-the-dalai-lama/>

What NKT does and claims to be is just a hodgepodge of contradictions. Some of the contradictions were already discussed, e.g. the difference between holding a certain view and a lie. For the New Year, maybe LH you can explain me how HHDL could have stolen the teachings of Trijang Rinpoche? Did Trijang Rinpoche not give the teachings or was he forced to do so? If he has given the teachings freely, how HHDL could have stolen it?

1023. Tenzin Peljor – January 1, 2009

reply to # 1014 (without formatting error)



Senior teaching monastics may therefore be maintained by other UK practitioners but many NKT monastics may work full- or part-time or, indeed, claim state benefits.

Waterhouse, Helen (2001). Representing western Buddhism: a United Kingdom focus. In: From Sacred Text to Internet. Religion today: tradition, modernity and change series . Ashgate Publishing Company,

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1024. Dorje – January 2, 2009

“So if Dorje Shugden functions as an enlightened being, then he’s a valid basis of imputation for an enlightened being. That of course leads to the question of how do we know if Dorje Shugden functions as an enlightened being or not? There are probably lots of ways to consider this as well, but it seems that part of the answer would probably include our individual experiences — something Lineageholder has been talking about. This makes sense to me. For example, if I impute enlightened being on Dorje Shugden, then rely upon him, and if he then performs the function of an enlightened being (i.e. makes my mind more peaceful, helps me to improve my renunciation, bodhichitta, etc), then I think it’s correct for me to call Dorje Shugden an enlightened being.”

Phabongkhapa and Trijang Rinpoche were perfectly clear in what function their protector served. Its role was to punish and kill Gelugpas that developed faith in other traditions of the Buddha’s teachings. The activity of protectors and yidams arise due to their past aspirations and the connection that a person makes to them.

Positive feelings you describe come from developing a connection with virtuous qualities you impute on to an object. The object itself really has no bearing on this. For example, if I think a dog’s tooth is actually a Buddha relic and make offerings to it because of the Buddha’s qualities of renunciation, wisdom and compassion, I will accumulate merit because the object of my faith is the Buddha qualities that I have imputed onto the dog’s tooth. The tooth itself has absolutely no bearing on this. However, whereas a dog’s tooth is a rather neutral object to develop a connection to, a sentient being like a spirit pledged to destroy its enemies and praised by your lineage lamas for doing so,

isn't. If you're going to make a connection with an object like that, you better be careful.

1025. SeekingClarity – January 2, 2009

Hi LH

If you have a moment, could you offer a reply to my #978 as I feel that it addresses a fairly fundamental issue.

Thanx.

SC

1026. Lineageholder – January 2, 2009

Dear SC,

I'm not prepared to discuss emptiness or tantric views on this forum any further. Sorry!

1027. SeekingClarity – January 2, 2009

LH

Technically, I was asking you to discuss conventional and not ultimate truth!!

11th Root Downfall: Explaining emptiness to those who are likely to misunderstand.

Just of interest, who on this thread do you think is likely to misunderstand?

1028. SeekingClarity – January 3, 2009

Hi LH

In #960 you write



Your logic is correct in that if Pabongkhapa is realized then he's unmistakable but that doesn't necessarily mean that the practices of other traditions lead to Avichi Hell. Enlightened beings possess skilful means and so they may give one piece of advice to one person and they may give a completely different piece of advice to another person because they understand what is karmically needed for each individual.

The letters that Je Pabongkhapa wrote to the Chinese General were personal advice for him. Perhaps he needed to hear these things to increase his faith in the Gelugpa tradition and in Je Tsongkhapa but now this private correspondence is being used by Dharmasala to destroy the reputation of a great Master, a very sad state of affairs indeed.

Your position appears to be that Pabongka didn't *really* believe that

non-Gelug practices lead to Avichi Hell. However, out of skillful means, he made this (pretty extreme but untrue) statement in private letters to certain individuals to increase their faith in JSK. This statement was *only* made in private letters but is now being made public by his enemies, with Pabongka being wrongly accused of actually holding it to be true so as to traduce his reputation.

There are two problems with your position. First it was Pabongka's disciple, Trijang, rather than his enemies that placed his private correspondence in the public domain. Second the statement that non-Gelug practices are mistaken and dangerous was made by Pabongka in public as well as private.

For example, according to Dreyfus, Pabongka wrote the following in his introductory text to the Shugden life entrustment.



...the mistaken views and practices from other schools, which are tenet systems that are reputed to be incredibly profound and amazingly fast but are [in reality] mistakes among mistakes, faulty, dangerous and misleading paths.

Furthermore, in *Earth Shaking Thunder* (p20), Tenpai Gyaltsan Dhongthog writes



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 the 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 Chutrang, 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.

Given that Pabongka stated so widely that non-Gelug traditions are both mistaken and dangerous, it seems reasonable to conclude that this was indeed his actual view.

1029. Lineageholder – January 3, 2009

Dear SC,

I would really question why people are so critical of Je Pabongkhapa. It seems to me that it can't be coming from a good motivation.

What does it matter what Pabongkhapa said about other traditions? The teachings on patience given by Buddha say that if we are insulted or harmed by other people we should patiently accept this harm because patient acceptance has many good qualities. If Pabongkha dismisses other traditions (and I don't believe there is evidence to show that he dismissed everything about all traditions, maybe he disagreed with some of their views), so what? If it's untrue it doesn't really matter.

It seems to me that those who oppose Dorje Shugden practice are trying to show that Pabongkha was sectarian, therefore Shugden practice is inherently sectarian and therefore it is bad and evil and Shugden practitioners are sectarian. That doesn't follow at all. All that Dorje can keep repeating, for example is 'Pabongkha did, Pabongkha said...etc etc'. We're just talking about one person here so what does it matter?

It's completely blown out of all proportion.

1030. Tenzin Peljor – January 3, 2009

dear lh maybe you think about karma (deeds and its results) and start also to question "I would really question why NKT people are so critical of HH the Dalai Lama . It seems to me that it can't be coming from a good motivation."

Much more as HHDL's statements accord with the Buddha, the Dharma and the view of the Buddhist masters and learned, and he has the full support of the vast majority of the Sangha (95% at least).

The NKT system is based on the supposed stainlessness or 'purity' of it's lineage, narrow-minding 'lineage' down to 2 of a vast amount of Gelug masters, and a narrow-minded approach of guru-reliance in which the own guru is the (sole 'pure') heir of the lineage of Je Tsongkhapa, fading out the complex background and precise meaning of terms like lineage, lineage master, guru, root gurus, faith, reliance, blessing, emptiness, purity etc etc. As this system is so much based on this supposed stainlessness and a narrow-minded understanding of lineage, it is understandable from NKT's pov, to deny, reject or suppress the obvious faults. But this is not the solution to solve this problem. The solution, I think, is to get rid of wrong concepts and narrow-mindedness, to get a broader and refined understanding and to let go the thought NKT and GKG, as well as Pabongkhapa Rinpoche and Trijang Rinpoche are unfailing omniscient Buddhas, therefore what opposes them can only be plain wrong.

Your arguments of advocacy for Pabonkha Rinpoche you could well be applied to HHDL, and by applying your own thoughts unbiased dissolve all of the statements of NKT/GKG/WSS into thin air where they came from:



“I would really question why people are so critical of HHDL . It seems to me that it can’t be coming from a good motivation.

What does it matter what HHDL said about the faults of Dorje Shugden practice? The teachings on patience given by Buddha say that if we are insulted or harmed by other people we should patiently accept this harm because patient acceptance has many good qualities. If HHDL dismisses the controversial Shugden practice (and I don’t believe there is evidence to show that he dismissed everything about all traditions, maybe he disagreed with some of their views), so what? If it’s untrue it doesn’t really matter.

It seems to me that those who propagate Dorje Shugden practice are trying to show that HHDL is a liar and hypocrite, therefore his opposition to Shugden practice is inherently wrong and therefore he it is bad and evil and opponents of Shugden practice are oppressors of religious freedom. That doesn’t follow at all. All that Lineageholder can keep repeating, for example is ‘Pabongkha and Geshe Kelsang have not done anything wrong...etc etc’. We’re just talking about one person or two persons here so what does it matter?

It’s completely blown out of all proportion.”

I agree: “It’s completely blown out of all proportion.”

Well, we now come closer to reality.

1031. SeekingClarity – January 3, 2009

Hi LH

In #1029 you say



I would really question why people are so critical of Je Pabongkhapa. It seems to me that it can’t be coming from a good motivation.

One might equally say



I would really question why Pabongka was so critical of other schools. It seems to me that it can’t have been coming from a good motivation.

or



I would really question why the WSS are so critical of the Dalai Lama. It seems to me that it can't be coming from a good motivation.

Re Pabongka, I think it's important to try and establish what happened. Then one can have a discussion as to the significance of what happened.

Your position was that Pabongka didn't really believe what he said about other schools and said what he did only in private as a means of enhancing disciples' faith. My response was that your position isn't tenable as Pabongka said what he did about other schools publicly and was seemingly pretty well known for the views he held.

You may then agree that he did say these things publicly and believed the things he said but at the same time hold that this is not of great significance. After all, "we're just talking about one person".

Thing is that this person is a pretty significant person as he is a lineage guru of the NKT lineage and the root guru of GKG's root guru. In your view, lineage holders are unmistakable in the positions they actually hold (as opposed to the knowing untruths they utter/write out of skillful means) and so given that Pabongka seems to have actually held that other schools are mistaken and dangerous, you must surely accept his view as unmistakable.

In #953 you write



This will always be a matter of faith. When you've taken the reasoning as far as you can, at the end of the day it's a question of whether one believes... that Pabongkha Rinpoche and Trijang Rinpoche were unmistakable in their practice.

For many the fact that Pabongka held the views he did and acted as he did meant that they cannot have faith in him with regard to what he said about DS.

1032. SeekingClarity – January 3, 2009

TP

Re #1030 and #1031

Looks like we've been ploughing the same furrow!

1033. Lineageholder – January 3, 2009

Dear SC,

My point was: so what if Pabongkha thought that other schools were mistaken? They should be big enough to take this, especially if he was wrong.

It still is 😊

Geshe Kelsang has never taught that Pabongkha thought that other schools were wrong. In fact he says:



Of course we believe that every Nyingma and Kagyupa have their complete path. Not only Gelugpa. I believe that Nyingmapas have a complete path. Of course, Kagyupas are very special. We very much appreciate the example of Marpa and Milarepa [in the Kagyu lineage]. Milarepa showed the best example of guru devotion. Of course the Kagyupas as well as the Nyingmapas and the Sakyupas, have a complete path to enlightenment. Many Nyingmapas and Kagyupas practice very sincerely and are not just studying intellectually. I think that some Gelugpa practitioners need to follow their practical example.

So this sectarian charge is trumped-up hogwash.

1034. SeekingClarity – January 3, 2009

LH

Re #1033, I'm a little unclear.

"It still is". What's the "it" you're referring to?

"So this sectarian charge is trumped-up hogwash." What sectarian charge against whom?

1035. Lineageholder – January 3, 2009

Dear SC,

The 'it' is the position I iterated in #1029, that it doesn't matter what Pabongkha thinks of other traditions and even if he did criticize them, they should be big enough to take it, especially if he was wrong. All this emphasis on 'what Pabongkha says' is exaggeration. It's a storm in a teacup.

The charge is that Shugden practitioners are sectarian, just because of what Pabongkha said. I refuted that assertion with a quote from Geshe Kelsang from 1998.

1036. Dorje – January 3, 2009

"All that Dorje can keep repeating, for example is 'Pabongkha did, Pabongkha said...etc etc'. We're just talking about one person here so what does it matter?"

As T.G. Dhongthog Rinpoche said in his Earth Shaking Thunder of True Word, (p4)

"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

Ganden tradition of Tibetan Buddhism. Furthermore, it was also Phawong Khapa who defined Shugden's specific role as the one who punishes those Gandenpas who develop faith in the Nyingma (ancient) tradition of Tibetan Buddhism. Dzeme was merely following this 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 transworldly protector, it is necessary to first establish the imperfection of that doctrine's founder."

The one person we are talking about is the main lineage lama for this practice, who, unlike all previous lamas, held this protector to be an emanation of an enlightened being. He changed the Gelug tradition, moving this protector to a central position along with Vajrayogini. Previously you said,

"Not anybody can or should change a tradition. It can only be done by the highest Teachers for valid reasons." post #494

but it turns out that the lama that changed the Ganden tradition was not one of the highest teachers but a small minded sectarian politician who harboured hatred for other Mahayana traditions.

1037. Dorje – January 3, 2009

This protector practice is sectarian because it was propagated by Phabongkhapa who thoroughly mixed it with his political sectarian agenda.

The most extreme sectarianism of Phabongkhapa was to forcibly convert people following other traditions. He could justify this saying that these other traditions are dangerous and lead to Avichi hell.

His threat that this protector would harm and kill Gelugpas that developed faith in other Buddhist traditions was his way of keeping his own followers in line, consolidating his power base. This approach, though not put in these terms, has been adopted by Kelsang Gyatso and the NKT, who say that "experience shows that realizations come from deep, unchanging faith, and that this faith comes as a result of following one tradition purely – relying upon one Teacher, practising only his teachings, and following his Dharma Protector." It should be pointed out that this idea of following just one teacher was never adopted in Tibetan Buddhism, where a student may have any number of lamas; it seems to owe more to exclusive western religious cults. The idea that one must follow one tradition 'purely' has also never been universally accepted in Tibetan culture, where people would often go to the lama with the greatest reputation, regardless of tradition.

This exclusivism is an example of the subtle sectarianism, not found in mainstream Tibetan Buddhism, that has been peddled by Kelsang Gyatso as 'pure' dharma.

1038. Dorje – January 3, 2009

"Geshe Kelsang has never taught that Pabongkha thought that other schools were wrong. In fact he says:
Of course we believe that every Nyingma and Kagyupa have their

complete path. Not only Gelugpa. I believe that Nyingmapas have a complete path.”

Then he was misrepresenting the truth about what Phabongkhapa taught. In doing this he is changing the teachings of his lineage and going against his lineage lamas, just as he did by claiming this protector doesn't have the conventional appearance of a gyalpo spirit. What Kelsang Gyatso claims to be 'pure' Dharma turns out to be nothing of the sort. He just made it up.

1039. Lineageholder – January 3, 2009

Dear Dorje,

It seems to me that maybe the modern Tibetan tradition has strayed from the practice of relying upon one main Teacher.

As I pointed out earlier in this thread, it has been the norm in Indian and Tibetan Buddhism for disciples to rely upon one main Teacher. Naropa relied on Tilopa, Atisha relied mainly on Serlingpa. You may argue that Atisha had over 150 Teachers, but he only used to prostrate when he heard the name of Serlingpa. Saduparudita relied on Dharmodgata (as quoted by Buddha in the Perfection of Wisdom Sutra in 8,000 lines), Dromtonpa relied on Atisha, Asanga relied on Maitreya, Chandrakirti and Aryadeva relied on Nagarjuna, Asanga relied on Maitreya, Chandrakirti and Aryadeva relied on Nagarjuna and so on.

As far as Tibetan practitioners go, if you read 'Song of the Eastern Snow Mountain' by Je Gendundrub, the First Dalai Lama he says to Tsongkhapa 'I shall seek no refuge other than you'. Khedrubje and Gyaltsabje relied on Je Tsongkhapa, Sakya Pandita relied on Dragpa Gyaltsen, Milarepa relied on Marpa, Gampopa and Rechungpa relied on Milarepa, and so on. There are countless examples of sincere practitioners relying upon one main Teacher so it's not as strange as you seem to think it is.

1040. Lineageholder – January 3, 2009

Dear Dorje,

Even practitioners within the NKT are not as obsessed with Pabongkhapa as you seem to be. He's one of the lineage Gurus of lamrim and Vajrayogini instructions and that's as far as it goes. He is quoted maybe a handful of times in Geshe Kelsang's books.

Geshe Kelsang has not misrepresented anything that Je Pabongkhapa has said. The views of other traditions and whether they are right or wrong and who said what about who is of no concern to NKT practitioners who are sincerely trying to practise their own tradition. NKT practitioners respect other traditions without mixing their practices with them, that's as far as it goes.

1041. Tenzin Peljor – January 3, 2009

Geshe Kelsang Gyatso:



“Now, my main point is that people should know that all the present problems regarding Dorje Shugden within the Mahayana Buddhist world have

no creator other than HH the Dalai Lama.”

Kapstein:



There has been a great deal of sectarian dispute among Tibetan refugees in India. Much of this has its roots in the works of Pha-bong-kha-pa Bde-chen snying-po [Pabongkha Dechen Nyingpo](1878–1937), whose visions of the Dge-lugs-pa [Gelugpa] protective deity Rdo-rje shugs-ldan [Dorje Shugden] seem to have entailed a commitment to oppose actively the other schools of Tibetan Buddhism and the Bon-po. While the status of the protective deity was the ostensive topic of debate initially, all aspects of sectarian rivalry have since been brought into play. The first cannonade was the Dge-lugs-pa [Gelugpa] partisan Dze-smad sprul-sku's [Zemed Tulku's] Bstan-srung byung-brjod. This was answered, on behalf of the other sects, in T. G. Dhongthog's Dus-kyi sbrang-char.* The Dge-lugs-pa [Gelugpa] response came not from Dze-smad [Zemed Tulku], but from a disciple: Yon-tan-rgya-mtsho's [Yönten Gyamtso's] Gdong-lan. At least two counter attacks then appeared: T. G. Dhongthog's Dus-kyi me-lce, and Bya-bral Sangs-rgyas-rdo-rje's [Chatral Sangye Dorje's] Rdo-rje me-char.* Yon-tan-rgya-mtsho [Yönten Gyamtso] responded in turn with his Brgal-lan kun-khyab 'brug-sgra. While these disputes were unfolding, H. H. the Dalai Lama disavowed the opinions of Dze-smad [Zemed Tulku] and his followers in a privately distributed mimeographed statement, published later by the government of Bhutan: Skyabs-mgon bka 'slob. The Tibetan government in exile in Dharamsala has also published a statement of the Dalai Lama's official position on these matters, Dol-rgyalskor gsal-bshad, and a collection of his pertinent speeches, Chos-skyong bka'-slob. [..]

The Dge-lugs-pa [Gelugpa] sect, both in India and Tibet, has become deeply fissured over the Shugs-ldan [Shugden] issue. During the past several years, the dispute has also become an international cause célèbre, particularly following the gruesome slaying in February 1997 of the principal of the Buddhist dialectical college in Dharamsala, a crime that has been widely blamed on adherents of the Shugs-ldan [Shugden] cult. The controversy has as a result been widely discussed in the press, and on several websites. In November 1997, a special panel was convened to discuss it at the annual meeting of the American Academy of Religion. These developments are conveniently and accurately surveyed in Lopez 1998, pp. 188–196. See now also Dreyfus 1998.)

see:

Kapstein, Matthew (2000) 'The Tibetan Assimilation of Buddhism: Conversion, Contestation and Memory' Oxford University Press, p254

more can be found in:

Kapstein, Matthew (1998) 'The Purificatory Gem and Its Cleansing: A Late Tibetan Polemical Discussion of Apocryphal Texts', History of Religions, February 1989, Vol. 28, No. 3: 217-244

<http://www.journals.uchicago.edu/doi/abs/10.1086/463159>

Another claim by GKG is quite wrong:

"HH the Dalai Lama is also contradicting himself. He previously regarded Dorje Shugden as a Buddha, and composed verses of praise to him that can still be seen today. It is his responsibility to resolve this contradiction."

HH the Dalai Lama said that he practiced Shugden due to his ignorance. The contradiction lies rather in the history of Shugden worship and the contradictions made by its propagators. Rene De Nebesky-Wojkowitz (Oracles and Demons of Tibet) shows very clear that Shugden was regarded as a worldly protector (page 4) who should succeed Pehar (Nechung) when Nechung proceeded to enlightenment (p 134). Rene De Nebesky-Wojkowitz mentions as his teacher *Rin po che Dar mdo sprul sku* (p 432) which refers probably to Trome Tulku Rinpoche (?). His teacher was a propagator of Shugden worship, yet he didn't regard him as being enlightened. Nebesky-Wojkowitz shows also that worldly protectors are invited by oracles and how this has been done by his teacher with respect to Shugden.

Mumford (Himalayan Dialogue) shows how Shugden appeared according to the oral lineage of its adepts as a "demon" (p 125) and that his nature is that of a "reciprocal vengeance" (p 126), which accords with Dreyfus' work "The Shuk-Den Affair: Origins of a Controversy", Fall 1998.

Kay addresses the issue of changes of Shugden as a worldly protector to an enlightened one also in his 1997 research (p 281):



Scholarly English language accounts of rDo rje shugs Idan reliance seem to corroborate the latter of the two positions emerging from within the Tibetan tradition, suggesting that the status and importance of rDo rje shugs Idan was gradually elevated from around the time of Phabongkha Rinpoche. De Nebesky-Wojkowitz presents rDo rje shugs Idan as a deity "of comparatively recent origin" (1956: 134), who is one of the main dGe lugs protective deities operating in the worldly spheres, and Mumford's references (1989) indicate how modern-day dGe lugs and Sa skya Buddhists in Nepal still regard the deity as a popular 'jig rten pa'i srung ma. rDo rje shugs Idan's rise to prominence through the sectarian activities of Phabongkha Rinpoche has already been mentioned. This appears to have preceded another important development whereby, during the 1930s and 1940s, Phabongkha supporters began to proclaim the fulfilment of the tradition "that the guardian-

deity rDo rje shugs Idan ... will succeed Pe har as the head of all 'jig rten pa'i srung ma once the latter god advances into the rank of those guardian-deities who stand already outside the worldly spheres" (de Nebesky-Wojkowitz, 1956: 134) and maintain that the Tibetan government should turn its allegiance away from Pe har, the State protector, to rDo rje shugs Idan.⁹

It is unclear when belief in rDo rje shugs Idan as an enlightened being first developed; the likelihood is that it emerged gradually as the Dharma-protector grew in prominence. This belief seems to have been in place by the time the young Fourteenth Dalai Lama was introduced to the practice by Trijang Rinpoche prior to the exile of the Tibetan Buddhist community in 1959.

see: The New Kadampa Tradition and the Continuity of Tibetan Buddhism in Transition (1997) by David Kay, Journal of Contemporary Religion 12:3 (October 1997), 277-293

<http://www.informaworld.com/smpp/954505067-68537459/content~content=a794444261~db=all~order=page>

from all of this and the quotes above from Sakya School where he was seen as being in the lowest category in the pantheon of protectors and the vehement opposition to Shugden worship etc etc. it follows that to see Shugden as a Buddha is a recent invention and if one examines the history, the emergence and application of the cult + the rather sectarian nature and Shugden's violent punishment, including the killing of followers of the own school, the belief that Shugden is enlightened is not really tenable. (Not to speak about all the other wrong claims by Geshe Kelsang Gyatso, NKT or WSS.)

1042. Tenzin Peljor – January 3, 2009

HI SC # 1032: yes 😊

1043. SeekingClarity – January 3, 2009

LH

Re #1040

So Pabongka is just the lineage guru for sutra, tantra and the protector practice, then...and that's as far as it goes!

Most practitioners in the NKT know little or nothing about Pabongka as most practitioners in the NKT have not looked into the Shugden issue in any depth. Or at least the practitioners I know.

I think Dorje set out a key quote in #1036. Tenpai Gyaltsan Dhongthog writes



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 transworldly protector, it is necessary to first establish the imperfection of that doctrine's founder.

As you said in an earlier post it comes down to who you can trust and have faith in. Dhongthog and Dorje are, I think, plausibly arguing that, given Pabongka's views and actions, his words on Shugden cannot be taken to be unmistakable.

That said, I agree with you that holding Pabongka to be sectarian (in the sense of having a jaundiced view of other schools) does not mean that the current NKT are sectarian in this (or indeed any) sense. But, then again I'm not sure how many folk are making that argument.

What's interesting is that we appear to have a complete difference of opinion between two unmistakable (in your view) lineage holders. GKG says that every Nyingma and Kagyupa has their complete path whilst Pabongka says most every Nyingma and Kagyupa are, through their practice, creating the causes for rebirth in Avichi Hell.

I have to say that I do think it would be helpful for GKG or someone senior in the NKT to explain how one can make sense of this significant difference of opinion. To say Pabongka didn't really mean what he was saying won't do. He clearly did. To say that Pabongka's views are simply irrelevant and what matters is only the view of GKG won't, in my view, do either. The NKT can't on the one hand praise the pure lineage passed down from unmistakable master to unmistakable master and then ignore/sweep under the carpet the (inconvenient) utterances of the unmistakable lineage master responsible for popularizing the Shugden practice.

1044. Lineageholder – January 3, 2009

Dear SC,

I understand what you're saying, but these are only issues for people outside the NKT. It's only people outside the NKT who are finding fault with Pabongka. Ra Lotsawa used his Tantric powers to kill people, but people haven't rejected the Kalachakra lineage that he passed down. Even if we did accept that Pabongka did badmouth other traditions, it doesn't make any difference to the holy Teachings and lineages he passed down. I have some experience of those teachings and I know they are pure and function to give good results.

The main problem here is that those who are criticizing Pabongka (and I still hold the DL to be the instigator of this) have no experience of his teachings or lineages so they are criticizing someone they don't really know or understand. I think it's a very ordinary and harmful view they have and it saddens me.

The way I see it, people can waffle on and on here about how Pabongka was sectarian and so forth, but what difference does that make to anyone? It doesn't make any difference to anyone in the NKT, so isn't it all rather academic and pointless? I certainly think so. It's just a big distraction and a storm in a teacup. It doesn't benefit anyone.

1045. Dorje – January 3, 2009

“The way I see it, people can waffle on and on here about how Pabongkha was sectarian and so forth, but what difference does that make to anyone? It doesn’t make any difference to anyone in the NKT, so isn’t it all rather academic and pointless?”

In reality, the current ‘controversy’ has nothing to do with the NKT. The critics of this practice, passed down by Phabongkhapa and Trijang Rinpoche, take exception at how this protector is worshipped in the Gelug tradition, as outlined by Phabongkhapa. How a fringe sect choose to reinterpret and dilute the teachings of Trijang Rinpoche and Phabongkhapa is really up to them. How they have misrepresented Phabongkhapa’s teachings is of no interest to anyone. They are defending a protector worship that they themselves neither faithfully follow nor really understand.

The way I see it, NKT people can waffle on and on here about how Pabongkha was not sectarian and so forth, but what difference does that make to anyone outside of their cult? It doesn’t make any difference to anyone outside of the NKT, so isn’t it all rather academic and pointless? I certainly think so.

In short, the NKT are defending a protector worship in a form that the lineage lamas of this practice and the Gelugpas engaged in it would not recognise. They are defending their own version which nobody really cares about.

1046. Dorje – January 3, 2009

“As I pointed out earlier in this thread, it has been the norm in Indian and Tibetan Buddhism for disciples to rely upon one main Teacher.”

This is not true.

1047. Dorje – January 3, 2009

“Even practitioners within the NKT are not as obsessed with Pabongkhapa as you seem to be. He’s one of the lineage Gurus of lamrim and Vajrayogini instructions and that’s as far as it goes. He is quoted maybe a handful of times in Geshe Kelsang’s books.”

This is because Kelsang Gyatso has rejected the teachings of his lineage and decided to invent a diluted version of this protector practice which is more palatable to his naive western devotees. Phabongkhapa and Trijang Rinpoche provide the only possible validation for this protector, but, having rejected their teachings on it, the NKT have nothing more than Kelsang Gyatso’s fabricated and dishonest tosh to back them up. And he couldn’t even tell if his closest students were sexually exploiting his other students, let alone know if something is a spirit or a Buddha.

1048. Lineageholder – January 4, 2009

Dear Dorje,

You said:

“This is not true.” to my statement that it has been the norm in Indian and Tibetan Buddhism to rely on one main Teacher.

Prove it. I’ve given you a lot of examples to the contrary.

1049. Dorje – January 4, 2009

It is a naive simplification. Tilopa, for example, wasn't Naropa's only teacher. Nor was Naropa Marpa's only teacher, nor was Marpa Milarepa's only teacher. Students have always been able to have more than one teacher. Sometimes this has been necessary, as the teacher may not hold the lineage that the student needs to practice, or sometimes a teacher may die before the student has achieved an appropriate level of realisation.

None of this is to say that having only one teacher is in any way better than having many. There have been many realised students that have had many teachers. In some cases a student may stay close to their teacher for years and gain all the advantages that this brings. To apply this kind of ideal to a situation where the student in question hardly ever gets to meet the teacher is bogus. For example, how many times has an average NKT member actually met Kelsang Gyatso and spent 'quality' time with him? Would Kelsang Gyatso even know who they were if he saw them in the street?

What about people who saw Gen-la Thubten Gyatso as their teacher? They took empowerments and teachings from him but then he was gone. What happens to the teacher-student connection in that kind of situation? I knew people who preferred Gen-la Thubten to Kelsang Gyatso. He could actually speak comprehensible English, for a start. If they wanted to stick to their one teacher what should they have done? The NKT doesn't practice what it preaches.

1050. Dorje – January 4, 2009

"The main problem here is that those who are criticizing Pabongkha (and I still hold the DL to be the instigator of this)"

Then you are confused or dishonest. I don't think I need to quote Jamyang Khyentse Chokyi Lodro, Ngawang Yonten Gyatso, TG Dhongthog Rinpoche or Stephan Beyer again, do I? Of course, many others also spoke out against Phabongkhapa before the Dalai Lama questioned his qualities, such as Chatral Sangye Dorje Rinpoche, but these works only exist in Tibetan, at the moment.

1051. Dorje – January 4, 2009

"Rene De Nebesky-Wojkowitz mentions as his teacher Rin po che Dar mdo sprul sku (p 432) which refers probaly to Trome Tulku Rinpoche (?). His teacher was a propagator of Shugden worship, yet he didn't reagrd him as being enlightned."

Dhardo Rinpoche was Rene De Nebesky-Wojkowitz's teacher. He was a Gelug lama from an originally Nyingma lineage. He was the officiator in the oracular sceances for this protector as described by De Nebesky-Wojkowitz in his book. He is possibly better known in England at least as Sangharakshita's main teacher (the founder of the FWBO).

Tomo Geshe Rinpoche was Lama Anagarika Govinda's main teacher.

1052. SeekingClarity – January 4, 2009

Hi LH

In #1044 you write



I understand what you're saying, but these are only issues for people outside the NKT. It's only people outside the NKT who are finding fault with Pabongkha.

Obviously there is no survey data on this, but my own impression is that only a very small percentage of folk in the NKT will know of and have read Pabongka's private letters and the details of the allegations that his followers forcibly converted monasteries. I'm sure no-one in my old centre knows any of this (apart from the few bits I passed on.) And, of course, you can't have an issue about something you don't know. The real test would be to put the info before the NKT membership and then see what they make of it!

I suspect the reason few know of this info is that there are a significant number of folk who won't be motivated to look into the DS issue but will simply accept GKG's view on the matter. Most of those who look into it, will, I guess, simply visit websites and read publications that confirm their position such as MDOP, the WSS "saffron robed muslim" booklet, the Ursula Bernis paper, the Trode Khangsar paper etc. This is what I originally did. So I suspect relatively few will try and hunt out documents and websites putting the case against DS.



Even if we did accept that Pabongkha did badmouth other traditions, it doesn't make any difference to the holy Teachings and lineages he passed down. I have some experience of those teachings and I know they are pure and function to give good results.

I think we can accept that badmouthing took place. The DL agrees with you that many of the lineages Pabongka passed down remain pure. The issue is with the DL "lineage".



The main problem here is that those who are criticizing Pabongkha (and I still hold the DL to be the instigator of this) have no experience of his teachings or lineages so they are criticizing someone they don't really know or understand. I think it's a very ordinary and harmful view they have and it saddens me.

There were people criticizing Pabongka long before the current DL was born. His predecessor, for example. The issue of whether one needs experience of the practice to take a view on it has been discussed at some length on this thread. Personally, I don't think that one does. Though, don't forget that some people criticizing the practice do have experience of it.



The way I see it, people can waffle on and on here about how Pabongkha was sectarian and so forth,

but what difference does that make to anyone? It doesn't make any difference to anyone in the NKT, so isn't it all rather academic and pointless?

As I've said, most folk in the NKT don't know much about Pabongka. I'm sure it has made a difference to some (it was one of the things that made a difference to me), but they will be the one's who've left. And so the NKT is by definition made up of those who don't know (the majority) and those who do know but aren't (sufficiently) troubled by it.

1053. SeekingClarity – January 4, 2009

Hi Dorje

In #1047 you say



This is because Kelsang Gyatso has rejected the teachings of his lineage and decided to invent a diluted version of this protector practice which is more palatable to his naive western devotees. Phabongkhapa and Trijang Rinpoche provide the only possible validation for this protector, but, having rejected their teachings on it, the NKT have nothing more than Kelsang Gyatso's fabricated and dishonest tosh to back them up.

If you have a moment, could you say a little more about how exactly GKG has invented a diluted version of the protector practice. As I understand it, the original practice involved some sort of life entrustment but I'm not too clear on the details. Thanks.

1054. SeekingClarity – January 4, 2009

If anyone wishes to obtain a copy of the English translation of

The Earth Shaking Thunder of True Word

by Tenpai Gylatsan Dhongthog, a PDF can be purchased from the Tibetan Buddhist Resource Center for \$30. See

<http://www.tbrc.org/kb/tbrc-detail.xq;jsessionid=6645B2A2077D3A7F00603D04C15BA649?RID=W00EGS1016955>

I purchased a copy last week. You pays your money and then you can download it from the TBRC's download site.

1055. Lineageholder – January 4, 2009

Dear SC,

You said:



I think we can accept that badmouthing took place. The DL agrees with you that many of the lineages Pabongka passed down remain pure. The issue is with the DL "lineage".

Well, here's the dilemma. If the lineages are pure, how can someone who is impure pass down something that is pure? If a pure lineage was passed down it means that Pabongkha was pure because what is being passed down is not just the words but the experiential meaning of the instructions that Pabongkha himself had realized. Do you really think that if he was the mean, sectarian, small minded, vindictive, politically motivated person that Dorje would like us to believe that these lineages could be pure? How could he have any experience of the teachings? You could only assert it possible for such a person to pass on a pure lineage didn't really understand what lineage is.

I'm sure the Dalai Lama understands what lineage is (you would hope so!) so in that case he's contradicting himself. He's saying that Pabongkha was sectarian and yet, except in relation to his activities associated with promoting Dorje Shugden practice, his activities were good and he passed on pure lineages to his disciples....um, no. These two cannot go together.

Either Pabongkha was pure so he passed on pure lineages or he was not pure and so his lineages are impure. I believe the former, Dorje believes the latter, so it would seem. We cannot mix and match as the Dalai Lama appears to be doing. The Dalai Lama wants to destroy Dorje Shugden practice by denigrating the practice and the Teachers who promoted it (saying they were 'wrong') but despite what Tenzin Peljor says, if what the Dalai Lama says about Dorje Shugden and the Teachers who promoted the practice is true, the Gelugpa tradition is over.

1056. Seeking Clarity – January 4, 2009

LH

Thanks for #1055.

If

- (1) a lineage holder is someone who passes down a lineage purely
- (2) passing down a lineage purely requires the passer to be enlightened and
- (3) Pabongka passed down Lamrim and tantric lineages purely

then what he says about DS must be true. Pabongka can't pass on some lineages purely and get other lineages (i.e. DS) wrong.

Of course, I can throw the dilemma back to you. If Pabongka is enlightened then the Avichi Hell stuff must be true. You attempted to sidestep this by saying that, well, Pabongka didn't really hold this view and only expressed it privately to assist in the development of certain disciples' faith. As I've argued above, I don't think this sidestep works as it seems pretty plausible/clear that Pabongka did really hold this view. Then there is the added dilemma that Pabongka and GKG, two enlightened lineage holders are saying diametrically opposed things re other schools.

Of course, if we relax the assumption that lineage holders have to be enlightened (see TP's posts #860 and #870) the whole thing becomes a lot more fluid. Perhaps, TP would like to add something on this.

And as you say in #868

I think NKT students were unskilful and a little too enthusiastic in declaring Geshe Kelsang and other Teachers to be Buddhas. NKT was a young tradition and made many mistakes, as we all do. This is where the whole 'Third Buddha's thing comes from that continually haunts Geshe Kelsang and the NKT. Geshe Kelsang would definitely dismiss such a view as being unrealistic.

1057. Dorje – January 4, 2009

"If you have a moment, could you say a little more about how exactly GKG has invented a diluted version of the protector practice."

Kelsang Gyatso changed the teachings of his lineage and diluted the worship of this protector in three main ways.

1. He denied the teaching of Phabongkhapa and Trijang Rinpoche that this protector harms and kills Gelugpas that develop faith in other Mahayana teachings of the Buddha.
2. He denied the view that this protector has a conventional appearance as a worldly spirit and instead claims, unlike his lineage lamas, that it is actually a Buddha, conventionally and ultimately.
3. He doesn't pass on the full life entrustment composed by Phabongkhapa, which contains the teachings about not touching other tradition's texts and other traditions being harmful. The highest practice of this protector which follows from the life entrustment involves invoking it so that one may be able to directly converse with it. This is not performed in the NKT, at least wasn't by anyone I knew.

The reasons for Kelsang Gyatso changing his tradition seems rather clear. He is making it fit with his devotee's expectation of what Buddhism is. He is essentially mixing and diluting his tradition with the modern western liberal sensibilities of his followers.

1058. SeekingClarity – January 4, 2009

Dorje

Thanks for #1057. Very helpful. Re the life entrustment, I'd heard that it contained a commitment not to touch the texts of other traditions. However, I've never seen a quote from Pabongka's writings where he says this. Wonder if you know of one?

1059. Tenzin Peljor – January 5, 2009

Thank you dorje for clarifying in # 1051 and SC for the link and hint to buy the text in # 1054.

with respect what dorje said in # 1049:

"It is a naive simplification. Tilopa, for example, wasn't Naropa's only teacher. Nor was Naropa Marpa's only teacher, nor was Marpa Milarepa's only teacher. Students have always been able to have more than one teacher. Sometimes this has been necessary, as the teacher may not hold the lineage that the student needs to practice, or sometimes a teacher may die before the student has achieved an appropriate level of realisation."

i think this is an important issue for NKT members or future NKT members to notice. (I think it is also an important topic to be noticed for followers of some other controversial lamas.)

These students had many teachers they followed and most of them met their final main master(s) not in the beginning but later on their path or late in their life. When they finally met their master of that life, these encounters were beforehand accompanied by special signs or visions, predictions, dreams (most on both sides), the prophecies or statements of dakinis etc. Most of the westerners can't compete with this. It would be as realistic as a fox who thinks he is a lion. These students were already special beings with a very special karma and deep relationship to these high masters from their past lives. If you take e.g. Gampopa who followed for six years the Kadampa masters, if he had followed the NKT policies he would have never met Milarepa, because in NKT you can not leave your teacher to follow another one. Moreover Gampopa did not only leave his Kadampa teachers, he had special feelings when he heard the name Milarepa and followed his intuition. When I remember correctly also Milarepa had special signs and visions that Gampopa will come as Marpa had with Milarepa. It is also said that Gampopa was already a Bodhisattva before he met Milarepa.

Moreover if one looks on the relation of Tilopa/Naropa and Marpa/Milarepa or Naropa/Marpa, Gampopa/Milarepa there are a lot more details and varieties as some lamas tell their naive western followers, just for the sake to make them dependent on them or to attract or to keep many followers.

I lack time to go into details there are enough information available if one really wishes to get them. The biographies show a far more differentiated variety and complexity than some of the narrow minded and one-sided explanations of some lamas offer, whose main aim seem to be to attract many westerners and then to install fear or guilt if one wishes to study under other teachers. Moreover it is not realistic to follow the examples of Marpa, Milarepa or Naropa without having their qualities or to follow lamas who have not the qualities of Tilopa, Naropa, Marpa, Gampopa or Milarepa.

H.E. Dagab Rinpoche usually stresses that Tibetans emphasized these example so much because they are so rare.

If one asks why they are so rare, I think because there are only very few masters with these qualities and very few students with such qualities (and karmic dispositions). If naive westerners try to emulate naropa and rely on teachers who try to emulate tilopa and both lack the qualities this can only result in a disaster.

for buddhists, i think it is important to get a realistic understanding and to be realistic where one self is. To think one would be like Milarepa or Naropa and one's teacher would be like Marpa or Tilopa could be a quite unrealistic and a self-damaging ego-pride-game.

These issues becomes more clear if one judges oneself in a realistic way and reads the biographies of those masters and puts all this into perspective.

I agree also with Dorje in this point:

"For example, how many times has an average NKT member actually met Kelsang Gyatso and spent 'quality' time with him? Would Kelsang Gyatso even know who they were if he saw them in the street?"

When we had the opportunity to meet Geshe Kelsang he did not know our names, he could not remember the letters we wrote to him. He even asked why he never received letters from us, although we had written him.

And the “‘quality’ time with him”... better not to talk about this. It helped me to wake up that positive superimpositions are also delusions which form the basis of sufferings as negative superimpositions are. At least it helped me to pack my things and go.

1060. Dorje – January 5, 2009

I'm afraid not, I have only had the text's contents described to me by someone that took the life entrustment and accompanying teachings themselves. The except about Gelugpas taking other tradition's teachings and these being dangerous definitely points to this, though. The sooner these texts are translated in full, the better, in my opinion.

1061. Dorje – January 5, 2009

the above post is a response to post #1058.

1062. Dorje – January 5, 2009

“Either Pabongkha was pure so he passed on pure lineages or he was not pure and so his lineages are impure. I believe the former, Dorje believes the latter, so it would seem. We cannot mix and match as the Dalai Lama appears to be doing.”

Actually, the Dalai Lama's position is that Phabongkhapa started out as a good non-sectarian lama with good feeling towards other traditions, practising Nyingma yidams such as Hayagriva and taking Guhyagarbha teachings, etc. Later in his life, as he began to worship this protector more and more, he stopped being open to the value of other Mahayana teachings and became sectarian and intolerant. This apparent conversion of Phabongkhapa is also described in the “Yellow Book” where he is described as being made sick by his protector as punishment for adopting Nyingma practice.

“Dorjee Shugden also used other means to persuade Je Phaphongkha to practice and propagate pure Gelug tradition free of defilements. Finally he stopped taking and practicing Nyingma teachings and did not propagate what he had learned. He kept his promise and maintained pure Gelug tradition. Therefore, during the later part of his life, his Dharma deeds spread even to places outside Tibet like China and Mongolia.”

We can see that, before he was ‘persuaded’ by his protector (an absurd title given the circumstances) to only practice the Gelug tradition, he was a person that had respect for other Mahayana traditions. This would make those transmissions he gave in the earlier part of his life more authentic and less tainted by his later sectarian bias.

1063. Dorje – January 5, 2009

Needless to say, for a lineage to be valid, it only has to be passed on by someone that has done the necessary practices and kept the samaya. Breaking the samaya later by disparaging other mahayana traditions would not invalidate his earlier transmissions.

Another point that LH seems to be confused on is the false belief that a lama should be completely enlightened and omniscient before passing on a lineage. The student may actually become enlightened before the teacher, as with Maitreya and Shakyamuni.

Of course, if LH insists that a lama should be omniscient and perfect before giving valid empowerments that throws all NKT empowerments into serious doubt, including those given by Elliot, Wass, Everard or Gyatso, especially as the latter has denied knowing anything about the actions of his senior students.

1064. Seeking Clarity – January 5, 2009

Dorje

#1060, 1062 and 1063 very helpful.

Re #1060, is life entrustment a ritual associated only with DS. Or are their life entrustments for other protectors (or indeed for entities other than protectors)? If there are life entrustments for other protectors, are they for worldly protectors only, supramundane protectors only or both?

Re #1063, as I understand it, (a) a lineage holder passing on the lineage of a particular practice to another lineage holder is something different from (b) the granting of empowerments in the practice to various practitioners.

LH is claiming that enlightenment is required for (a) and presumably that it is not required for (b). (As I understand it, empowerments by non-enlightened teachers in the NKT are said to be effective as that teacher's mind is blessed by the enlightened lineage holder. GKG).

I guess it could be claimed that enlightenment is required for both (a) and (b). But it seems to be your position that enlightenment is required for neither (a) nor (b)? Have I got this correct?

In the NKT, non-lineage holders i.e. those other than GKG can grant empowerments. In other traditions, is it customary for non-lineage holders to be able to grant empowerments?

1065. Lineageholder – January 5, 2009

Dear TP,

You said:



if he had followed the NKT policies he would have never met Milarepa, because in NKT you can not leave your teacher to follow another one. Moreover Gampopa did not only leave his Kadampa teachers, he had special feelings when he heard the name Milarepa and followed his intuition. When I remember correctly also Milarepa had special signs and visions that Gampopa will come as Marpa had with Milarepa. It is also said that Gampopa was already a Bodhisattva before he met Milarepa.

It's completely wrong to say that in NKT you cannot leave your teacher

to follow another. I know lots of people who have done so, including yourself. NKT is not like some kind of prison camp – your spiritual development is your responsibility. If you want to commit to Geshe Kelsang as your Spiritual Guide, you can and If you want to read other books or follow another Teacher that's up to you. I know someone who is a student of both Geshe Kelsang and Lama Gangchen.

If people's karma lead them away from the NKT, that's fine, of course. Everyone has free will.

In Gampopa's biography it doesn't say that he left his Kadampa teachers, then he went to Milarepa, then he went back, then he got some more teachings from some other Teachers, then he mixed them all together...etc. No – he devoted himself wholeheartedly to Milarepa and his teachings but these days he would be accused of being narrow minded, sectarian or brainwashed for doing so by people like you.



H.E. Dagyab Rinpoche usually stresses that Tibetans emphasized these example so much because they are so rare.

If one asks why they are so rare, I think because there are only very few masters with these qualities and very few students with such qualities (and karmic dispositions).

I'll tell you why it's so rare – it's rare to find any Westerner who has the contentment to stay with one Teacher and one tradition without finding fault and thinking 'the grass must be greener elsewhere'. Again, you see commitment to one Teacher and one tradition to be fault when it is not. Everyone has choice – if you want one Teacher or a hundred Teachers, whose business is it? No one has the right to criticise the spiritual dispositions of those who want to follow just one Teacher and one tradition any more than I have the right to criticise people for following many different Teachers and traditions.

Everyone should have freedom to practise as they wish but you cannot find such freedom these days because the Dalai Lama and his followers are actively promoting receiving teachings from many different traditions as a good thing. It's not necessarily a good thing, it depends on the karma of the individual practitioners. Everyone should have the freedom to practise only one tradition if they wish without being looked down upon and labelled as sectarian.

1066. Lineageholder – January 5, 2009

Dear SC,

You said



In the NKT, non-lineage holders i.e. those other than GKG can grant empowerments. In other traditions, is it customary for non-lineage holders to be able to grant empowerments?

According to Geshe Kelsang, a lineageholder is someone who receives a lineage, practices sincerely and purely and then gains the experiences of the teachings.

(by the way, my 'name' does not imply that I am such a person. It's my intention to become a qualified lineage holder of Kadam Dharma. I suppose I should be 'lineagewannabe'!) 😊

Given these criteria, we cannot say that Geshe Kelsang is the only lineageholder of Kadam Dharma because we do not know who has and who does not have realizations. Finally, from our point of view it's our mind of faith based on investigation that decides whether someone is a lineage holder or not, and we receive the blessings commensurate with our view. That might seem uncomfortable to the deluded mind that wants to know the 'truth' about someone independent of our own faith and imputation, but it's nonetheless true because such independent 'truth' doesn't exist.

1067. Lineageholder – January 5, 2009

Dear SC,

Just to add to the last post, as you probably know, in NKT there are no lineage Gurus after Geshe Kelsang and the General Spiritual Director of the NKT will serve for a maximum of four years before being replaced by someone else. That Teacher will then return to the Dharma Centre from which they came and continue as the Resident Teacher of that centre.

The emphasis is clearly on the Dharma and not personalities and I for one think this is a good thing. However, I don't think it can be denied that, if no one gains realizations of Kadam Dharma in succeeding generations, NKT will eventually die off because the explanations in Geshe Kelsang's books (the lineage of scripture) will not be sufficient without the blessings that come from a lineage of realization.

1068. SeekingClarity – January 5, 2009

LH/LW!

Re #1066 and all that. With this talk of imputation, I think you're getting dangerously close to discussing "emptiness" again!

1069. Dorje – January 5, 2009

"as I understand it, (a) a lineage holder passing on the lineage of a particular practice to another lineage holder"

This doesn't exist in any lineage, as far as I know. A lineage holder becomes a lineage holder by practicing a realising the teachings given to them by a lineage holder. The lineage holder cannot be designated as such before receiving the transmission, though, of course an important tulku would be expected to become a lineage holder. It is through their hard work and sincere practice that they become holders of the lineage able to pass it on to others. Only lineage holders are qualified to give empowerments and transmissions.

The idea that one can pass on a lineage by giving empowerments but not be a lineage holder is false.

1070. Dorje – January 5, 2009

"In Gampopa's biography it doesn't say that he left his Kadampa teachers, then he went to Milarepa, then he went back, then he got

some more teachings from some other Teachers, then he mixed them all together...etc. No”

Actually, the monastic vinaya held by the Kagyu tradition comes through Gampopa’s Kadampa teachers, as does the lam rim lineage in Kagyu found in Gampopa’s Jewel Ornament of Liberation, for example. The entire Kagyu tradition is a mix of the yogic traditions coming from Tilopa to Milarepa, and the monastic and lam rim lineages coming from Gampopa.

1071. Tenzin Peljor – January 5, 2009

Dear SC,

could you give me a reference (quote) and the page where Tenpai Gylatsan Dhongthog Rinpoche is refuting the claims about that shugden would be a reincarnation of Virupa, Sakya Pandita or Buton? I lack the money to buy the text and it appears a bit complicated to order it.

For those interested, 5 pages have been published:
<http://mypage.direct.ca/w/wattj/images/page-2.jpg>

replace the 2 with the numbers 1,3,4,5

dear LH,

with respect to gampopa, he ‘mixed’ indeed the kadampa teachings with the mahamudra teachings of Milarepa 😊 he also wrote a lamrim text.

with respect to NKT, of course NKT will not tie you on a chair if you wishes to go, but NKT abuse the teachings to install fear and guilt which is like a mental rope which prevents you from going.

i agree that everyone should have freedom to practice as they wish, sadly NKT gives not a good example. there are enough records and reports by former members about this.

my believe is not that everyone should have only one or must have many teachers. this is up to the individual. the point i stressed was that nkt teaches reliance to teachers superficial, misleading, and in a narrow-minded way. My suggestion is to broaden the perspectives and understandings on these teachings and to use the biographies of the masters to get a more differentiated understanding.

1072. harry is a gandul – January 5, 2009

I read Gampopa’s bio a few years ago. From what i remember his ordained lamas strongly discouraged him from following the yogis. In the beginning he stayed put, but after having more dreams and/or visions of Milarepa, he felt very strongly he must seek him, so he disobeyed the elders and left. I don’t have the book anymore, could someone tell me if this is correct?

1073. harry is a gandul – January 5, 2009

Hi Tenzin

You are is correct about NKT members and teachers unskillfully instilling guilt and fear (in the past anyway, it would seem this an issue that NKT is addressing). But is this due to a conscious decision to abuse the teachings or is it caused by some particular or general misinterpretation?

I think this is an important question if we are trying to understand if the NKT is a cult or otherwise.

Personally i think we could say that NKT is a cult if the founder and head members are purposefully instilling guilt and fear so as to benefit themselves or destructive purposes that they may have. Perhaps even if their intentions are good, this is debatable. If there is evidence to suggest this, i guess then that from this point of view we can say NKT is a cult. Correct?

1074. SeekingClarity – January 5, 2009

TP

The following info is from Dhongthog's "Earth Shaking Thunder..."

In the same year that the Yellow Book was published (1974) Dhongthog wrote a refutation entitled "The Timely Shower, a Genuine Statement".

In 1977, Yonten Gyatso wrote "Lightning Arrow of Scriptures and Reason, a Rejoinder to Dhongthog".

In 1979 Dhongthog wrote a rejoinder entitled "The Timely Flame, A Genuine Statement".

In the same year Yonten Gyatso replied with "Universal Pleasant Thunder, a Rejoinder".

In 1982 Dhongthog wrote another rejoinder composed in one hundred and seventy-one verses of poetry (!!) entitled "The Peacock's Joyful Dance, a Reasonable Speech".

Yonten replied in 1984 with "A Burning Thunderbolt of Scripture and Reason, a Rejoinder".

in 1986 Dhongthog replied with "Cleansing Water-drops Removing the Dust of Wicked Speech to Buddhism, based upon Scriptures and Reason".

Some exchange!!

According to Dhongthog, in 1996 GKG circulated two thousand copies of a pamphlet entitled "A Sword that Cuts the Suffering Plight of Tibetans-in-exile". Dhongthog does not say that GKG wrote it, but this seems to be implication. Anyway, "The Earth Shaking Thunder..." was written as response to this pamphlet.

As I understand it "The Earth Shaking Thunder..." is the only one of these documents that has been translated into English. Dhongthog doesn't deal with the Virupa, Sapan, Buton stuff in this publication but may have dealt with it elsewhere. I'll try and dig out a link to something on this stuff.

1075. Tenzin Peljor – January 5, 2009

thank you harry, i didn't read this but found something in milarepa's work and heard of his bio in oral teachings by Kagyue Lamas. what i read about Gampopa and Milarepa is from: The Hundred Thousand Songs of Milarepa, there is a nice english translation.

Also Je Tsongkhapa did not follow in all ways his lamas. when one of him had advised to built a monastery and to teach he checked and

found out it would be better to do retreat, so he did retreat. when he left his first lama, Choje Lama, to study in central Tibet, he did not even say good bye to him. Although this was a fault and had a karmic consequence, not to be able to go back in that region to see his mother, it was not the hell which waited for him by leaving his teacher.

there is also a difference in leaving a teacher and giving up a teacher or to make a distance to a teacher, and what constitutes a breach in the relation.

the real breach of guru devotion is well explained by Alex Berzin:

http://www.berzinarchives.com/web/en/archives/e-books/published_books/spiritual_teacher/pt3/spiritual_teacher_15.html

1076. Seeking Clarity – January 5, 2009

Dorje

Thanks for #1069. I realize I was being unclear. Let me try again.

Let's say Lineage Holder X passes on a particular practice to ten disciples each of whom through their hard work and blessings realize the teachings. Now my understanding is that traditionally only one of these ten would be designated as lineage holder by the Lineage Holder X. Is that correct, or, traditionally, did all ten become lineage holders?

Thanx

1077. Kagyupa – January 5, 2009

Dorje says:

“Actually, the monastic vinaya held by the Kagyu tradition comes through Gampopa's Kadampa teachers, as does the lam rim lineage in Kagyu found in Gampopa's Jewel Ornament of Liberation, for example. The entire Kagyu tradition is a mix of the yogic traditions coming from Tilopa to Milarepa, and the monastic and lam rim lineages coming from Gampopa.”

Although I can't argue or disprove these facts, it's my understanding that the actual monastic ordination in the Karma Kagyu is the tradition shared with the Sakyapas, whereas the monastic ordination tradition of the Gelukpas is the same as that held by the Nyingma tradition. There were two ordination traditions brought from India. Minor point, but in the interests of clarity...or for purposes of discussion—though really off-topic for this thread. Good to point out commonalities between various lineages, though.

Back on Topic: I just wanted to put it out there, first of all, that even discussion about this so-called “Protector Practice” brings up all sorts of clinging, bias, and emotional obscurations. Just a mere look at this thread is enough to prove that. If all of you were to drop your attachment, even for a moment, and view this objectively, you could see that is the case.

There are some further points that should be cleared up as well.

First, the Life Entrustment. This class of “empowerments” is found in all traditions, and is not unique to the Dolgyal practice. What is, however, unique is the admonition which has been noted, though not yet documented with “citation” to actual texts, regarding not touching Nyingma texts. This is clearly a sectarian position, if in fact it is true. It should be a relatively simple matter to find out if this is the case, by

obtaining a copy of the empowerment text and translating it—I'd be the admonition is written there. Of course, GKG allegedly does not transmit this empowerment. That's not much of a surprise, really, as most lineages hold such empowerments for very serious, committed students. Very few in any lineage get these empowerments. Also, with all the English Translations GKG has done, perhaps he doesn't wish to have such a thing translated, as it would disprove his position that Dolgyal is not "Anti-Nyingma." Also, it would seem a good reason for his organization to discourage learning Tibetan or working with original texts. Just a hunch.

Second, regarding Lineage and Transmission. It's a basic fact that anyone who completes the practice requirements can actually be a Vajra Master for a given practice. If you obtain all the empowerments, including the Vajra Master empowerment, and do the Nyenpa, Druppa, and Jinsek properly, you are technically able to pass the initiation. In practice, most students wouldn't do this without their teacher's permission, but it's possible. It sure would be nice to have only completely realized beings transmitting lineages, but.....much of that "evaluation" is a very personal matter between student and teacher. In order to evaluate lineages and purity from the "outside," we have to rely on history, accounts, and stories—as personal, subjective Guru/Chela relations can't be objectively assessed. I would anticipate that any good disciple would strive to view one's Root Guru as the Buddha, as all the texts advise, but it's a worthless statement to say "Such-and-such a Guru is a Spotless Buddha, and therefore every transmission he ever gave, every practice he undertook and spread, was pure and faultless." I mean, it's not a verifiable statement. Arguments about the merits of a practice based purely on faith, or on one's own subjective experience, are equally suspect. Personal decisions, however, are not suspect. In the end, our decision to follow one or the other teacher must be made on a combination of all factors—faith being one such factor, but investigation and inquiry being another.

With regard to Pabongkha, it is a widely-known fact that the "renovation" of the Gelukpa Tradition—the change in focus to tantric practices of Naro Khachoma and Dorje Shugden in particular—was his doing. These practices were not widespread prior to his activity in the last century, and I challenge Lineageholder or anyone else to find written historical accounts that disprove this. Also, aside from GKG's statements about how all these "lies" were spread, and the particular targeting of HHDL as the "demonizer" of Pabongkha, no one has provided written accounts that support GKG's position regarding Pabongkha. Even he has not provided written accounts from Pabongkha's time. The stories of monasteries being over-run, however, have been commented on in historical writings, in primary sources. To chose GKG's words against the first-person accounts contemporary to Pabongkha's time is a choice one makes. But it's certainly an easy choice if one views GKG as infallible, and by that token, all those other writers are therefore speaking and writing untruths. An open-minded look into the history of Tibetan Lineages and politics would be instructive—one should check out the history of the Jonangpas, for merely one example. This history has nothing to do with the actual practice of Buddhism, per se, but is about power and influence—things which, unfortunately, have been mixed with the monastic systems of Tibetan Dharma since the beginning. All the institutional lineages have committed such attempts at power-grabs—from my own lineage as well. But it is historically accurate to say that the Geluk Institution has been

the dominant political force, from amongst the four, in the last few centuries, for sure. Pabongkha was a player in this political arena, as has been well-documented. His supporters cannot disprove this. Rest assured, though, this has nothing to do with the purity and genuine Dharma of the Geluk practice lineage.

Finally, HHDL has NEVER advocated mixing traditions. He has repeatedly said that it is good to practice one thing to fruition, while maintaining a view that all genuine traditions are equally valid. He does not say that it is “wrong” to practice from more than one tradition, however. But when doing so, one needs to keep these separate and unmixed. It is not impossible for this to be done—after all, one must understand that all Dharma Paths are provisional, and the Ultimate is beyond concept. In effect, HHDL is supporting a nonsectarian attitude, maintaining respect for all traditions, except for those traditions which are antithetical to such an attitude. He plainly feels that Dolgyal practice is such a tradition. And I would bet you that he has good reason—he has access to the texts which GKG has not translated for his students, I’m sure, and has made his informed decision based on careful consideration of all factors. Certainly not out of a “power-play” to homogenize all the traditions into one, as some have absurdly implied. There is absolutely no documented proof that such was the case, though there are indications that Trijang Rinpoche felt the Geluk should be the outward face of Tibetan Dharma, and the spokesmodel for all. A survey of the translations and publications of Tibetan Dharma since the 1960’s supports a strong early bias for this position, in fact, which is due largely to the Geluk lineage dominance in the Tibetan political bodies. It’s only in the last 10 or 15 years that we’ve seen a more balanced representation in English and other European languages.

Regarding this “Mixing of traditions,” others have pointed out that Tsongkhapa was, in many respects, the most notable Lama to do this. His Geluk lineage is a skillful synthesis of Kadam, Marpa Kagyu, Sakya, Shangpa, and other Sarma transmissions, into an approach with several unique elements. However, his impetus was to foster realization and experience, and not for any mundane end. We can say that Pabongkha also “mixed” by adding Dolgyal, and stressing Naro Khachoma. However, as has been noted repeatedly, these innovations may have been associated, paradoxically, with a stress on “lineage purity.” Certainly no one can miss the irony in such a motive.

Several things need to occur for this thread to resolve itself. First, someone needs to translate the Life Entrustment Wang and/or Tri, to determine what sort of admonitions there are in those instructions. This would do much to clear up the situation. If, in fact, it is found that the practice of Dolgyal is specifically antithetical to Nyingmapa, the majority of arguments and words tendered by Lineageholder and the NKT would be so much wasted space. Second, let’s not rely on platitudes and statements of unswerving faith in Pabongkha or GKG as “proof” of any position. Instead, let’s open our minds and investigate the facts and documents over the last century regarding this Dolgyal practice—I know LH and others have stated they have no such interest in doing so, but without a clear, open-mind inquiry, their opinions and voices should be seen for what they are—severely limited by their lack of authority, scholarship, and knowledge. So far, LH has mainly parroted the “party line.” And finally, let’s not fall back on our own “personal experience” to verify Dolgyal. Such First-Hand experience cannot be used to prove anything to anyone else, except to reinforce faith in those who already have it.

1078. Tenzin Peljor – January 5, 2009

Thank you SC, but what actual does he states about the wrong claims of the enlightened lineage and where does he refute that Shugden is a reincarnation of Virupa, Sakya Pandita or Buton?

This is what was claimed by some.

So I wish to check and to verify this. When I read <http://mypage.direct.ca/w/wattj/images/page-3.jpg> it rather suggested that some of the claims about the enlightened lineage like that Shugden is a reincarnation of Virupa, Sakya Pandita or Buton could be refuted as some claimed. But I wish to really check this.

thank you for your work.

mainly I wish to know this to balance the section on Wikipedia:
http://en.wikipedia.org/wiki/Dorje_Shugden#Previous_incarnations

1079. Lineageholder – January 6, 2009

Dear TP,

You say



but NKT abuse the teachings to install fear and guilt which is like a mental rope which prevents you from going

Not at all. Everyone has freedom. 'NKT' does not do anything because there is no official policy to instil fear and guilt. It's possible that Teachers have been unskilful, I don't know. If this 'fear and guilt' you quote are the consequences of breaking your commitment to your Spiritual Guide listed in 'Joyful Path of Good Fortune', I'm afraid these are not the NKT's invention but are standard Mahayana scripture so you'll have to blame Buddha for that.



nkt teaches reliance to teachers superficial, misleading, and in a narrow-minded way. My suggestion is to broaden the perspectives and understandings on these teachings and to use the biographies of the masters to get a more differentiated understanding.

NKT presents reliance on a Spiritual Guide in a standard Gelugpa way, so if you're still looking for people to blame (which it seems you are) you'll have to blame all the Gelugpa Lineage Gurus Regarding the biographies of the Masters, As I showed the majority of famous students relied on one main Teacher, so there's your answer. When you meet one Master who holds the entire lineage of the path to enlightenment, why would you need anyone else? Their examples show this.

1080. Lineageholder – January 6, 2009

Dear Kagyupa,

Regarding faith, Buddhism isn't verifiable at all to people who have no faith. It's not something that can be put under a microscope and studied like a bug. You have to have faith to want to practice in the first place. No faith, no aspiration, no effort, no results.

As a general comment, frankly, I find it astonishing that people on this list discount experience of the Teachings as evidence that they work. I would have thought this is the primary evidence. Many here, (especially TP) seem to be unable to distinguish between valid experience and wrong awarenesses, in which case it's time to go back to the Lorig (types of mind) teachings where this is all very clearly explained. If you don't know how to attain realizations and you doubt their validity anyway, why practice?



These practices were not widespread prior to his activity in the last century, and I challenge Lineageholder or anyone else to find written historical accounts that disprove this.

Evidence to refute your claim is on the way. Watch this space...Dorje Shugden has been practised for three hundred years. It's not Je Pabongkhapa's creation.



Pabongkha was a player in this political arena, as has been well-documented. His supporters cannot disprove this. Rest assured, though, this has nothing to do with the purity and genuine Dharma of the Geluk practice lineage.

Here we go again....Pabongkha was an impure, nasty politician but yet he managed to pass on pure Lineages of the genuine Dharma of the Gelugpa lineage. Ho hum....poppycock! I've already explained this disparity a few posts ago. Pabongkhapa was not a politician but a holy meditation Master who gained complete experience of the lamrim through the intensive guidance of his Spiritual Guide and who communicated with Heruka directly, as has been evidenced by his disciples. Unless they're all lying, of course, If that were the case there's no honesty and only deception in the Gelugpa tradition so it's all over.

It comes down to this really – if Pabongkhapa and his disciples were wrong or if they were liars, then the Gelugpa tradition is finished. If you assert that the Gelugpa tradition is not finished than Je Pabongkhapa and his disciples were non-deceptive and they were also right about Dorje Shugden. You can't have it both ways like the Dalai Lama wants to.

Why people can't see massive logical flaws in the Dalai Lama's arguments is beyond me. He wouldn't last 10 seconds in a debate on this.



HHDL is supporting a nonsectarian attitude, maintaining respect for all traditions, except for those traditions which are antithetical to such an attitude. He plainly feels that Dolgyal practice is

such a tradition. And I would bet you that he has good reason—he has access to the texts which GKG has not translated for his students, I'm sure, and has made his informed decision based on careful consideration of all factors.

How can the Dalai Lama say he supports a nonsectarian attitude when he's using Government policy to destroy a spiritual practice? It's rubbish. He's nonsectarian when it comes to things he agrees with. He'll agree with anyone, and everyone is welcome to his teachings, except if you're a Buddhist following the tradition of his own root Guru. It's absurd!

I maintain respect for all traditions too so that makes me non-sectarian even though I want to practice only the Gelugpa tradition and I'm a Dorje Shugden practitioner. Therefore, perhaps we can agree that if you respect all traditions, that makes you non-sectarian? That makes GKG non-sectarian too as he has expressed his admiration and respect for all Tibetan Buddhist traditions.

It's all very well saying that the Dalai Lama has access to evidence that Dorje Shugden practice is sectarian, so why hasn't he published it? I'll tell you why – there isn't any. He was quick to publicise Je Pabongkhapa's evil sectarianism so why doesn't he publish this cast iron evidence that would bring the debate to an end? You're surmising that he has a trick up his sleeve but actually, the emperor has no sleeve – he has no clothes at all. His 'informed decision' is without supporting evidence (except for a couple of letters from Pabongkha, one person) and without a decent logical basis. It's a political action.



If, in fact, it is found that the practice of Dolgyal is specifically antithetical to Nyingmapa, the majority of arguments and words tendered by Lineageholder and the NKT would be so much wasted space

Not so. Will you think it anti-Nyingma if it says that one should not touch a Nyingma text? This doesn't prove anything. I would hope that someone who is a pure Nyingma practitioner would not touch a Gelugpa text because then they would be mixing traditions. I wouldn't be offended if a Nyingma Lama made such a recommendation to their students. Not touching a Gelugpa text doesn't imply that you don't respect it or you invalidate it, it means you don't want to mix traditions which is fine by me!

This whole 'anti-Nyingma thing' has been blown out of all proportion. Even if Gelugpas did find fault with the Nyingma tradition, what difference does it make? NKT practitioners have had to put up with the disapproval and antagonism of Tibetan Buddhists for years but they take the view that Tibetan Buddhists simply don't understand the tradition and its aims. Get over it! If you have faith in the Nyingma tradition and you believe it's correct, what difference would it make if one Lama or the whole world was badmouthing you? You'd just have to get on with your practice. You might think it's sad that other Buddhists have such negative views (many NKT practitioners feel sadness in this way) but it doesn't affect your faith in your tradition, your Teachers or your methods of realization. But to ban a tradition on some pretty flimsy

evidence of sectarianism? It's a smokescreen and nothing but a smokescreen. It's the Dalai Lama's power trip.

So – what the heck does it matter what Pabongkha says anyway, or even what the Life Entrustment says? Are Nyingmapas really all offended because someone might have a bad view of them?

I think it's time to practise lojong!

1081. Tenzin Peljor – January 6, 2009

thank you kayguepa for post # 1077.

Hi Harry, sorry I didn't see post # 1073



You are is correct about NKT members and teachers unskillfully instilling guilt and fear (in the past anyway, it would seem this an issue that NKT is addressing). But is this due to a conscious decision to abuse the teachings or is it caused by some particular or general misinterpretation?

I think this is an important question if we are trying to understand if the NKT is a cult or otherwise.

Personally i think we could say that NKT is a cult if the founder and head members are purposefully instilling guilt and fear so as to benefit themselves or destructive purposes that they may have.

Perhaps even if their intentions are good, this is debatable. If there is evidence to suggest this, i guess then that from this point of view we can say NKT is a cult. Correct?

Although personally based on Singers criteria I judge NKT to be a cult and said this also to a Buddhist Journal, in general I think there is no conscious decision to abuse the teachings. In NKT there are nice people, well intended and very engaged. They work very hard and want to do good. What I criticize or point out so vehemently is rather referring to an unconscious process or underlying structure and mind and is rather based on misunderstanding, a lack of awareness or by just not having learnt it better or by just to have not the opportunity to get a more differentiated understanding of the dharma. this in turn i see as a result of NKT's isolation and the belief the books of GKG and to rely sole on the teachings of one teacher would be sufficient. So I would honestly say this is caused by some particular or general misinterpretation.

In general I do not follow Hassan's understanding that cults or cult leaders intentionally manipulate people. rather, I think, a good cult leader has first installed a system of thoughts or reasoning / views about himself which establish him to be special, to have a special mission. probably such a cult leader had some special visions which justify these believes. he may have also developed a powerful system to repress critical views about himself and he will tend towards to see himself in a too good light. Such a cult leader, lacking a realistic perspective to himself, can be very convincing to others. So most cult leader have a system of inner self-deception and views they completely

believe in. These they communicate with others, who must be convinced. (There is no cult leader without followers and no cult without leaders + followers.) The process of 'manipulation' or deceiving others will be in most cases, I think, unconsciousness but very powerful. The main point is to apply tools that the other person finally believes the cult leaders reality or visions to be true. Such a system of self-manipulation and others-manipulation is very subtle and can't usually be recognized in the beginning, though for some people their gut instinct tells them, that there is something wrong.

I have summarized my understanding here (but it's in German):

<http://buddhistische-sekten.de/Einleitung.html#Manipulation>

A good entry in this issue is Lifton and this interview:

<http://www.tricycle.com/from-mysticism-murder>

One of the main qualities I missed in NKT was honesty. This includes a self-critical approach, that we may do wrong and our claim, 'we have a good intention' (while the other may have not so good intentions) could be wrong and deceptive. NKT has powerful tools for self-censorship and undermining critical introspection and the acknowledgement of faults. I think this is counter-productive for spiritual development. And this setting may give rise to a dishonest setting which in turn gives rise to deception, fear, guilt and the installation of such destructive feelings in other by teaching them views which lead to fear and guilt. This mustn't be conscious at all.

I hope this was not too much and wordy?

Dear LH with respect to former discussions, if you posit experience you made of peace and experiences on the path, I think it is clear that others have such experiences as well. Because GKG said in his tricycle interview with Lopez, that also other schools would be valid paths, it follows the spiritual developments or experience of the path - the peace and increase of wisdom, compassion and peace can be made also without reliance on Shuden. So how then can you explain, that your conception these developments your perceive would be due to Shugden and would be proof that his practice is a valid path? The point I questioned was to not superimpose causes on entities which are probably not the cause. What changes the mind is the application of the dharma. protectors mainly help to have some certain helpful conditions or to remove adverse conditions.

there are some other open points from the past in this thread:

harry said:



I have met a Geshe (Lharampa) who said that in his monastery KG's books were studied. This was about 4 years ago when i lived in Keajraland Retreat Centre in Granada, Spain. He had been invited by a non-NKT group to give teachings nearby, and he payed Keajraland a visit. He highly praised KG's books and said he believed KG to be a manifestation of Je Tsongkhapa.

if he said this it seems to be true, but what does he mean with “in his monastery KG’s books were studied”? The monasteries have their own text books and it is 99,99999% unlikely that they use texts by an expelled monk which are not as much in depth as the monastery text books are. Probably he was referring to that some use them privately?

I know from Zong Rinpoche Tulku’s debate partner the view that Zong Rinpoche believes that GKG is a bodhisattva. The reason the debate partner had given (to shorten the complete discussion) was mainly that GKG can bring his winds into the central channel and only someone with bodhichitta could do this. But this is not true, also Hindus can bring the wind into the central channel – without bodhiciatta. When I mentioned this to the debate partner of Zong Tulku he got very loud: “Who says this?”. I said a friend who is familiar with Hinduism. He didn’t accept this. Later I asked a high Gelug teacher and close student of Trijang Rinpoche about this when he was giving a Ghuyasamaja Tantra commentary about the channels and winds. He confirmed that the winds can be dissolved into the central channel without Bodhichitta. So the complete reasoning is incorrect.

It seems to me that there are some Lamas in Ganden Shartse, which is much connected with Shugden worship, for whom GKG seem to be a revolutionary for his opposition and a hero. Ganden Shartse had via GKG’s uncle Kuten Lama, the Shugden oracle, contact with NKT until finally Kuten Lama cancelled his relation with NKT and GKG to follow HHDL. By this also the link between Ganden Shartse and GKG/NKT broke. I think there are some views from that time and those lamas lack understanding what is really going on in NKT. The lamas and Geshe around Gangchen Rinpoche are much more clear about this due to having closer contact and that many NKT refugees – as they call them – seek refuge in Italy under Lama Gangchen.

However if there was a Lharampa Geshe teaching in Keajraland Retreat Centre in Granada, Spain, this actual is good news and it would be nice if there would be more of this exchange.

1082. Dorje – January 6, 2009

“Dorje Shugden has been practised for three hundred years. It’s not Je Pabongkhapa’s creation.”

Phabongkhapa wrote the life entrustment to his protector. Before this there was no life entrustment and this protector was just a minor worldly spirit that Sakyapas made offerings to as part of Chaturmuka Mahakala’s retinue of spirits.

In Phabongkhapa’s teachings on his life entrustment text, he refers to other traditions and implies Nyingma especially as “mistake among mistakes; faulty, dangerous and misleading paths.” This sentiment is backed up in his letters compiled by Trijang Rinpoche, where he states that other Mahayana traditions of Tibetan Buddhism are not actually Buddhist at all and lead the practitioner to avichi hell.

“I maintain respect for all traditions too so that makes me non-sectarian even though I want to practice only the Gelugpa tradition and I’m a Dorje Shugden practitioner.”

You do not practice the Gelug tradition, you practice the NKT version of the Gelug tradition which is a distortion of Phabongkhapa’s own

distortion of the Gelug tradition. You are also not a Dorje Shugden practitioner in the sense that Phabongkhapa and his followers were, as your teacher has reinterpreted that protector worship in ways that are at variance with the positions set forth by your lineage lamas. You are essentially following Kelsang Gyatso's invention.

1083. Dorje – January 6, 2009

“Let's say Lineage Holder X passes on a particular practice to ten disciples each of whom through their hard work and blessings realize the teachings. Now my understanding is that traditionally only one of these ten would be designated as lineage holder by the Lineage Holder X. Is that correct, or, traditionally, did all ten become lineage holders? Thanx”

There is no hard and fast rule. This is determined by a whole load of factors, such as the number of 'official' holders of the lineage in place, the tulkus of previous great lineage holders and the status of prominent students of prominent lineage holders. Lineage holder is essentially a social/political role and it may be the case that any person that takes a full cycle of teachings and practices them to realisation may be more 'realised' than the 'official' lineage holder appointed or recognised by previous lineage holders.

1084. Tenzin Peljor – January 6, 2009

of course i was referring to “I have met a Geshe (Lharampa) who said that in his monastery KG's books were studied.” when I commented “if he said this it seems to be true” and I was not referring to “he believed KG to be a manifestation of Je Tsongkhapa.”

I don't believe the latter, because for me an authentic master does not blame others to be the sole source of problems as GKG has done it wrongly with my own NKT teacher and how he does it wrongly with HHDL since many years, but he teaches delusions and karma to be the source of problems.

A teacher of Je Tsongkhapa's doctrine teaches dependent arising and his actions are in accordance with the Four Noble Truths and the sixteen aspects and the understanding or view of dependent arising and not in contradiction to them. As Je Tsongkhapa puts it:



All the distress in the world:
Its root is ignorance
To see this and solve it
Dependent arising is the way, you say

<http://jacquelinehobbs23.blogspot.com/2008/05/in-praise-of-dependent-arising.html>

HH the Dalai Lama does not blame others. He blamed his own ignorance for having practised Shugden. He gives almost at every account reasons which can be verified, and his approach and teachings and even political statements are following the understanding of dependent arising and include a variety of perspectives. Also the eclectic approach of Je Tsongkhapa and HHDL are similar, that's why just based on this I see far more reasons why HHDL would be Je Tsongkhapa than GKG. However, nobody claims HHDL would be Je

Tsongkhapa. He is seen as Chenrezig and he was prophesized as the lineage of the Karmapas was prophesized as incarnations of Chenrezig by Padmasambhava. For me this is far more valid than some mere beliefs which lack reasoning.

1085. Dorje – January 6, 2009

“if Pabongkhapa and his disciples were wrong or if they were liars, then the Gelugpa tradition is finished.”

This is not true. There are Gelug lineages that didn't pass through Phabongkhapa. The 13th Dalai Lama, for example, passed on lineages free from Phabongkhapa's influence. You talk as if Tibet was a small village rather than a country larger than western Europe with no infrastructure, roads, railways or air links. Travel was not easy and it is an absurdity to suggest that the thousands of Gelugpa lamas that passed on the Gelugpa lineage last century all counted Phabongkhapa as their lama. He was influential. He was not ubiquitous.

1086. Tenzin Peljor – January 6, 2009

correction: the lharampa geshe only visited the NKT center, however, also nice. maybe there could be more of exchange with respect to dharma.

1087. Tenzin Peljor – January 6, 2009

“if Pabongkhapa and his disciples were wrong or if they were liars, then the Gelugpa tradition is finished.”

I agree with Dorje's reply in # 1085. What came to my mind is that probably due to holding such views NKT is so keen to denounce HH the Dalai Lama as a liar. Because due to this logic it would follow:

“if the Dalai Lama and his disciples were wrong or if they were liars, then the Gelugpa tradition is finished.” and such a few in turn supports the feelings of importance of NKT because only they are then the last upholders of Je Tsongkhapa's tradition.

It is a complete misunderstanding and extreme view to think that due to some faults a lama made a complete lineage would be finished. We've discussed this already.

1088. Dorje – January 6, 2009

“If you have faith in the Nyingma tradition and you believe it's correct, what difference would it make if one Lama or the whole world was badmouthing you? You'd just have to get on with your practice.”

The problem is, Phabongkhapa and his followers used their political power not just to bad mouth Nyingmapas, they forcibly converted Nyingma gompas as well.

1089. Dorje – January 6, 2009

“It's all very well saying that the Dalai Lama has access to evidence that Dorje Shugden practice is sectarian, so why hasn't he published it? I'll tell you why – there isn't any.”

Phabongkhapa said this protector kills Gelugpas that develop faith in other Buddhist teachings. He said that these other teachings are faulty,

dangerous and misleading and lead to hell. If this isn't sectarianism, what is?

1090. Lineageholder – January 6, 2009

Dear Dorje,



You do not practice the Gelug tradition, you practice the NKT version of the Gelug tradition which is a distortion of Phabongkhapa's own distortion of the Gelug tradition. You are also not a Dorje Shugden practitioner in the sense that Phabongkhapa and his followers were, as your teacher has reinterpreted that protector worship in ways that are at variance with the positions set forth by your lineage lamas. You are essentially following Kelsang Gyatso's invention.

You know what I said in my previous post about Tibetan Buddhists not understanding the NKT? Thanks for proving the point. Your comments don't even deserve comments!

1091. Lineageholder – January 6, 2009



The problem is, Phabongkhapa and his followers used their plitical power not just to bad mouth Nyingmapas, they forcibly converted Nyingma gompas as well.

Well, the Dalai Lama forcibly stopped people from practising Dorje Shugden and has effectively destroyed the Gelugpa tradition.

Things must be even now. Happy?

1092. Lineageholder – January 6, 2009

Dear Dorje,

Phabongkhapa Phabongkhapa Phabongkhapa Phabongkhapa
Phabongkhapa

One person does not make a tradition sectarian, but thanks for playing along with the Dalai Lama, it gives him justification for destroying his Guru's tradition.

1093. Dorje – January 6, 2009

"Regarding this "Mixing of traditions," others have pointed out that Tsongkhapa was, in many respects, the most notable Lama to do this. His Geluk lineage is a skillful synthesis of Kadam, Marpa Kagyu, Sakya, Shangpa, and other Sarma transmissions"

Je Tsongkhapa also recieved Nyingma teachings and Dzogchen, most notably from his Nyingma lama and tertön Lhodrag Drubchen Lekyi Dorje who Je Rinpoche said was inseparable from Vajrapani. The Supreme Medicinal Nectar of Questions and Answers details

Tsongkhapa's questions to his lama and the answers that Vajrapani gave, via Lekyi Dorje. These answers are pure Dzogchen teachings. Je Rinpoche also received the combined practice of Vajrapani, Hayagriva and Garuda (Drag Po Sum Gril) from Lekyi Dorje. The seventh Dalai Lama Kelsang Gyatso composed a sadhana for this practice and said in his colophon "This meditation upon the Three Wrathful Ones Combined in One is in the tradition of the Mahasiddha Lekyi Dorje. He was an emanation of Vajrapani, and for the sake of others he could summon Vajrapani anytime he wished, and he received many teachings from the Deity." This practice is still given by Gelug lamas today.

So, it would be incorrect to think that Je Rinpoche only received and passed on 'sarma' transmissions. He was a Dzogchenpa too.

1094. Dorje – January 6, 2009

"One person does not make a tradition sectarian, but thanks for playing along with the Dalai Lama, it gives him justification for destroying his Guru's tradition."

It was Phabongkhapa's teachings about this protector that led its practice to being widespread amongst the Gelug school. These teachings were very sectarian. The way this protector was practiced and praised was sectarian. Phabongkhapa taught that other Mahayana traditions were not even Buddhist and would lead to hell, and his followers adopted this belief and acted accordingly.

If Phabongkhapa is just one person, name another in your lineage of worshipping this protector that does not follow Phabongkhapa's teaching.

As has been stated so many times, many lamas criticised Phabongkhapa before the current Dalai Lama was even born. Your apparent refusal to accept that simple point shows nothing more than your own dishonesty.

1095. Dorje – January 6, 2009

"and has effectively destroyed the Gelugpa tradition."

Nonsense that you are totally unable to substantiate with anything more than bluster.

1096. Dorje – January 6, 2009

"You know what I said in my previous post about Tibetan Buddhists not understanding the NKT?"

The NKT do not practice the three yidams that Je Rinpoche taught. Nor do they rely on the three protectors that Je Rinpoche said were necessary for students of the three scopes. Instead they rely on a yidam and protector that Phabongkhapa made central to his version of the Ganden tradition.

But they don't even follow Phabonkhapa's teachings on that. They don't take the life entrustment and reject the teachings that come with it as superstition. These teachings come direct from their lineage but they mock them.

LH, I understand the NKT far better than you understand Tibetan Buddhism. I have been where you are. As I said before, the vast majority

of critics of the NKT are former members. If nothing else, this should tell you something.

1097. SeekingClarity – January 6, 2009

TP

Re #1078

The info about Virupa and Sapan I obtained from Chris Fynn's post to GKG in 1997 on the following thread.

http://groups.google.com/group/talk.religion.buddhism/browse_frm/thread/tvc=1#2b543cf071be9157

Chris Fynn's post is #14. GKG replies at #45 and #46. Interestingly, GKG does not, at least in my view, properly address Chris Fynn's points re Virupa and Sapan.

Note that I quote the relevant text from Chris Fynn's e-mail and GKG's reply in #285 on this thread.

Sakyas believe Virupa took no further incarnations but that at the end of his life he dissolved into a stone statue. See the bio of Virupa at

http://www.drogmi.org/lamdre/history_virupa.html

1098. Lineageholder – January 6, 2009

Dear Dorje,

What you say about the NKT is not true. Kadampas practice the three Dharmas of lamrim, lojong and Vajrayana Mahamudra and rely upon the three Yidams that Tsongkhapa taught, as well as all the traditional Protectors such as Palden Lhamo, Kalarupa, Mahakhala, Vaishravana, Yakya Chamsing and so forth. They rely upon the Highest Yoga Tantra practices of Heruka Five Deities, Heruka Body Mandala and Vajrayogini because these practices are the very essence of Vajrayana. It is a complete, skilful, excellent system of practice that is completely suited to modern day practitioners with little time and many responsibilities, and through these practices enlightenment can be gained in one short human life. Nothing else is needed. By saying that, I'm not saying that NKT is better than other traditions or that other traditions don't have a complete path to enlightenment, I'm simply saying that Kadam Dharma is a complete path to enlightenment for those who wish to practice it.

Also, you said:



As I said before, the vast majority of critics of the NKT are former members. If nothing else, this should tell you something.

It's a good point that former members of the NKT are critics. Whereas you probably use this information to conclude that NKT is bad or doesn't work, I have different conclusions. This criticism is partially due to the fact that there has been some unskilful behaviour and attitudes in the NKT in the past, something that has changed in recent years and continues to change. The problems with former NKTers criticising NKT is that it's possible that your generic image of NKT is out of date, so

what you're criticizing is your idea of the NKT when you were in it.

Things change and move on. Everyone makes mistakes but things are definitely improving with the introduction of the Internal Rules and as wisdom and skill increases in the spiritual community. NKT is a young tradition and the way of practice, with residential communities of ordained and lay people living together has never been attempted before, so there are bound to be some teething problems. Sometimes the best way to learn is by making mistakes, although this is painful for everyone. Suffering does have good qualities, though, if you have the correct view, make it meaningful and learn from it.

Sadly, I also have to say that it's the norm when things go wrong in people's lives, they generally blame others for their problems. It's very unfortunate when people have problems arising from their own karma and then go on to blame their Spiritual Guide and tradition for these problems, lose faith and leave with an angry mind because it just makes things worse and creates even worse karma. I think a positive and constructive approach is needed when suffering is experienced, not blaming, because that doesn't help anyone and it doesn't alleviate the problem. It's not the Buddhist way to abdicate responsibility for one's own experiences. This is samsara, right? All problems are caused by delusions and deluded actions, not people. That's what Buddha taught, like it or not. People and things are merely conditions by which we experience the results of our own negative actions.

By the way, I'm not abdicating responsibility for NKT being a contributory cause for people's suffering. I don't suppose that NKT wants to be a condition in this way so the New Kadampa Truths site has asked for anyone who has a constructive criticism or idea for improvement to let them know. We're all open to change and there's a genuine wish to eliminate obstacles, although there are many in these degenerate times.

People forget that Buddhism has existed in Tibet for a thousand years, but only in the West for a handful of decades, and with NKT breaking the mould in terms of a new presentation of Dharma and way of practice, it will take a while for things to settle down. It took a hundred years for Je Tsongkhapa's tradition to be accepted. As a species, generally we're not very adaptable when it comes to new things.

1099. Dorje – January 6, 2009

I am pleased you accept that the majority of critics of the NKT are former members rather than some conspiracy set up by the FPMT or other associated followers of the Dalai Lama that the wrongly named new kadampa truth website dishonestly claims.

The reason for the claims made on the site seems to be to nurture the NKT's own persecution complex and show that they are pure and actually not a cult, whereas other traditions are impure and engaged in all sorts of unpleasantness. The simple fact that other groups tend to simply ignore the NKT does nothing to help foster their feelings of importance and superiority. The fact that it is their former members that have been most vocal in their opposition to the NKT because they have directly experienced the way the sect operates, from past scandals to very recent instances of bad behaviour, puts the lie to the myths that the NKT generates about itself.

“Sadly, I also have to say that it's the norm when things go wrong in

people's lives, they generally blame others for their problems.”

Sadly, I also have to say that it's the norm when things go wrong in the NKT, they generally blame others for their problems. They blame the Dalai Lama, the FPMT, Namkhai Norbu Rinpoche, E-Sangha and a whole load of other people just to escape the fact that they are the causes for their own bad reputation. Kelsang Gyatso always says that he has done nothing wrong, though he did appoint at least two sexually exploitative deputies since founding his sect. He also misguided his naive followers on the nature and history of his protector worship, teaching it to people who knew nothing of the controversy, blaming it all on the Dalai Lama despite the fact that the controversy was raging during Phabongkhapa's own life time.

The idea that we shouldn't blame others for our own misfortune is good, but why do I see others blamed for Phabongkhapa's bad reputation? If you need to find out why Phabongkhapa has suffered from 'negative press' is it not more reasonable to look at his actions whilst he was alive than to try to blame the Dalai Lama? Saying that other traditions lead to hell was hardly going to do him any favours when people came to assess his legacy, was it?

I like the self-serving way you use the Buddhadharma to further your own agenda LH, Phabongkhapa would be proud, but please don't be surprised when someone thinks to turn it back on you. The NKT should start to take serious responsibility for what it has done wrong and look within for the cause of its problems, not at others. This should start with a full and frank apology from Kelsang Gyatso for the major part he played in the abuse and an admission that the NKT presents their protector worship in a way that is inconsistent with the controversial history of the practice.

1100. harry - January 6, 2009

Who's blaming who, Dorje? Your finger is definitely rather pointy in 1099 😊

I reckon you two might as well agree to disagree, unless of course underneath a stubborn facade you are indeed listening to each others valid points. I mean it's not like one is intelligent and the other is stupid. I think you both sometimes present good arguments.

Ahh, fault picking is an old habit innit...

1101. Lineageholder - January 6, 2009

Dear Dorje,



I am pleased you accept that the majority of critics of the NKT are former members rather than some conspiracy set up by the FPMT or other associated followers of the Dalai Lama that the wrongly named new kadampa truth website dishonestly claims.

Well, I'm afraid you're going to be displeased. You're putting words into my mouth. I said that there are critics who are former NKT members, I certainly didn't mean to imply that they were the majority. There is clear evidence being gathered to show deliberate interference from the FPMT

and other Tibetan Buddhist groups under the Dalai Lama, it's not some kind of persecution complex.

I'm sorry that you don't recognise sincerity when you see it. I was giving an honest and open answer to your point about former NKT members criticising the tradition. Yes, of course NKT members have made mistakes, but there's nothing self-serving about the NKT, you can be sure about that. Everyone is sincerely trying to bring Buddhadharma to sentient beings to help them. If you see something else I think you need to do some major purification!

Geshe Kelsang has done nothing wrong, he's only ever tried to help degenerate Westerners like ourselves to practice Dharma. If he said in his books that people should commit non-virtue and then they did, he would be to blame (but not completely!) but instead he has emphasized the importance of emulating the purity and sincerity of the old Kadampas. His emphasis is always on moral discipline and engaging in every action correctly with a good motivation. If any of us are unable to live up to that and show a bad example, it's the fault of delusions, not him. I thought this was quite clear. You don't blame a cup for the faults of the teapot. He's got nothing to apologize for. If you think so, you don't understand cause and effect.

Regarding the protector practice, GKG's presentation is pretty much in line with Trijang Rinpoche's presentation. Times change. I suspect that the life entrustment has not been passed on because it's inappropriate for this time and culture. Buddha is like a skillful Doctor who gives medicine in the form that's needed – why do you expect him to keep dishing out the same pills in the same form over and over again, regardless of who the patient is?

Dorje Shugden's aspect and actions have definitely changed in accordance with karma. Since Kadam Dharma moved to the West, Dorje Shugden's aspect and actions have definitely been less wrathful, so GKG is not deceiving others. You seem to have a very fixed idea about Dorje Shugden is about – you seem to see that his primary function is to kill and punish, but of the many thousands, if not millions of past Shugden practitioners, Zemey Rinpoche mentions only a few as having received this kind of treatment. Dorje Shugden's principal function is to protect the Ganden lineage and to cause it to flourish, and since it moved the West, his *modus operandi* has definitely changed. He's a Buddha and is capable of an infinite array of actions and responses to protect the tradition. There is no deception going on.

1102. Kagyupa – January 6, 2009

LH writes:

“Evidence to refute your claim is on the way. Watch this space...Dorje Shugden has been practised for three hundred years. It's not Je Pabongkhapa's creation.”

I didn't say it wasn't. What I said was it was not widespread prior to PK. It was not a central focus until his efforts brought this about. As noted, he wrote much of the material himself, and prior to his work, DS's “practice” and importance were much, much different...and much more minor. You MUST lay the popularity for DS practice and the methods used squarely on PR, and on GKG who has created his own writings, and on other of PR's followers. No one else. Unless you can site actual Tibetan texts prior to PR. We are waiting...

LH continues:

“It comes down to this really – if Pabongkhapa and his disciples were wrong or if they were liars, then the Gelugpa tradition is finished. If you assert that the Gelugpa tradition is not finished than Je Pabongkhapa and his disciples were non-deceptive and they were also right about Dorje Shugden. You can’t have it both ways like the Dalai Lama wants to.”

Wrong. PK was not the sole conduit for the Gelukpa lineage. In fact, the true tradition of Tsongkhapa is still held and practiced quite widely, despite PK’s attempts to create a new orthodoxy by instilling two practices which historically were not the centerpieces of Gelukpa method. However, it’s possible, I believe, for Lamas to teach some correct things, and some incorrect things. Of course, I don’t see PK as a completely enlightened Buddha, like you do....and again, that’s no basis to argue. I’ve laid out my reasons for why this is not a valid basis. There is no proof of PK’s attainment, just as, really, there is no proof of anyone’s—unless you have witnessed first-hand miracles, it’s all faith. I have previously requested that you do not use such “reasonings” or “proofs” for your points, yet you do not desist. Could this be that you’re falling back on your attitude from a previous post, where you basically said “The Proof is in the Pudding, and I’ve got the Good Pudding?” If you don’t recall, I would be happy to point you to that post by number....Thankfully, the Protectors of the Three Scopes, and the Three Main Yidam Practices of the Gandenpas, are alive and well despite PK’s efforts. Your “spin,” implying that the “three yidams” were Chakrasamvara Body Mandala, Chakrasamvara Five Deities, and Vajrayogini, is patently wrong, as anyone who has studied or practiced the true Geluk Lineage teachings knows quite well. It’s transparent.

LH says:How can the Dalai Lama say he supports a nonsectarian attitude when he’s using Government policy to destroy a spiritual practice? It’s rubbish. He’s nonsectarian when it comes to things he agrees with. He’ll agree with anyone, and everyone is welcome to his teachings, except if you’re a Buddhist following the tradition of his own root Guru. It’s absurd!”

Read what I wrote again....he does not support those practices which are antithetical to a nonsectarian attitude. Do you even read what people write? I think I was quite clear....HHDL does not support DS, because it has been shown, time and again, despite your GKG’s spin, to be at heart a sectarian practice.

LH writes: “I maintain respect for all traditions too so that makes me non-sectarian even though I want to practice only the Gelugpa tradition and I’m a Dorje Shugden practitioner. Therefore, perhaps we can agree that if you respect all traditions, that makes you non-sectarian? That makes GKG non-sectarian too as he has expressed his admiration and respect for all Tibetan Buddhist traditions.”

Once we have obtained and translated the Tri for the Life Entrustment of DS, if there are injunctions not to touch Nyingma texts, will you agree that this practice contains sectarian elements? Or will you continue to deny the sectarian nature of this practice, despite solid proof, as you have done continually regarding other facets of this argument, by maintaining “disinterest” in those things you don’t practice yourself? After all, a Life Entrustment Practice is the highest, most serious level of practice for a given deity—in fact, why don’t you ask GKG why this is not bestowed at his centers? Many of us are curious. Anyway, your

comments about “touching texts” lead me to believe you will not accept the obvious even when it is laid before you with explanations.....as below:

LH writes:”Not so. Will you think it anti-Nyingma if it says that one should not touch a Nyingma text? This doesn’t prove anything. I would hope that someone who is a pure Nyingma practitioner would not touch a Gelugpa text because then they would be mixing traditions. I wouldn’t be offended if a Nyingma Lama made such a recommendation to their students. Not touching a Gelugpa text doesn’t imply that you don’t respect it or you invalidate it, it means you don’t want to mix traditions which is fine by me!”

LH, you stretch the bounds of credulity with this quote....”oh, how can you say that not even touching another lineage’s texts is to be interpreted as a sectarian injunction?”

If merely touching a text means mixing traditions, well, then, I have mixed your NKT with my lineage practices, because I’ve read several of GKG’s works. Such an assertion is ridiculous, surely you can see that? One can read and study a variety of things, while still maintaining a pure and undefiled practice. Who told you otherwise? I feel sad for you, and for those like you, who believe this nonsense.

1103. Kagyupa – January 6, 2009

I wrote : “I didn’t say it wasn’t”—meaning, I didn’t say it wasn’t “practiced” prior to PK’s efforts. Not that it wasn’t PK’s “creation.” just to be clear....

1104. SeekingClarity – January 6, 2009

Dorje, Kagyupa

Enjoying your posts and finding them very informative.

Given that we’re all doing quite a bit of quoting of others’ posts, it might perhaps be useful to use the “quote” function as, for example, LH has done in #1101. This can be achieved really easily using html tags. To see how, go to

http://www.w3schools.com/TAGS/tag_blockquote.asp

Hope you don’t mind me suggesting. Just that I think the quote function aids readability (at least for me).

Cheers

SC

1105. Lineageholder – January 6, 2009

Dear Kagyupa,

You guys just can’t help but impute ‘deliberately deceptive’ on me, can you? You’re all so suspicious...)



Your “spin,” implying that the “three yidams” were Chakrasamvara Body Mandala, Chakrasamvara Five Deities, and Vajrayogini, is patently wrong, as anyone who has studied or practiced the true Geluk

Lineage teachings knows quite well. It's transparent.

You sound like Tenzin Peljor! There's no spin, I didn't state or imply that these are the three Yidams. Everyone knows that the three Yidams are Heruka, Yamantaka and Guhyamamaja, all of which are practised in the NKT – Heruka is practised explicitly and the other two implicitly in *Offering to the Spiritual Guide* and also *Heart Jewel* where the Guru Yoga of Je Tsongkhapa performs the same function as doing Yamantaka practice.

On the point about the Dalai Lama not supporting a practice that's antithetical to non-sectarianism, surely a true non-sectarian gives people freedom of choice? He doesn't have the right to dictate what someone can and cannot practice just because he disagrees with them. How would you feel if he banned the Nyingma tradition because they are outspoken critics of Pabongkha and Dorje Shugden and are therefore sectarian? I think you'd have something to say about that! You'd be crying all the way to the Court of Human Rights!

The point is, unless they are immoral or illegal, everyone should have the freedom to choose their beliefs without interference from anyone, especially the Dalai Lama.



because it has been shown, time and again, despite your GKG's spin, to be at heart a sectarian practice

Here we go again....on what evidence? That Pabongkha wrote two letters to a Chinese General? You have no evidence. Read the Dorje Shugden prayers practised in the NKT and tell me where the sectarianism is. You probably never have, have you, yet you and Dorje continue to make unsupported accusations just because the Dalai Lama says so. That's not Buddhist and it's not reasonable. Perhaps you should do some reading. I could keep repeating this stuff until I'm Heruka in the face! 😊 but you keep making the the same old unreasonable, plain wrong statements with no justification.



Once we have obtained and translated the Tri for the Life Entrustment of DS, if there are injunctions not to touch Nyingma texts, will you agree that this practice contains sectarian elements?

I can't really understand why all this 'don't touch a Nyingma text' gets you upset. I've read posts on E-Sangha where people have said that even to have a copy of any of Geshe Kelsang's books in your house is to invite the Bogey Man Dolygyal to come and hang around you and cause you all kinds of obstacles.....BOO! I think such claims are ludicrous and sad, but I'm not saying their tradition should be banned for showing a sectarian attitude. If that's their belief, fine, it's not mine but they are entitled to it. Live and let live. People will believe what they wish. But you guys seem affronted at the idea that someone would not even TOUCH a Nyingma text. Really...what does it matter? If you disagree, why can't you just feel pity those people instead of going on the warpath?

By the way, Geshe Kelsang has never declared that NKT practitioners should not touch a Nyingma text, but if you're studying and practising one tradition only, you probably wouldn't. It's not that there's anything wrong with Nyingma texts, it's simply that you want to follow just one tradition. Why can't you accept that?

1106. Lineageholder – January 6, 2009

Also, life entrustment is not part of my tradition, so translate away, it's not part of the modern practice of Dorje Shugden as far as I am aware and certainly not in my tradition. As I said in an earlier post, when Kadam Dharma moved to the West everything changed.

1107. Kagyupa – January 6, 2009

LH writes:

“You guys just can't help but impute 'deliberately deceptive' on me, can you? You're all so suspicious...:)”

Perhaps you're not deliberately deceptive. but the “re-formation” of the DS practice by GKG seems to be. I merely believe you are repeating what you have been told-“DS is a Buddha, therefore not deceptive,” et al.

It is my position that someone, somewhere, is being less than honest about the true nature of DS's activities and identity. However, it's very likely that the vast majority of NKT folks don't know this-how could they? They don't read Tibetan, don't have access to the full literature of their lineage, and are told explicitly to rely only on GKG's works in English or European Languages. That's why Dorje, TP, and I continue to spend our time here. My intention is to have those who have interest in DS, or in NKT, question these things, and do some research, and not blindly and obediently follow the dictates of GKG. So much of what he (or his ghostwriters) have written is just plain dishonest. Allegations like “The DL wishes to destroy the Gelukpa Lineage” are just beyond the bounds of credulity. There is so much spin, on so many issues, not least of which is the nature and activity of DS, that it makes us dizzy.

This is my plea-keep an open mind, and explore all sides of the issue, by checking into primary sources as much as possible. It's only then that you will have a true appreciation for the issues.

1108. Dorje – January 6, 2009



There is clear evidence being gathered to show deliberate interference from the FPMT and other Tibetan Buddhist groups under the Dalai Lama, it's not some kind of persecution complex.

Where is this evidence? The overwhelming majority of people I see criticising the NKT in internet discussions have had former NKT involvement. Those without this involvement are often not interested enough to engage in discussion.



Geshe Kelsang has done nothing wrong, he's only ever tried to help degenerate Westerners like

ourselves to practice Dharma.

Kelsang Gyatso appointed two deputies who sexually exploited their students. When their bad behaviour was brought to Kelsang's attention, as in Samden's case, nothing was done. Samden was simply asked if the allegations were true and his denial was believed, allowing further abuse to take place. If this situation had occurred in a school, the head of the school would have lost their job or even been prosecuted. When serious allegations are made against a teacher, they should be suspended and a full investigation carried out. Kelsang Gyatso was negligent in not taking the allegations seriously. He should apologise for that at least.



Regarding the protector practice, GKG's presentation is pretty much in line with Trijang Rinpoche's presentation.

Trijang Rinpoche explicitly states that this protector punishes and kills Gelugpas that develop faith in other Buddhist traditions, whereas Kelsang apparently rejects this view. Kelsang also doesn't pass on the life entrustment or the sectarian teachings that go with that.



Since Kadam Dharma moved to the West, Dorje Shugden's aspect and actions have definitely been less wrathful, so GKG is not deceiving others.

The NKT's explanation of this protector worship doesn't emphasise the violent sectarianism that is found in the teachings of Phabongkhapa and Trijang Rinpoche and in this protector worship as performed in the Tibetan and Indian monasteries. It is this violent sectarian worship in those monasteries that the Dalai Lama and others have spoken out against, not the diluted version of this protector worship that the NKT have invented. Saying that this protector has changed its behaviour, is just an excuse for the NKT changing the teachings given by their lineage and Kelsang Gyatso's dishonest denial of these teachings, given by his own lama.

1109. Lineageholder – January 6, 2009

Dear Kagyupa,

I agree that it's a good idea to keep an open mind, but that's something you're not doing yourself. What you are really saying is "We're right and you NKT people need to keep an open mind so that you can see you're wrong" That's rather disingenuous of you.

What you fail to realize is that you are holding onto a form of Dorje Shugden practice that doesn't exist in the NKT because things are different. When Dharma goes from place to place, it changes in accordance with the needs, inclinations and karma of the people. For example, If you compare the Lamrim text of Pabongkha and the lamrim of Geshe Kelsang you will see subtle differences of presentation. For example, Pabongkha's text doesn't have a list of proofs for the existence of hell realms whereas Geshe Kelsang's text does. Hell is a

deeply unpopular subject in the West, but it's accepted readily by Tibetans who have had Dharma for a thousand years. Sceptical Westerners require logical proof. There are many such subtle differences in the way in which the Dharma is presented.

It's probably fair to say now that the majority of Dorje Shugden practitioners are in the NKT (unless there are many Tibetan Gelugpas practising in secret) and the format of the practice has changed. As I've said, there's no life entrustment because such a practice is not needed today, or is not appropriate. Dorje Shugden has subtly changed his appearance and his actions. The Western incarnation of Dorje Shugden is not as wrathful which is what is needed now.

I think you're clinging to an inherently existent Dorje Shugden that you don't like the sound of, but that's tough because, being a Buddha, he's infinitely flexible. He doesn't have to conform with your expectations. Your concerns about sectarianism are completely inappropriate in this day and age. All we get from Dorje is 'Pabongkha, Pabongkha', but Je Pabongkhapa's gone. Even if he did engage in sectarian actions, which I don't accept because it doesn't match the knowledge and experience of Dharma that comes over in his Teachings, you're clinging to the past and trying to justify something that's not true any more. It's all rather pointless and your intolerance simply underlines the sectarianism of the Dalai Lama in banning this practice in the first place

1110. Tenzin Peljor – January 6, 2009

Dear LH,

this appears to me quite cynical when put into context how NKT deals with "badmouthing":

"If you have faith in the Nyingma tradition and you believe it's correct, what difference would it make if one Lama or the whole world was badmouthing you? You'd just have to get on with your practice."

You can not suggest to other solutions you don't apply yourself. First you or NKT have to give an example of what you preach to others:

"If you have faith in the NKT and you believe it's correct, what difference would it make if one Lama or the whole world was badmouthing you? You'd just have to get on with your practice."

—

With respect to your often stressed term faith in spiritual context, I think it is good to get a proper understanding of that term faith (see # 911) and dependent arising. If someone is not qualified to heal people it is correct to loose faith in his healing ability. If someone is not honest, it is correct to loose faith in his reliability etc. With respect to your wish to help to prevent that people loose faith in NKT or GKG – what you said would be your motivation to engage in discussion here – if people loose faith in NKT depends on NKT's own actions and qualities. The more qualities NKT has, the more they perform good actions and avoid non-virtue, the more honest and reliable they are, the more people will develop faith, regardless what other people say – though people get influenced easily also by hearsay but this is no Buddhist approach – if NKT does the opposite of this, people will loose faith. This loss of faith has then a proper basis, the lack of qualities. Also when NKT is congruent with the Dharma, to develop faith in this congruency will have a proper basis, and will be stable. The same is also

with HH the Dalai Lama and other spiritual masters or schools.

So far to 'badmouthing' and 'faith'.

With respect to the quote above, the problem the Nyingmapas had was not badmouthing but violence, including that Shugden was used to harm them (see Dreyfus), the destructions of their artefacts, forceful conversion of their monasteries, and the spread of sectarianism and disharmony by those who proclaimed the Nyingmapas would have an inferior path and only the gelug path would be valid. This is not just badmouthing. To stop such destructive actions is helping all sides, also the sectarians or wrong-doers.

—

"Well, the Dalai Lama forcibly stopped people from practising Dorje Shugden and has effectively destroyed the Gelugpa tradition."

The final banning of the practice in the gelug monasteries in India in the beginning of 2008 was the decision of the 6 abbots in charge, and they based it upon the decision of the majority. It was also their idea to let the monks swear. They had problems with Shugden followers and their radical attitudes in the monasteries and the sponsorship of shugden pujas – as they supposed – by the Chinese secret service. A monk told me, when you go to certain pujas you get an offering of 10 rupees in general but there were cases where you could get 1000 rupees if you attend the shugden puja. For most it was clear that there were activities of the Chinese secret service. (Who has experience with secret service in dictatorships and their methods will easily understand that such trials are rather a natural activity of them).

The final removal of the practice from the monasteries in 2008 is based on a line of disharmony enforcing events in the monasteries. It is their right to do that as Barnett stated: "since its form of spirit-worship is heterodox, provocative and highly sectarian in Buddhist terms and so more than likely to be banned from mainstream monasteries".

Though recently the practice has been banned from the monasteries – a right every community has! – there is still the right to practice it privately. Also those in the monasteries who did not give up the practice or didn't wish to leave the monasteries, can do the practice – but indeed in a separated environment – segregated from the others. If one understands the doctrinal and practical implications of seeing a spirit as a Buddha and praying to him as a main refuge, and the need for proper monastic places without sectarianism, quarrel, disharmony or disputed practices feared by others etc. this is nothing incorrect, though it feels not nice. The monks can still leave the monastery, can run their own monastery or do business for themselves, but not within the monasteries under the authority of the gaden podrang.

Your claim is again a misleading simplification of the situation and your claim the gelug tradition would be destroyed is just an object of laughter. If removing shugden practice from the monasteries who follow Je Tsongkhapa's tradition is "effectively destroying the Gelugpa tradition." it follows Je Tsongkhapa never formed the Gelug school because he did not teach shugden which is seen by shugdenpas as such an essential part of his school.

The removal of the new-fangled and very controversial Shugden practice is not only a matter of promoting religious harmony (see the many comments by Dorje, the pov of the other schools(!), and the

research about the implication of that practice) but it is also a “back to the roots”. The Gelug founder had not established it, nor made he a prediction that in the future his established protectors should be replaced by another one. Also to rely on reasoning and an eclectic approach is “back to the roots”. Before the Chinese came the Gelug establishment (besides HH the 13th DL and the 14th Dalai Lama and some rare other exceptions) were so conservative and misleading that they even taught to play football is an evil deed like playing with the head of the Buddha. The Gelug system of Je Tsongkhapa was degraded in a belief and claim system which often lacked reasoning and common sense, so “back to the roots” also in this.

see also: Angry Monk – Documentary about a rebellious Tibetan monk, Gendun Choephel, by Luc Schaedler

[http://www.buddhistmedia.com/uitzending.aspx?
lntEntityId=923&lntType=0&lntYear=2008](http://www.buddhistmedia.com/uitzending.aspx?lntEntityId=923&lntType=0&lntYear=2008)

It was HH the 14th Dalai Lama who released Gendun Choephel from prison as soon as he got power.

It was also the 13th Dalai Lama who scolded Pabongkha that he lacks reasoning with respect to Shugden practice and that he is contradicting the refuge vows. Finally Pabongkha promised to the 13th DL to stop. If he had kept his promise there would be no problem nowadays. Also in this sense “back to the roots”.

I think we can posit the opposite of what you claimed based on reasoning:

“Well, the Dalai Lama effectively reduced the influence of the controversial Shugden worship, which is feared among other schools, and has effectively restored the Gelugpa tradition and harmony between all schools.”

Of course from the pov of some shugden followers this can be seen differently, but a Bodhisattva tries to have a broad perspective. If the majority is benefited the unhappiness of few can be accepted. (This is exactly what the Bodhisattva vows state and what the Vinaya states, this is also exactly what the 100th Ganden Tripa, the former head of the Gelug school, stated:



The Mahayana teachings advocate an altruistic attitude of sacrificing few for the sake of many. Thus why is it not possible for one, who acclaims oneself to be a Mahayana, to stop worshipping these dubious gods and deities for the sake and benefit of the Tibetans in whole and for the well-being of His Holiness the Dalai Lama. In the Vinaya [Buddhist code of discipline], it is held that since a controversial issue is settled by picking the mandatory twig by “accepting the voice of many by the few” the resolution should be accepted by all. As it has been supported by ninety five percent it would be wise and advisable for the rest five percent to stop worshipping the deity keeping in mind that there exists provisions such as the four Severe Punishments [Nan tur bzhi], the seven Expulsions [Gnas dbyung bdun] and the four Convictions [Grangs gzhug bzhi] in the Vinaya

[Code of Discipline].



So if you put NKT or Shugden followers pov into perspective and base your judgement on a correct and realistic understanding and *knowledge*, *all your arguments will collapse, but sadly you say: "I am not interested in other traditions."*, therefore you lack knowledge what other traditions and the majority think about Shugden and how the Sakyas, Kayguepas, Nyingmapas see it as destructive, how then are you able to judge in a realistic manner?

1111. Tenzin Peljor – January 6, 2009

my quotes failed again, the last passage should read:



The Mahayana teachings advocate an altruistic attitude of sacrificing few for the sake of many. Thus why is it not possible for one, who acclaims oneself to be a Mahayana, to stop worshipping these dubious gods and deities for the sake and benefit of the Tibetans in whole and for the well-being of His Holiness the Dalai Lama. In the Vinaya [Buddhist code of discipline], it is held that since a controversial issue is settled by picking the mandatory twig by "accepting the voice of many by the few" the resolution should be accepted by all. As it has been supported by ninety five percent it would be wise and advisable for the rest five percent to stop worshipping the deity keeping in mind that there exists provisions such as the four Severe Punishments [Nan tur bzhi], the seven Expulsions [Gnas dbyung bdun] and the four Convictions [Grangs gzhug bzhi] in the Vinaya [Code of Discipline].

So if you put NKT or Shugden followers pov into perspective and base your judgement on a correct and realistic understanding and knowledge, all your arguments will collapse, but sadly you say: "I am not interested in other traditions.", therefore you lack knowledge what other traditions and the majority think about Shugden and how the Sakyas, Kayguepas, Nyingmapas see it as destructive, how then are you able to judge in a realistic manner?

1112. Tenzin Peljor – January 6, 2009

thank you very much dorje for the information in # 1093. the practice and transmission of it is also lively in the Sakya school.

thank you sc in # 1093. i will try to get the text by TG Dhongthog. it was someone else who claimed that his text is refuting that shugden would be Virupa etc. so I wished to verify if this is in the text. for wp i need a reliable source like TG Dhongthog, blogs or forums are no reliable sources for wp.

1113. Kagyupa – January 6, 2009

Lineageholder writes:

" I agree that it's a good idea to keep an open mind, but that's something you're not doing yourself. What you are really saying is "We're right and you NKT people need to keep an open mind so that you can see you're wrong" That's rather disingenuous of you."

You yourself have stated that you are not interested in other traditions, and have not researched them in any depth. You constantly claim to follow only GKG's works and path, and even go so far as to imply that, for that purpose, one should not even touch texts of other lineages. Even in texts of the "Gelug" lineage, or the subspecies of such attributed to Pabongkha and followers, when they disagree with GKG's explicit positions, you deny them credibility or seek to downplay their importance—e.g., Yellow Book, Life Entrustment Texts, Etc. Don't you think, LH, that this is tantamount to being closed-minded? Or do you define the term as being nonjudgemental, while not seeking active inquiry? You see, if I were you, and there were such a huge issue regarding a practice I engaged in, or a Lama I followed, I would not simply shut adverse information out. This is not the definition of "open minded" by any stretch of the imagination.

1114. SeekingClarity – January 6, 2009

LH

- (1) Pabongka believed practices in other schools led to Avichi Hell
- (2) Tagpo, Pabongka and Trijang believed DS punished mixers – sometimes with (violent) death
- (3) Pabongka and Trijang granted Life Entrustment
- (4) There is a letter of volume Cha of Pabongka's complete works in which he asks a Chinese general to suppress the other schools (as yet untranslated into English)
- (5) There is substantial evidence that followers of Pabongka sacked non-Gelug monasteries

I think you would accept 1-4 and some in the NKT might accept 5. Now, if the NKT (a) acknowledged 1-4/5 and (b) set out how and why its approach is different then a reasonable discussion could ensue.

With regard to (b) the NKT could say

(1*) We believe other schools have complete paths and, even though we regard Pabongka as an unmistakable lineage guru, our view differs from his for reasons x, y and z

(2*) Now that DS is operating in the west, we believe – for reasons x,y and z – that he manifests a less wrathful aspect and no longer punishes mixers. [I am not sure if this is the official NKT position. I have not seen it expressed by anyone other than you.]

(3*) Though GKG has taken Life Entrustment (I assume he has?) and though some NKT students have been granted Life Entrustment (which includes a commitment not to touch Nyingma texts), we no longer grant Life Entrustment for reasons x, y and z (and we don't think taking a vow not to touch Nyingma texts is problematic for reasons x, y and z)

However, this really has not happened. Pabongkas views are simply not acknowledged. GKG – very unconvincingly to my mind – suggests that the Yellow Book was – and by implication Tagpo, Pabongka and Trijang were – just peddling superstitious folk tales about DS. Contentious and unsubstantiated claims are made about Morchen having said “Now is the time to rely on Dorje Shugden”. Obviously erroneous statements are made about Dhongthog's writing.

When Pabongka's views were set out on this thread, your first approach was to argue that he didn't really mean what he said. When this was shown to be untenable you simply said that what Pabongka did is of no interest to most in the NKT. This is because, due to the NKT's approach, most don't know about Pabongka. And those who do should be deeply interested as many outside the NKT hold the one of the NKT's problems is that it is not being open about Pabongka and it is not being open precisely because it wishes to hide the real nature of DS.

The issue comes down to this. There is a huge disparity between what two supposed unmistakable lineage holders (at least in the eyes of those of the NKT) are saying. Those outside the NKT claim that the later lineage holder is simply covering up the unpalatable truths about DS expressed by the former. If the NKT does in fact have a different view from Pabongka and believes DS has changed his ways, then, arguably, they might just benefit from explaining this?

1115. Dorje – January 6, 2009



As I've said, there's no life entrustment because such a practice is not needed today, or is not appropriate. Dorje Shugden has subtly changed his appearance and his actions. The Western incarnation of Dorje Shugden is not as wrathful which is what is needed now.

The life entrustment doesn't exist in the NKT because Kelsang Gyatso didn't include it. It is rather presumptuous of you to conclude that he didn't include it because it's not needed or it's not appropriate. Even if Kelsang Gyatso said that he didn't include it because it wasn't needed, can we assume he is being totally honest with us? Previously he said that there was no history of sectarianism related to this practice and that the Dalai Lama made up the view that this protector harms and kills Gelugpas for taking Nyingma teachings. Now we know Kelsang was lying and in fact the sectarian teachings of murder and harm were passed on by his own lama.

Is it not obviously the case that Kelsang Gyatso watered down his protector practice to make it more palatable to his western followers and to make it less open to criticism from others for its violent sectarian content? Kelsang Gyatso has systematically misled his own followers on the nature and purpose of this protector worship. They

then go on to criticise the Dalai Lama for rejecting a violent sectarian practice because, according to their revised version, it is no longer as violently sectarian as it was. In doing this they are criticising the Dalai Lama for rejecting a practice that they, through their revision, have actually also rejected.

1116. Seeking Clarity – January 6, 2009

TP

Re #1112, Virupa is **NOT** mentioned in “The Earth Shaking Thunder..” by Dhongthog. However, there will be plenty of reliable sources regarding the Sakya view about Virupa dissolving into a statue and not taking future rebirths. And, as I understand, Sapan’s Namthar contains the info about his future rebirths. So I’m sure you’ll be able to find something entirely acceptable for WP. Gosh, it would be so much easier if we all read Tibetan!

1117. Kagyupa – January 6, 2009

Lineage Holder writes:

“What you fail to realize is that you are holding onto a form of Dorje Shugden practice that doesn’t exist in the NKT because things are different.”

It is also possible that NKT students are only being given partial information regarding this practice. In fact, this is quite common throughout other lineages; as an example, many Kamtsang Kagyu students may recite a certain liturgical offering, but be advised not to undertake certain other sadhana practices regarding Dorje Bernakchen. Or, as another example, there is the Sadbhujā Mahakala practice of Torma Offering, practiced by those who have the Torma Empowerment, but the other practices associated with this Protector would not be engaged in without subsequent empowerments. And there’s the “NyingShuk” form.....the Nyingmas also have similar “gradations” in terms of their protector practices, with common Torma Offerings at the beginning, and such things as the “Life Entrustment of Ekadzati” for committed practitioners. It is quite possible, by the way, that some senior NKT students may in fact have received more advanced DS empowerments and practices, and may maintain secrecy. Such things are not uncommon in all the lineages.

1118. Kagyupa – January 7, 2009

Lineage Holder writes:

“It’s probably fair to say now that the majority of Dorje Shugden practitioners are in the NKT (unless there are many Tibetan Gelugpas practising in secret) and the format of the practice has changed. As I’ve said, there’s no life entrustment because such a practice is not needed today, or is not appropriate. Dorje Shugden has subtly changed his appearance and his actions. The Western incarnation of Dorje Shugden is not as wrathful which is what is needed now.”

So, now we find that the number of “millions” of DS practitioners are now mainly associated with NKT? what happened to the “millions” who were being persecuted in India and Tibet?

Are the rest of your assertions, regarding the “change” in practice based on a less “wrathful” need, the opinions of GKG and NKT, or are they opinions fostered by yourself?

1119. Lineageholder – January 7, 2009

Dear TP,

I rather think we're debating in circles right now, such is the nature of samsara! This will be my last post because I think all that needs to be said has been said. We've covered a large range of subjects and people can make up their own minds, as Kagyupa said. Simply shouting the same things at each other, post after post is rather tedious and not the best use of time.

Before I finish I do want to answer some of the points you've raised. Firstly, Kagyupa said that my claim that the Dalai Lama has destroyed the Gelugpa tradition was just bluster, and you've said it's an object of laughter. In your view, the Gelugpa tradition is now better and in harmony with the other schools but this is not so. If you rip out someone's heart and stitch up their body again, it might look as if everything's okay but in reality the most vital part is missing.

The Dalai Lama has ripped out the heart of the Gelugpa tradition with the following reasons:

1. He's caused a schism in the Gelug Sangha. It's clear that without the Dalai Lama's intervention there wouldn't be any problems between those who practise Shugden and those who don't. A divided house cannot stand and the Dalai Lama has created one of the five heinous actions, whipping up sectarian hatred by linking Shugden practice with his heath and the cause of an independent Tibet.

I contend what you say about the Abbots of the Gelugpa monasteries. It's the Dalai Lama himself who purged the Gelugpa monasteries, starting a year ago this month. Because the monasteries are under the auspices of the Ganden Podrang, they aren't free and have to do what the Dalai Lama tells them to. The joke referendum was the Dalai Lama's idea to solve the 'Shugden problem' and to give a veneer of democracy to an illegal ban. In the Al Jazeera video, the Dalai Lama says himself that it was his idea to expel the Shugden monks. I don't know where you get your propaganda from!

2. The Dalai Lama has shamefully destroyed Gelugpa tradition through denigrating its lineage. He has been instrumental in destroying the reputation of the two greatest Gelugpa Lamas of the Twentieth Century, Je Pabongkhapa Dechen Nyingpo and his spiritual Son, Trijang Dorjechang Losang Yeshe, branding them as spirit worshippers and humiliating their reincarnations.. How can they be Buddhists, much less qualified Masters if this were true? In this way the Dalai Lama as weakened the Gelugpa tradition and created sectarian hatred towards Shugden practitioners who used to be the majority of Gelugpas.

3. The Dalai Lama has destroyed the Gelugpa tradition by mixing the teachings of Tsongkhapa with other traditions such as Dzogchen that was not taught by Tsongkhapa. He has encouraged Gelugpa practitioners to receive teachings from other traditions and to mix them with their own practice, just to justify his 'non-sectarian' stance whilst hypocritically discriminating against Shugden practitioners and causing them to be persecuted by denying them basic amenities such as food and medicine, and encouraging violence towards practitioners with 'wanted' posters and ostracizing them from their families by making their family members swear oaths not to have anything to do with

Shugden practitioners.. Incredibly, this is Government policy! These people who persecute a minority of strident and brave Shugden practitioners who haven't given in to the threats of the Dalai Lama's followers are not Buddhists.

From this, my view is that Je Tsongkhapa's tradition is finished in Tibetan Society apart from maybe a few pure practitioners who are desperately trying to prevent its extinction through their own dedication and practice.

You seem to think that because a majority of people agree on something, that must make it right. I take the opposite view. This is the time of the five degenerations. Nearly 100 per cent of people in this world think that phenomena are inherently existent, but that doesn't make it right. There are times when you have to go against the majority view because they're simply wrong or misinformed.

You quote the Ganden Tripa as saying that because 95 per cent are against Shugden (a questionable number) then the remainder should just give in and go with the majority view. It's a sly argument that seems to appeal to reason but one of the Refuge commitments is 'not to forsake the Three Jewels even at the cost of our life or as a joke'. How could anyone give up Duldzin Dorje Shugden understanding that he's Je Tsongkhapa appearing as a protector to protect the Ganden Tradition. Je Tsongkhapa is the synthesis of all objects of refuge because he's the incarnation of Manjushri, Avalokiteshvara and Vajrapani. This also goes for Dorje Shugden. What if 95 per cent of people thought that refuge in the Three Jewels was harmful? Would you agree to give up your refuge just to appease the majority?

I won't. You can keep your majority view. I've done my own investigations over the years both scriptural, logical and experiential, and I know that Dorje Shugden is a Buddha. That's the final position for me and many others.

I wish you all the best, bye for now.

1120. Kagyupa – January 7, 2009

Lineage Holder: "I think you're clinging to an inherently existent Dorje Shugden that you don't like the sound of, but that's tough because, being a Buddha, he's infinitely flexible. "

Says you.

Really, the statement "He's a Buddha" is just not supported. I've repeatedly asked you to not lower the discussion with such indefensible statements. we cannot have an intelligent discussion when the discussion continues to devolve to statements that can not be rationally verified. We all understand your faith in DS being a Buddha, and GKG being infallible. In the same way, our faith if DS's less-than-pure nature (Inherently existent, or not, and by the way, stop trying to mix the issue by bringing in the Two Truths, surely you understand that we can only be discussing relative nature in these discussions?) and our position is that GKG is fallible, at best, and duplicitous, at worst. The difference here, as we have continually attempted to point out to all readers, is that our faith is based on what our own teachers have said, and also on

the historical and textual record as a whole. We are allowed and even encouraged, in many cases, to look at all sides of the issue and weigh all positions equally. You, on the other hand, are plainly not.

1121. Dorje – January 7, 2009



He has been instrumental in destroying the reputation of the two greatest Gelugpa Lamas of the Twentieth Century, Je Pabongkhapa Dechen Nyingpo and his spiritual Son, Trijang Dorjechang Losang Yeshe

Actually it was their actions and words that harmed their reputation. If they had never claimed that other traditions were harmful, led to avichi hell and that their protector killed Gelugpas who had faith in other Mahayana traditions, their reputations would be safe. Their actions led to these results. How could it be any other way?



The Dalai Lama has destroyed the Gelugpa tradition by mixing the teachings of Tsongkhapa with other traditions such as Dzogchen that was not taught by Tsongkhapa

As I pointed out above, Je Tsongkhapa received and passed on Dzogchen and Nyingma teachings that were given to him by his Nyingma lama, Lhodrag Drubchen Lekyi Dorje. The 7th Dalai Lama also composed a sadhana for this tradition of the Drag Po Sum Gril. This practice is still performed to this day. Phabongkhapa also passed on Nyingma teachings until he became intolerant and sectarian.

1122. Dorje – January 7, 2009



The Dalai Lama has ripped out the heart of the Gelugpa tradition with the following reasons:

To claim that this minor protector practice constituted the heart of the Ganden tradition is absurd. It was a vile sectarian addition made by a bigoted politician and had no place in Je Tsongkhapa's school. Following Phabongkhapa's logic, Je Tsongkhapa himself deserved to be killed by this protector for taking Nyingma teachings. How much more poisonous can you get?

1123. Tenzin Peljor – January 7, 2009

Dear LH,
thank you for your reply.

You base your post #1119 and answer to my former post on the conception, that Dorje Shugden practice would be "the heart of the Gelug traditon".

If Dorje Shugden practice is the "the heart of the Gelug traditon", then Je Tsongkhapa had no heart and the start of his school was already

without a heart, because there was not even the word about a being 'Dorje Shugden' existent at that time. Je Tsongkhapa, Gyaltsab Je and Khedrub Je did not mention him with one word. Therefore if Dorje Shugden practice is the "the heart of the Gelug tradition", the Gelug school started without a heart.

Because such a position is not tenable for someone following reasoning or common sense, the claim that Dorje Shugden practice would be the heart of the Gelug school is as well an object of laughter as your claim the Dalai Lama would have destroyed the Gelugpa tradition by effectively reducing the propagation of DS practice.

Based on your crazy claim that Shugden practice is the heart of the doctrine of Je Tsongkhapa (Gelugpa tradition) you present some arguments. (Probably I will later reply to the rest of your post, here just some thoughts to this single point.)

To correct you, the heart of the doctrine of Buddha is according to Je Tsongkhapa his teaching on dependent arising, "because this explanation dispels any chance to exaggerate or deny [the status of] entities seen and unseen". As Je Tsongkhapa expressed so much his devotion to the reasoning of dependent arising as the door entry to realise shunyata, and as the great protection to avoid extreme views, we can probably posit this teaching as the heart of his teachings as well. From the point of view of Mahayana, the heart is great compassion or Bodhicitta. Altogether we can posit as all the four Tibetan Buddhist tradition do it Bodhicitta and Emptiness as the heart of the teachings.

If you accept this, how then HHDL has "has ripped out the heart of the Gelugpa tradition? Did he denounce the two bodhicittas? Does he not teach the two Bodhicittas? If you would listen to the teachings of HHDL and look on the texts he teaches, he teaches mainly the two bodhicittas, and expresses again and again his tremendous appreciation for these two minds. By this he actual is spreading the heart of the teachings. He does this not only verbally but also in deeds.

Contrary to this sectarianism – for the danger of sectarianism and what it is see <http://quietmountain.org/links/teachings/nonsect.htm> – is the opposite of Bodhicitta. Sectarianism is the opposite of bodhicitta and of great compassion, it is the opposite of reality, it is against the spirit of the dharma, against the Buddha's teachings. Sectarianism harms sentient beings.

As we have seen by pointing out historical records and by giving statements or quotes of Paongkha Rinpoche's political works (e.g. his letters) or from his teachings on Dorje Shugden:



"A key element of Pabongkha Rinpoche's outlook was the cult of the protective deity Dorje Shugden, which he married to the idea of Gelug exclusivism and employed against other traditions as well as against those within the Gelug who had eclectic tendencies." (Kay 2004 : 43)

Based on this understanding + that Shugden is seen as a worldly spirit and inappropriate object of Buddhist refuge + the idea of his enlightened status is of very recent origin and much disputed – merely a claim + its controversial inception and violent history etc by removing

the influence of such a practice, such a action is not destroying the heart of the gelug tradition it is restoring the heart of the gelug school and Buddhism in general, the heart of the two Bodhicittas who do not accord with sectarianism, and this promotes harmony and peace among the Tibetan Buddhist schools in exile.

To make it short, your position that Shugden is the heart of the Gelug school is not tenable and therefore your argument about the destruction of the Gelug school by HHDL is not tenable. If you wish to posit a heart the position which can not be refuted is, that the heart of the doctrine are the two bodhicittas. Sectarianism and narrow-mindedness, the inability to look beyond the horizon of one's own school are no expression of the two Bodhicitta, they are the opposite of them.

1124. Tenzin Peljor – January 7, 2009

“1. He’s caused a schism in the Gelug Sangha. It’s clear that without the Dalai Lama’s intervention there wouldn’t be any problems between those who practise Shugden and those who don’t. A divided house cannot stand and the Dalai Lama has created one of the five heinous actions, whipping up sectarian hatred by linking Shugden practice with his heath and the cause of an independent Tibet.”

Did you not read what was said or did you already forget what was said and quoted so many times here on the blog?

To repeat some of it for you:

HH Sakya Trizin, head of the Sakya School:



“In the beginning the Sakya throneholder Sakya Sönam Rinchen bound Shugden to protect Dharma. However, neither Shudgen nor other worldly spirits were depended upon during prayer meeting at Sakya. The statue of Shugden was in some shrine rooms but in the lowest category in the pantheon. No Sakya follower has ever taken life pledging empowerment through the medium of Shugden... Later Shugden worship decreased strongly among Sakyas due to the efforts of three leading Sakya lineage lamas” – including the root Guru of Sakya Trizin – who was “extremely unhappy with Shugden practice and advised on the demerits of Shugden practice. One of his disciples, Ngawang Yönten Gyatso, took strong actions to remove Shugden statues from the Sakya monasteries and to destroy them. Khyentse Dorje Chang Chökyi Lodrö was “also very unhappy with Shugden practice, although he didn’t destroy statues, he performed rituals to banish Shugden. Since these three leading Sakya Lamas were against Shugden, this practice declined greatly among Sakya followers.”

HH Mindolling Trichen Rinpoche, late head of the Nyingma School:



“Shugden is a ghost. We Nyingma practitioner do not follow him. We propagate only those protectors

that were bound by Padmasambhava. Shugden came after Padmasambhava. Shugden is a hungry ghost in the human realm.”

HH the 100th Ganden Tripa, late head of the Gelug school:



“[...] Gelug Lamas of the past would have taken notice of Shugden if he was really the embodiment of the three refuge. But there is no historical record to show that they took any interest in Shugden. Therefore I can not accept Shugden as the embodiment of the Three Refuge.”

Kyabje Thai Situ Rinpoche, one of the four great sons of the Karmapa:



“We Kagyue followers normally do not mention this name without fear. There is no Shugden practitioner among Kagyue followers. The reason why we fear the one I name just now, is because we believe that he causes obstacles to spiritual practice and brings discord in families and among the community of monks.”

His Holiness the Dalai Lama, who is seen by the majority as Sakya Lama T. G Dhongthog Rinpoche puts it a “captain of global peace, universal head of Buddhism, religious and secular leader of the Tibetan people”



In his autobiography the 5th Dalai Lama writes that he performed a fire ritual against Shugden during which he composed a prayer to protect the deities. In the prayer the 5th Dalai Lama says that he is performing this ritual to ward off Dorje Shugden who is harming the Buddhadharma and sentient beings. He clearly says that Dragpa Gyaltsen’s negative prayer resulted in his rebirth as Shugden.”

Chagdug Tulku Rinpoche:



In Chamdo I first encountered the bitter dregs of sectarian friction between the Gelugpa and other traditions of Tibetan Buddhism... Although there were doctrinal differences among the traditions, sometimes strongly disputed in formal debates, in Kham there was generally both acceptance and cooperation. Since both my father and stepfather were Gelugpa lamas, my mother’s family was Sakya, and I was trained in both Kagyu and Nyingma traditions, any outer sectarian divisiveness would have inwardly fragmented me. I was spared this conflict until I listened to stories in Chamdo, and hearing them I felt uncomfortable and sad.

People told me that previously several monasteries housing statues of Padmasambhava and Nyingma texts were located near Chamdo, but then a Gelugpa lama named Phabongkhapa came from Central Tibet. He had contempt for the Nyingma tradition and thought that its doctrine was false and its practitioners wrongheaded. The dissention that ensued resulted in persecution, the destruction of many Nyingma texts and statues of Padmasambhava, and the conversion of monasteries from Nyingma to Gelugpa. This was followed by a severe drought and famine in the region.

And all the other records and quotes. e.g. the excerpt of research by Jackson of Sakya opposition, and much other qualified academic research, disapprove your and your teacher's wrong claim "It's clear that without the Dalai Lama's intervention there wouldn't be any problems between those who practise Shugden and those who don't."

As you have learnt this here already and you state this wrong claim by knowing it better, it appears to me that to call your wrong statement "It's clear that without the Dalai Lama's intervention there wouldn't be any problems between those who practise Shugden and those who don't." a lie may not be inappropriate, isn't it?

Before you wrongly judge His Holiness of performing one of the five heinous crimes it would be better to prove that he is a liar for expressing his and other's view that Shugden is a spirit. As long as you and NKT are not even able to discriminate correctly what constitutes a lie and what not, you won't be able to keep your own ethic nor will you be able to judge the ethic of others.

Therefore, before you throw more stones from your glass house I would like to suggest to make some self-introspection, and to excuse for the past faults and not creating new ones.

- I will look if I find time to respond to other points you made and to discuss what constitutes a Sangha schism. But I am not sure if this is all worth the work.

1125. emptymountains – January 7, 2009

Dear TP,

Please indulge me: There are always two extremes flanking the middle way. Given that sectarianism is one of those extremes, then if the two bodhichittas make up the middle way (which I'm not doubting), what exactly would be the *other* extreme?

Thanks

em

1126. Dorje – January 7, 2009

Sectarianism is an extreme because it is a form of self-grasping, ie. promoting one's own lineage and tradition above others. Are you suggesting the opposite of self-grasping is an extreme?

1127. emptymountains – January 7, 2009

Dear Dorje,

No, I was agreeing with TP about the two truths NOT being an extreme. The two truths together counter the extremes of existence and non-existence, making the two truths the middle way.

But just having one of the two truths by itself (without the other) leads us to an extreme. For example, conventional truth without ultimate truth leads us to the extreme of existence... whereas ultimate truth without conventional truth leads us to the extreme of non-existence. So, there are two extremes (or two "opposites") to the middle way.

Likewise, TP said that the two bodhichittas are the middle way between sectarianism and ????. (Please fill in the blank for me.) There are two possible extremes, but so far, you guys have identified only one of them (i.e., sectarianism).

Thanks,

em

1128. SeekingClarity – January 7, 2009

Hi em

TP doesn't say that the two Bodhichittas are the middle way. He simply says they are the opposite of sectarianism. So I don't think there's a third something to find in addition to (1) the two Bodhichittas and (2) its opposite, sectarianism.

SC

1129. emptymountains – January 7, 2009

Dear SC,

That sounds like black-or-white thinking to me, which is non-Buddhist. As far as I understand, if something is a Buddhist teaching, then we should be able to demonstrate it on the model of the middle way. Again, we have:

??? Sectarianism

This follows from your (pl.) above posts that *anything* can be taken to an extreme, even emptiness!

Thanks for your time, and I'll keep checking back for your responses.

em

1130. emptymountains – January 7, 2009

Sorry, "??? Sectarianism" is not what I intended (the blog re-wrote it). I was trying to show what's missing when I try to plot TP's idea onto the model of the middle way. Needless to say, it's incomplete.

1131. Tenzin Peljor – January 7, 2009

reply part III to # 1119 by LH.

now in general, even on the grossest level your statements contradict

reality. As Kapstein, Samuel, Jackson, Kay, von Brück and other neutral researcher have shown, there was a conflict in Tibetan Buddhism with respect to Shugden and tensions between Nyingma and Shugden before HHDL intervened. The “angry dispute” about the Yellow Book brought just the underlying tension to the surface and this happened before HHDL said even a single word about it. Sadly you repeat your wrong claims even when you learnt it better now.

So your and your teacher’s wrong claims HHDL would have created these problems and without him there wouldn’t have exist such problems is based on wrong judgement of reality which can be recognized easily. There are more of such wrong judgements about phenomena on a gross level of perception, like the inability to understand the difference between a lie and a view or that to warn about the danger of Shugden practice is no hypocrisy but a compassionate act, if one sees Shugden practice as being harmful.

If there is not even a correct recognition or judgement of the facts on a gross level, I wonder how reliable perceptions and judgements on more subtle levels (e.g. emptiness, experience or the nature of Shugden) can be.

If a person is not reliable with respect to gross phenomena, he won’t be reliable to subtle phenomena – e.g. emptiness or dependent arising – such a person won’t be reliable with respect to subtlest phenomena e.g. the nature of a being – enlightened or a spirit.

—

So there was this boil of Shugden worship which undermined from the perspective of the welfare of all schools the harmony among the different schools. (See statements of their heads and neutral academic research.) The origin and nature of the practice is disputed, many harm of the practice has done was reported (from Nyingma, Sakya and Kagyue and some rather rare Gelugpas).

To face this problem was a must, a duty HHDL had. To judge his measures in full needs a lot of understanding, so I leave it to those able to judge that.

(Though, personally I think it was good to apply means to reduce the influence of that practice and finally to remove it from the Gelug monasteries and the government. As far as I can see the spirit has really a schismatic quality.)

It is clear in that context that researcher who try to portray reality as it is – dependent on the means they apply to understand it – are not stating something contrary to HHDL’S positions and show rather that he had no choice and that his actions are understandable. (see Williams, Barnett, von Brück etc.)

It is also clear that there are or were extremes on both sides, but to attribute these all to HHDL is again wrong.

With respect to schism, I save my time, there is a commentary by Geshe Rabten available and I just added also the Pratimoksha Sutra reference, for those interested see:

<http://westernshugdensociety.wordpress.com/2008/08/12/a-former-dorje-shugden-followers-thoughts/>

passage: “Some Monastic Rules Related to that Issue” + the last

comment there which gives the excerpt from the Mulasarvastavadin Pratimoksha Sutra.

So with respect to your reasoning, I opposed point

1) of your reasons “He’s caused a schism in the Gelug Sangha”. There was already disharmony and schism including the threat that Shugden will kill those who ‘mix’ Gelug with Nyingma school. The problem is not HHDL but how this practice was taught and applied. These problems of Shugden practice were undermining the harmony and promoting the factionalism of the exile community and therefore the cause of Tibet. As Shugden is keen to kill those who ‘mix’ what HHDL is doing, there is also a threat to HHDL’s life. As Dangtong Rinpoche has pointed this out correctly (see: <http://mypage.direct.ca/w/wattj/images/page-4.jpg>) or see also Dreyfus. Moreover he asked those receiving tantric empowerments and teachings from him to restrain from the practice which is not uncommon, and has been well explained in different researches.

The house of Tibetan Buddhism was already divided, based on a conservative faction of the Gelug school and how they applied and interpreted Shugden practice. To reduce the influence of such a controversial and as sectarian portrayed practice is actual restoring harmony and removing destructive forces which undermine the practice of the Dharma.

You say:

“I contend what you say about the Abbots of the Gelugpa monasteries. It’s the Dalai Lama himself who purged the Gelugpa monasteries, starting a year ago this month. Because the monasteries are under the auspices of the Ganden Podrang, they aren’t free and have to do what the Dalai Lama tells them to.”

I think this is not correct (I do not claim I have a complete understanding). Two monks from Sera reported something different to me. HHDL choosed abbots which are able to deal with the Shugden issue and they had a live and let live approach in Sera, but disharmony was enforced by some Shugden monks. HHDL was – according to himself – asked by the abbots about the problems and he replied that the practice is not good for the monastery sites (a view also Kaygue, Nyingma and Sakya share). So the abbots had to think about what to do. According to both monks from Sera, they decided after a line of events to remove that practice from the monasteries and to back it up by a vote. It was their ideas to do the swears.

Although HHDL has influence he can not interfere with the monasteries and their procedure with respect to the Vinaya, he must respect this and he does respect this. This I witnessed myself. He is following the Vinaya. Though he has influence, the abbots are free in their decision. Which is illustrated by another incident:

HHDL works since years to re-establish the Bhikshuni order and he does everything to support it, yet he can not impose it, because the elder have to make the decision in majority. Therefore he promotes to increase understanding and debate. However, now after almost 20 years work with many good reasoning and even international conferences some abbots have no shy to say directly to HHDL that the idea of re-establish the Bhikshuni order is wrong and do not support it. One of them Geshe Dawa even wrote a public newsletter to re-establish the Bhikshuni order would be like the actions of Lang Dharma (the violent king who eradicated Buddhism in Tibet).

The problem LH you and NKT have is: you live in your isolated NKT world and you have almost no understanding about Tibet, Tibetan society, Tibetan's temper, social customs, Vinaya, the role of HHDL and and and. This lack of knowledge or this ignorance does not support the ability to judge correctly, therefore I would suggest to either get better informed or to stop your campaign.

If this is true that "the Dalai Lama says himself that it was his idea to expel the Shugden monks." then this is probably based on the events in the monasteries and that the abbots seek HHDL's advice. However, its up to them to apply or not to apply them, as we I have shown in the example of Bhikshuni ordination.

In general for me and everybody else not having the complete overview and insights of the events it is too hard to judge correctly, so faults and contradiction will arise. To get a full picture this needs a lot of unbiased research.

point 2) I see as baseless accusation. HHDL said and his actions accords with this:

"I am of the opinion that Phabongkha and Trijang Rinpoche's promotion of the worship of Dholgyal was a mistake. But their worship represents merely a fraction of what they did in their lives. Their contributions in the areas of Stages of the Path, Mind Training and Tantra teachings were considerable. Their contribution in these areas was unquestionable and in no way invalidated by involvement with Dholgyal... My approach to this issue (i.e. differing on one point, whilst retaining respect for the person in question) is completely in line with how such great beings from the past have acted."

All the wrong claims of WSS about the removal of Images and thrones of Trijang Rinpoche were be reported from India by monks as being untrue. see:

<http://westernshugdensociety.wordpress.com/2008/12/13/scandalous-feeding-on-rumors-and-gossips-by-pro-shugden/>

Maybe you think about who is shameless?

point 3)

Je Tsongkhapa was "the greatest mixer" as we have learnt now on this blog. it follows he had destroyed the Nyingma, Kagyue and Sakya school and his mix of Gelugpa tradition is a hodgepodge of cruel dharma.

The great masters are able to teach to Nyingma as Nyingma understand it and to Gelugpa as Gelugpa understand it. Everyone has the freedom to apply Dharma from other schools that such an approach would destroy the Gelug school is rather an expression of narrow minded or sectarian beliefs, I think.

Je Tsongkhapa gave his own students in one teaching session first Kaygue Mahamudra teachings and then Sakya Lamdre teachings, this you can find in his biography, your criticism should therefore be extended to Je Tsongkhapa himself.

In general it can be debated if Shugden practice is sectarian in nature or not.

Exaggerated measures against Shugden followers I do condemn. I don't like extreme reactions like that of some shop owners to forbid them to

shop in their shop as reported by France 24 TV. Such injustice should not be tolerated. However to spin the complex setting to “religious persecution” is also an exaggeration, as far as I can see. The amount of wrong and misleading propaganda by NKT/WSS and Kundeling and some of their followers make a proper judgement not more easy. To understand that in full I suggest that this should be examined by an independent and acknowledged human rights group, like AI or Human Rights Watch. Until now WSS has no support for their claims by them, and WSS / NKT lack almost every creditability and – I think – even ability to judge correctly.

I think I skip the other points in your post and grant me a rest. Probably the main points have been exchanged.

Keep you Chin up!

1132. Tenzin Peljor – January 7, 2009

please forgive the amount of spelling and grammar errors in my previous post... I think even when some points appear not so clear the general point I wish to state is clear.

some corrections:

1)

“Moreover he asked those receiving tantric empowerments and teachings from him to restrain from the practice which is not uncommon, and has been well explained in different researches.”

should read:

“Moreover he asked those receiving Tantric empowerments and teachings from him to restrain from the practice. Such an approach is not uncommon, and the reasons for this have been well explained in different researches and HHDL himself.”

2)

“If a person is not reliable with respect to gross phenomena, he won’t be reliable to subtle phenomena – e.g. emptiness or dependent arising – such a person won’t be reliable with respect to subtlest phenomena e.g. the nature of a being – enlightened or a spirit.”

is not meant as a absolute truth, rather confusion with respect to gross phenomena could indicate confusion to subtle and subtlest phenomena, because gross phenomena are more easy to comprehend. So if comprehension even on gross level is very distorted one can wonder what is with the understanding with respect to subtle phenomena, is there also so much confusion?

1133. emptymountains – January 7, 2009

Dear TP,

Before you take a rest, please see posts #1125–1130. Thanks!

em

1134. Kagyupa – January 7, 2009

Em–

What TP said was this:

“To make it short, your position that Shugden is the heart of the Gelug

school is not tenable and therefore your argument about the destruction of the Gelug school by HHDL is not tenable. If you wish to posit a heart the position which can not be refuted is, that the heart of the doctrine are the two bodhicittas. Sectarianism and narrow-mindedness, the inability to look beyond the horizon of one's own school are no expression of the two Bodhicitta, they are the opposite of them."

What he's saying is that the Heart of the Geluk School is the two bodhicittas, and not (implied) DS practice.

The two Bodhicittas, by definition, are the antidote to sectarianism.

He didn't say the Two Bodhicittas are the Middle Way between two extremes.

However, to conform to your model, my own personal answer is that if the Two Bodhicittas are the Middle Way (again, this is not what TP posited, but I'll go along with it..) then the extremes on either side are Sectarianism on the one side, and what we might call a complete lack of alignment on the other...

Sectarianism is maintaining that one's Path is the Only True Path, and that all other Paths are incorrect and should not be followed, or, more extremely, "wrong" and worthy of destruction.

A Complete Lack of Alignment, in my model, would mean an ignorance about cause and effect, and a subsequent inability to follow any path-in effect, a lack of Dharma.

That's just my own quick take on formulating an answer to your question.

1135. SeekingClarity – January 7, 2009

em

In *Understanding the Mind* I seem to remember that GKG says the opposite of attachment is non-attachment and the opposite of anger is non-anger. Virtue (good) is the opposite of non-virtue (bad). All seems fairly black and white to me! But good luck if you feel it's useful for you to view these things in terms of your tripartite model!

1136. emptymountains – January 7, 2009

Dear Kagyupa & SC,

Kagyupa, you provide good food for thought, but you seem to be talking about the middle way between spiritualism and materialism (i.e., a non-spiritual life based on a hedonistic "complete lack of alignment").

SC, I agree that the opposite of attachment is non-attachment, but don't forget that non-attachment can also be taken to an extreme (i.e., asceticism), just as emptiness can be taken to an extreme (i.e., nihilism).

em

1137. Kagyupa – January 7, 2009

EM writes: "Kagyupa, you provide good food for thought, but you seem to be talking about the middle way between spiritualism and materialism (i.e., a non-spiritual life based on a hedonistic "complete

lack of alignment”).”

Not at all. Being Sectarian does not equate with “spiritualism,” and being “non-aligned” is not “hedonist” or materialist, necessarily. in my view.

Being “spiritual,” if you like, is possessing the two Bodhicittas—knowledge of Ultimate Reality and Compassion for Sentient Beings, if you’d like—and with such possessions, truly, one does not cling ultimately to a sectarian agenda, as I defined it, nor does one take a position of complete “non-alignment.”

However, honestly, it’s my feeling that most of us ignorant sentient beings are on a path, and our relative bodhicitta, or aspirational Bodhicitta, our compassion, is likely stronger than our Wisdom, which is really Ultimate Bodhicitta. For folks like us, the best thing to do is to avoid sectarian attitude and, by implication, those paths which foster it, but also to avoid a lack of decisiveness regarding our own practice path, at best, or, at worst, a supermarket/materialist mentality regarding collecting various teachings from various paths and putting them all on the shelf without applying them. Skillful means is involved here, of course.

Does this make sense?

1138. Dorje – January 8, 2009



I agree that the opposite of attachment is non-attachment, but don’t forget that non-attachment can also be taken to an extreme (i.e., asceticism)

Sectarianism is attachment and self-grasping. You could argue that the opposite extreme of this is self-denial and self-deprecation. However, self-denial in the sense of asceticism and even harming oneself is actually another form of self-grasping. The selfless and altruistic attitude of bodhicitta is the real opposite to self-grasping, but this is not an extreme.

1139. emptymountains – January 8, 2009

Dear Kagyupa and SC and Dorje,

I have been waiting a year and half to have this discussion, so I’m grateful you are giving me a chance to explain where I am coming from.

Kagyupa, I’m sorry for the confusion; I was merely trying to draw parallels, showing that seeing things from a Buddhist perspective necessarily entails being able to map them on the model of the middle way. I hope that the following makes more sense and clarifies what I was saying in previous posts that you kindly responded to:

1. In terms of correct spiritual practice, Buddhism posits a middle way between the extremes of hedonism (or materialism) and asceticism (or spiritualism). To maintain the middle way and not fall into one of these extremes, we need both non-attachment and non-self-mortification together.
2. In terms of the correct view of the self, Buddhism posits a middle way between the extremes of existence (eternalism) and non-existence (nihilism). To maintain the middle way and not fall into one of these

extremes, we need both ultimate truth and conventional truth together.

3. In terms of a complete path to enlightenment, Buddhism posits a middle way between the extremes of samsara and solitary peace. To maintain the middle way and not fall into one of these extremes, we need both wisdom and compassion together.

SC, this “tripartate” model is not my invention, it is Buddha’s. I see everything this way, including the current debate about Dorje Shugden and sectarianism.

David Kay in his book “Tibetan Buddhism and Zen in Britain” uses the theoretical framework of exclusivism vs. inclusivism to examine the NKT and also the Dorje Shugden dispute. He says that sectarianism and exclusivism are NOT synonymous. Rather, sectarianism is when exclusivism is taken to an extreme (i.e., sectarianism = exclusivism devoid of inclusivism). This begs the question of what happens when inclusivism is taken to an extreme (i.e., eclecticism = inclusivism devoid of exclusivism).

David Kay describes Lama Yeshe as being inclusive, but not eclectic, since he “never encouraged the abolition of religious differences and followed the tradition of Tsong Khapa strictly.” Therefore, moderate inclusivism and eclecticism are NOT synonymous either. That is to say, just as sectarianism is an extreme form of exclusivism, eclecticism is an extreme form of inclusivism. This is my conclusion:

4. In terms of non-sectarianism, Buddhism posits a middle way between the extremes of sectarianism and eclecticism. To maintain the middle way and not fall into one of these extremes, we need both inclusivism and exclusivism together.

You can see both of these at work when Geshe-la says, “At the same time as cherishing our own tradition, we should respect all other traditions and the right of each individual to follow the tradition of their choosing.” When I analyze this, I see moderate exclusivism (an expression of wisdom that cherishes one’s own tradition) and moderate inclusivism (an expression of compassion that respects all other traditions) working together.

Anyway, I wrote about this in much more detail in an essay at <http://www.dharmaprotector.org/midleway.html>. But the content is a little “thick,” so maybe that’s why no one ever responded to my challenge.

By the way, I have meditated on these things further during the past year and a half, and I believe I also have responses to Phabongkhapa’s alleged sectarianism and Tsongkhapa’s eclecticism which are consistent with #4 above. Also, I have a response to the distinction that some people make between eclecticism and practicing multiple traditions but still somehow keeping them separate.

However, first I need to know what you guys think of #4 above: the middle way (moderate inclusivism and moderate exclusivism) between sectarianism (extreme exclusivism) and eclecticism (extreme inclusivism).

em

1140. Dorje – January 8, 2009



In terms of non-sectarianism, Buddhism posits a middle way between the extremes of sectarianism and eclecticism. To maintain the middle way and not fall into one of these extremes, we need both inclusivism and exclusivism together.

No it doesn't. Where did the Buddha say that it's okay if you accept some of my teachings but not others? Sects didn't exist when the Buddha taught, so exclusive adherence to one sect is hardly going to be part of the Buddha's teaching, is it?

The main difference between exclusivism and sectarianism is that the latter are openly hostile to other traditions, the former keep their hostility hidden. We can see this difference between Phabongkhapa and the NKT.

Nice try, em.

1141. Dorje – January 8, 2009

In any case, em, the Dalai Lama's position on this protector, and consequently this discussion, is not about what a western fringe sect thinks it is doing or what they think their lineage teachers did. This dispute is about the way this protector is actually worshipped in the Gelug tradition, as described clearly by Phabongkhapa, Trijang Rinpoche, Dzemye Tulku and others. I really can't see how the NKT interpret or confuse these things is in any way relevant to anyone but the NKT.

Given the sexual exploitation and other problems the NKT have to deal with, maybe their time would be far better spent looking inside and fixing their own tradition rather than trying to mend whatever problems they project onto the Tibetan Buddhist traditions.

As Kelsang Gyatso once said,



in October 1998 we decided to completely stop being involved in this Shugden issue because we realised that in reality this is a Tibetan political problem and not the problem of Buddhism in general or the NKT. We made our decision public at this time – everyone knows the NKT and myself completely stopped being involved in this Shugden issue at all levels.

1142. Dorje – January 8, 2009



You can see both of these at work when Geshe-la says, "At the same time as cherishing our own tradition, we should respect all other traditions and the right of each individual to follow the tradition of their choosing." When I analyze this, I see moderate exclusivism

So? I really don't see the relevance. We are discussing the merits of

worshipping a protector praised for killing and harming sentient beings just because they chose to develop faith in Mahayana Buddhist teachings. This worship was spread by a lama that said that these Mahayana Buddhist teachings were faulty, dangerous and misleading and led those following them to Avichi hell.

How does Kelsang Gyatso's 'apparent' respect make this practice any less poisonous and any more valid? I don't get it.

1143. emptymountains – January 8, 2009

Dear Dorje,

A lot of this thread has been disagreeing about what Teachers or scholars are acceptable to everyone involved in the debate. There have been a lot of vain attempts by both sides to convince the other about what sources can or cannot be used to support one's position. I am trying to circumvent all of that by using the two truths of the middle way between extremes as a framework, which as Buddhists, we ALL can agree on.

We have to have a starting place before we can go into all the things you repeated in your last two posts. Otherwise, we are talking past each other. I am open to constructive criticism of what I said in post #1139. To begin, is my understanding that all Buddhist teachings can be explained on the model of the middle way incorrect? Is my understanding that the middle way always has two aspects (each countering one of the two extremes) incorrect? Is my understanding that everything and anything can be taken to an extreme (even non-attachment and emptiness)?

As a result of the above questions, do you disagree with how I presented examples 1, 2, and 3 in that post? If you agree with the first three examples but only have a problem with #4, maybe you can suggest a re-wording? For example, if you think that sectarianism/exclusivism is one extreme, and that eclecticism is the middle way, then there is still the question of what is the *other* extreme...?

You will also have to show how eclecticism as the middle way has two aspects, one countering one extreme and the other countering the other extreme, respectively. I have shown how moderate exclusivism and moderate inclusivism are the two aspects of the middle way between sectarianism and eclecticism, and I challenge you to come up with something as comprehensive as this.

Again, I can only answer your other points if we can agree on a common frame of reference. Everything you ask about can be answered with reference to #4, but I cannot rely on using that in our discussions if you can show there are internal inconsistencies in it (e.g., that in fact #4 does *not* correctly parallel #'s 1, 2, and 3).

P.S. In response to your post #1140, by implication you are saying that because Lama Yeshe practiced the Geglupa tradition exclusively, he had a hidden hostility towards other traditions. Can I assume, then, that you have a problem with David Kay's theoretical model which says that someone can be both exclusive and inclusive at the same time (or are those two terms mutually exclusive? –pun intended!).

em

1144. SeekingClarity – January 8, 2009

em, Dorje

Re #1140 and #1143

—

em, Re #1143, I'm happy to accept your point 4 as a provisional working model and for you to set your case.

A few remarks regarding #1140. It is clear that Pabongka's stated position on other traditions differs massively from that of GKG (Avichi Hell v complete paths). Now given that many in the NKT regard GKG as unmistakable and GKG regards Pabongka as unmistakable, from the point of view of the NKT, we have, on the face of it, a pretty glaring disparity – two unmistakable individuals seemingly saying mutually exclusive things.

LH's initial attempts to resolve this were (1) Pabongka didn't mean it and (2) if he did mean it, it doesn't matter because what he says isn't important. It seems to me that neither of these will remotely do. Clearly he did mean it and clearly one can't on the one hand flag up the great importance of lineage and then claim that what lineage holders say is unimportant. And I don't see that the NKT has come up with anything that resolves this seeming disparity either.

One way of resolving it is to claim that GKG holds the same view as Pabongka and is just putting a gloss on things to make the NKT more palatable to Western students. This appears to be Dorje's suspicion. He suggests that as GKG has said some pretty disingenuous things re DS (on the Yellow Book, Dhongthog and Morchen for example), how do we know he's not being disingenuous about other traditions?

Personally, I think GKG is being genuine about other traditions. But if he is, then it seems to me that there is a burning need for him/the NKT to explain how they view Pabongka's remarks.

1145. emptymountains – January 8, 2009

Dear SC,

I will wait to see what KP and TP have to say as well before proceeding. I see discussing the other points you bring up as my goal, but we cannot get too far ahead of ourselves without establishing a proper foundation. I only started to participate in this thread when TP opened the door that allowed me to bring it up.

I can understand why Dorje feels that what I am doing now is wasted energy because he does not yet see the connection between what I put forth in #4 (i.e., moderate and extreme exclusivism and inclusivism) and the 'disparities' both you and he see between Phabongkhapa and GKG's views. Therefore, he doesn't see how I can reconcile them. But at this point, I'm asking that Dorje and others scrutinize my reasoning that got me from #'s 1, 2, and 3 to #4.

SC, in order for you yourself to accept #4 as "a provisional working model," then you must now view eclecticism as the second extreme (with sectarianism being the first). Is this so? Just yesterday, you were saying that sectarianism vs. non-sectarian is a black-or-white, open-and-shut case. Have you since changed your mind?

I don't want you to "jump the gun" on this important point. There's no since in talking about the implications of #4 if you truly do not accept it. That is to say, if you have problems with #4 now, then you will certainly have problems with any conclusions I draw based on it. I may be able to use #4 to show the subtle meaning of Phabongkhapa's supposed sectarianism, but this will be worthless to you if it turns out to be just another "source you cannot accept."

And if it is something you cannot accept, then either you or Dorje should be able to fix #4 to more accurately reflect a Buddhist perspective on non-sectarianism using Buddha's tripartite model. I would love to see what you come up with.

By the way, I regret saying in a previous post that the model of the middle way was Buddha's "invention." This would be like saying he invented emptiness. Rather, this was how Buddha taught us to understand all things so as to not become trapped in black-or-white thinking, which I think has happened in this sectarianism vs. non-sectarianism debate.

P.S. Dorje and SC, please notice that my model does not eliminate the possibility of sectarianism, so I cannot gloss over it. I am fully willing to acknowledge publically that Phabongkhapa was sectarian IF he fits the tripartite model's criteria for it (i.e., exclusivism devoid of inclusivism). Likewise, as it stands now, you would have to be willing to acknowledge that someone like the Dalai Lama has fallen into the other extreme if they fit the tripartite model's criteria for it (i.e., inclusivism devoid of exclusivism). The model I am using will also allow me to explain how not all forms of apparent eclecticism are extreme (e.g., Je Tsongkhapa), which previously most NKTers have not had an adequate answer for, I would say. But all of this is down the road...

1146. SeekingClarity – January 8, 2009

em

Now that you've explained your position a little more fully (#1139), as I say, I'm happy to go along with your framework. That doesn't mean I fully accept it. But, I am interested! And I guess that once you illustrate it with some concrete points (e.g. about Phabongka) I'll be able to get more of a handle on it.

On a more pragmatic point, I guess I'm not at this point prepared to spend a great deal of time analyzing and commenting on your framework before we proceed. I personally regard that as you asking too much of me...and perhaps also of other posters. As I say, I will probably wish to engage more once I see your framework in action.

One last point: the way the English language works, "sectarianism" and "non-sectarianism" are necessarily opposites! So I stand by my view that they are!

1147. SeekingClarity – January 8, 2009

OK,OK, I withdraw my last point. The opposite of X isn't necessarily "non-X". The opposite of "down" is "up". "Non-down" includes "up" but also other things like being "half-way up". And being "half-way up" is not the opposite of down, for as the sutra on the Grand Old Duke of York tells us, it is "neither up nor down"!

1148. emptymountains – January 8, 2009

Dear SC,

I never said that sectarianism and non-sectarianism are not opposites. I just happen to think that eclecticism is another extreme, which also opposes non-sectarianism. So, I think there are two possible opposites.

Buddha says “neither self nor no-self” and “neither desire nor no-desire.” Buddhism identifies a middle way that is not easily expressed in dualistic language. Even formal logic insists on “P or not-P” in its “law of excluded middle.”

I want to give you another example. You said previously, “Virtue (good) is the opposite of non-virtue (bad).” However, ‘good’ in Buddhism entails both wisdom and compassion. If we have only one or the other, this causes harm. For example, compassion without wisdom is called “crazy compassion” or “idiot compassion,” so even if you have a compassionate motivation but no skillful means, you can still cause harm. (Do you remember the story of the man who saved the dying fish?) So, this is an example of virtue gone bad(!), just like asceticism and nihilism, which are non-attachment (i.e., renunciation) and emptiness taken to an extreme, respectively.

I mean you no disrespect, but your last two posts prove my point that we need to agree upon our terms via Buddha’s tripartite model before moving on. I hope this is not asking too much of you, because if you are a Buddhist, you should already be quite familiar with #’s 1, 2, and 3 above. Then the only question being asked of you at this point is whether #4 is correct. Why should I burden you with more if what I have proposed so far is too big a stretch for you? For example, if someone cannot accept that there is a middle way between an inherently existent self and a totally non-existent self, what more can one say?

em

1149. Tenzin Peljor – January 8, 2009

I agree very much with Dorje in # 1140 – #1142

“Is my understanding that everything and anything can be taken to an extreme (even non-attachment and emptiness)?”

I have a problem with this position, to be completely non-attached is according to Buddhism no extreme, this is wisdom which liberates the mind and understands the nature of samsaric appearances. With this kind of argumentation we could also argue Bodhicitta can be taken to an extreme or as you say emptiness. However an extreme view is a view which is unrealistic or does not accord with reality. Emptiness and Bodhicitta accord with reality and are realistic. How can they be taken to an extreme?

They can be extremely misinterpreted, misrepresented or a misunderstanding can be applied in an extreme way or an extreme self-grasping mind may abuse the conception of them to ornament the own ego while having no real insight in them.

If you look in the Jatakamala you can see that the Bodhisattva’s approach to generosity was perceived by his fellows to be an extreme, but from the pov of Bodhicitta it was no extreme.

The difficulty with labelling of 'extreme' and 'middle way' I think is, that this has to be done in a relative conventional world and the imputation is much based on one's own understanding of reality or the Dharma. There is also no absolute middle way or absolute extreme, though middle ways and extremes exist, relative in dependence on other phenomena.

With respect to exclusivism and inclusivism I wrote this recently to someone in an email:



In general for me it is quite the same from the doctrinal pov, eclectic or rather exclusive approach, I think both work and both have their limitations. If an approach is rather constructive or destructive depends probably on more factors. An eclectic approach may be so open that people get lost, an exclusive approach so focused that people get narrow minded. [...] (I do not believe that the problems which some see in both organisations are so much based on the approach, rather on other factors.)

The doctrinal approach a group follows may be a result of other group related factors which, as far as I can see in these cases, are based mainly on the background and history of the group, and especially the leader's own understanding and approach, and their own personal history. So, for me, the doctrinal approach of both groups boil down to the personal approaches of Shantarakshita and Geshe Kelsang Gyatso respectively, their biographies, which form the basis of their teachings, their policies, and finally the group's understanding and which approach they finally follow.

To say it frank in the case of NKT: GKG's views on himself, his role in the West, the Gelugpas/Dalai Lama ('mixing Dharma with politics'), as well as his education background of being related mainly with very conservative Gelug lamas, form the basis of his understanding, this he has put into the policies the NKT is now following, and the approach they prefer.

My point is, I think there is no problem to follow exclusive one tradition if one is aware of avoiding sectarianism. The problem is if one does not know other traditions (as LH has openly admitted), and experience is only based on one's own tradition the likelihood that sectarianism develops is quite high.

With respect to NKT's approach and the quote em gave of GKG, the words of GKG sounds always very nice but one has really to check what really is the understanding, the actions and the actual practice.

In that context it should be noted that NKT is not exclusive focusing on one tradition (Gelugpa / Je Tsongkhpa or Kadampa / Atisha), they exclusive focus on one teacher, GKG, and only his books and only his teachings, his centers, his policies, this decisions etc. The teachings of NKT are highly selective. This is clearly an extreme relative to the

Indian-Tibetan Buddhist approach, including Je Tsongkhapa, Atisha and all the Gelug masters – including Pabongkha Rinpoche and Trijang Rinpoche, because not even the latter two expected disciples should only study their texts. If one asks why they do this, a correct answer would be:

- because they see GKG as an unfailing omniscient Buddha
- -> therefore his works are unfailing, the scriptures of a Buddha
- -> his views, judgement, policies and leadership is unfailing
- they see these books as presenting the complete entire path to enlightenment
- -> therefore nothing more than reliance on GKG, his books and his NKT is needed to reach quickly enlightenment
- the times are very degenerated, NKT has the pure path, the outer NKT world is quite degenerated
- -> therefore there is no need to receive Dharma outside of NKT context and to 'mix' it with NKT's 'pure path' and thereby destroying its 'essential purity' and 'harming all sentient beings'

These are the main beliefs of NKT promoted by GKG, his successors, close students and his exclusive publisher Tharpa.

The pride, attachment, sectarianism and hostility deriving from these views and the setting of NKT is really rather something hidden, only recognizable by open introspection or by examining and judging the present WSS activities carefully.

With respect to a non-sectarian open approach Jamgong Kongtrul also warned:



»The scholars and siddhas of the various schools make their own individual presentations of the dharma. Each one is full of strong points and supported by valid reasoning. If you are well grounded in the presentations of your own tradition, then it is unnecessary to be sectarian. But if you get mixed up about the various tenets and the terminology, then you lack even a foothold in your own tradition. You try to use someone else's system to support your understanding, and then get all tangled up, like a bad weaver, concerning the view, meditation, conduct, and result. Unless you have certainty in your own system, you cannot use reasoning to support your scriptures, and you cannot challenge the assertions of others. You become a laughing stock in the eyes of the learned ones. It would be much better to possess a clear understanding of your own tradition. In summary, one must see all the teachings as without contradiction, and consider all the scriptures as instructions. This will cause the root of sectarianism and prejudice to dry up, and give you a firm foundation in the Buddhas teachings. At that point, hundreds of doors to the eighty-four thousand teachings of the dharma will simultaneously be open to you.«

on the other hand he said:



»Just as a king overpowered by self-interest
Is not worthy of being the protector of the
kingdom,
A sectarian person is not worthy of being a holder
of the dharma.
Not only that, he is unworthy of upholding even his
own tradition.«

»The noble ones share a single ultimate view,
But arrogant ones bend that to their own interests.
Those who show all the teachings of the Buddha as
without
contradiction can be considered learned people. But
who would be
foolish enough to think that those who cause
discord are holders of the dharma?«

So, I think probably there have to be applied more differentiation or analysis to examine these issues more deeply.

1150. Tenzin Peljor – January 8, 2009

Dear em,

i gave some quick thoughts which came to my mind while glancing the thread. These thoughts mainly express my present understanding. To refine or to correct it is a good opportunity, so thank you for the challenge.

I try to examine this a bit without having much a certain favourable view at the moment.

You asked different times to reply to point 4 when I've understood it right, haven't I?

"4. In terms of non-sectarianism, Buddhism posits a middle way between the extremes of sectarianism and eclecticism. To maintain the middle way and not fall into one of these extremes, we need both inclusivism and exclusivism together."

The non-sectarian ri-me approach is according to my teacher, to be firmly based in one tradition but to be open to learn from other traditions the Dharma as well. This includes to learn from the wisdom of someone on the street or a child as well.

Maybe this already agrees with you position "we need both inclusivism and exclusivism together."?

Probably it would be good to investigate the understanding of the Rime approach*:

for an explanation of the ri-me approach see:

[http://www.abuddhistlibrary.com/Buddhism/A%20-%20Tibetan%20Buddhism/Authors/Ringu%20Tulku/The%20Rime%20Movement\(%20Ris-med%20\)%20MOVEMENT.htm](http://www.abuddhistlibrary.com/Buddhism/A%20-%20Tibetan%20Buddhism/Authors/Ringu%20Tulku/The%20Rime%20Movement(%20Ris-med%20)%20MOVEMENT.htm)

or video: http://www.youtube.com/watch?v=4kxd_VOH1aI

* It is wrong what WSS claims that Rime would be a separate Buddhist

tradition, it is an approach.

1151. Dorje – January 8, 2009

Sorry, em, but I still think your point 4 is bs. It presupposes that inclusivism, in the sense of including other traditions in one's practice is bad for no reason. This is what happens when logic loses touch with actual reality.

The model you have is fair enough, but you employ it far too narrowly. I think we could say that if one extreme is sticking rigidly to one lama's interpretation of the Dharma whilst disparaging others, the other extreme is attempting to adopt all other religious and philosophical traditions indiscriminately, Buddhist and non-Buddhist, much as some "New Age" practitioners might.

To say the opposite extreme of sectarianism is just to take teachings from other Mahayana Buddhist traditions is a bit odd. We can see the harm sectarianism does in the world. People were murdered, monasteries were forcibly converted, images and texts were destroyed and many people suffered due to Phabongkhapa's sectarianism. To say that a person taking Mahayana Buddhist teachings from more than one lama is in any way equitable, is confused, isn't it?

The reason sectarianism is an extreme is ultimately because it lacks compassion and wisdom. The wisdom is that all Buddha's teachings are complimentary, especially at their highest levels. The assumption that your argument is based on is that the Buddha's teachings are in some way incompatible with each other. This is a false view.

In the snow ranges of Tibet,
Owing to the kindness of sublime beings of the past,
Many profound teachings were taught.

These days most practitioners
Hold the various teachings to be contradictory
Like heat and cold.
They praise some teachings and disparage others.

Some holy beings have said that
Madhyamika, Mahamudra and Mahasandhi
Are like sugar, molasses and honey:
One is as good as the other.
For this reason, I have listened to
And reflected on all of them without partiality.

Sectarian practitioners with aversion and attachment,
Please don't reprimand me.

When the immaculate white snow mountain
Of Madhayamika, Mahamudra and Mahasandhi
Is bathed in the sunlight of pure perception,
The stream of blessings will certainly flow.

–Shabkar Tsogdruk Rangdrol

The various doctrinal views found in the provinces of U, Tsang and Ngari
Are all the very teaching of the Victorious One.
How fine if, not allowing the demon of sectarianism to ignite animosity,
The radiance of the jewel of pure perception would encompass all.

– Panchen Lobsang Yeshe

Although many different names have been given –
Great Perfection (Dzogchen), Great Seal (Mahamudra) and Great
Madhyamaka,
Path and Fruit, Object of Cutting, and Pacification –
When they are investigated by a Yogin
Who has cultivated them experientially,
He arrives at just one intention.

– Panchen Lobsang Chokyi Gyaltzen

1152. Dorje – January 8, 2009

Also, em, you have failed to answer my question regarding the
relevance of Kelsang Gyatso's reinterpretation of his tradition on
modern Gelug practice and why his diluting of his own tradition makes
the sectarian practices of that tradition more acceptable.

1153. emptymountains – January 8, 2009

Dear TP,

Just to clarify, bodhichitta (= conventional bodhichitta + ultimate
bodhichitta) is NOT an extreme, I agree with you. Such a holistic mind is
free from extremes.

However, *misconstrued* bodhichitta is a result of either one of two
extremes: (1) wisdom without compassion, or (2) compassion without
wisdom. To avoid the first extreme, we aspire to become Bodhisattvas
and not just Foe Destroyers (Skt. Arhat). And in order to avoid the
second extreme, we finally aspire to become Buddhas and not just
remain as Bodhisattvas.

I think it is important when identifying something as the middle way
that we be able to show both of its two aspects (as I did in #'s 1–4
above). That said, true non-sectarianism is NOT an extreme. What I am
trying to point out is that one aspect of non-sectarianism (i.e.,
inclusivism) CAN be taken to an extreme, just as exclusivism taken to
an extreme produces sectarianism.

em

1154. emptymountains – January 8, 2009

Dear Dorje,

Regarding your post # 1151, I have not failed to answer your question,
just as Buddha in the Ananda Sutta did not fail to answer Vacchagotta's
questions "Is there is a self? [Buddha responds with silence] ... Then, is
there no self? [Buddha again responds with silence]." This is because
Vacchagotta and Buddha were not speaking the same 'language', which
is the language of the middle way. So, I said that your questions had to
be postponed until we can agree on what are the two extremes flanking
non-sectarianism.

In post #1150, you say "the other extreme is attempting to adopt all
other religious and philosophical traditions indiscriminately, Buddhist
and non-Buddhist..." You imply then that it is okay to adopt all
Buddhist traditions *discriminately* (since the other extreme is doing so
in-discriminately). What exactly do you mean by this?

em

1155. Dorje – January 8, 2009

The relevance of Kelsang Gyatso's position on this discussion it very apt to your whole approach, as you put one of his phrases up as a supposed example of your moderate exclusivism. Yet, I don't see the point in discussing the position of a western fringe cult, as they are not following the tradition that Phabongkhapa founded and that has caused so much controversy in Tibetan society.

regarding post 1150, I will withdraw the word 'indiscriminately'. After all, we have no way of knowing whether someone is discriminating in their choices or not.

1156. emptymountains – January 8, 2009

Dear Dorje,

Actually, I think it was a good word choice on your part. I took it to mean "discriminating wisdom" (not any prejudicial discrimination).

em

1157. Dorje – January 8, 2009

so, with or without the word, I think it would be a far better extreme than the benign and positively useful approach that you, for some reason, posited as an extreme.

1158. emptymountains – January 8, 2009

Dear Dorje,

I think I need to bring this up again. In response to your post #1140, by implication are you saying that because Lama Yeshe practiced the Geglupa tradition exclusively, he had a hidden hostility towards other traditions?

Are you also saying that Lama Yeshe was practicing only *some* of Buddha's teachings but not others (since he wasn't practicing all traditions)? Does that mean he was following an incomplete path?

em

1159. emptymountains – January 8, 2009

Dear Dorje,

Actually, it is always the second extreme (asceticism, nihilism, crazy compassion, eclecticism) that is considered worse than the first (hedonism, eternalism, intellectualism, sectarianism). The second extreme is the one that is *more* destructive in the end. For example:

1. Siddhartha almost died because of asceticism (not because of his previous hedonism).
2. Those who take a nihilistic view are incurable (because you are not allowed to use any conventional truths in your reasoning with them).
3. Many scholars have been reborn in hell (but those who have faith will

be reborn in a Pure Land).

4. The eclectic says no tradition is a complete path (thus destroying one's faith in the power of any one tradition to lead him to enlightenment).

em

1160. Dorje – January 8, 2009

“Lama Yeshe practiced the Geglupa tradition exclusively, he had a hidden hostility towards other traditions?”

I don't think he did practice Gelug exclusively, as such. I think the FPMT practiced various terma traditions at that time, such as Hayagriva, the Three Wrathful Ones and various prayers to Guru Padmasambhava. In any case, I'm not really interested in what Lama Yeshe did or didn't do.

1161. emptymountains – January 8, 2009

Oops! Please forgive me; I messed up #3 there. Here is an accurate example:

3. Recalling the story of the man who saved the dying fish, more sentient beings died because of his idiot compassion (i.e., compassion without wisdom) than had he uncompassionately left it to die on the road.

I still believe that “many scholars have been reborn in hell (but those who have faith will be reborn in a Pure Land),” but the eclectic has no faith in anything, really.

em

1162. emptymountains – January 8, 2009

Dear Dorje,

Well, *in general* then, if someone practices just one tradition, do they necessarily have a hidden hostility towards other traditions? Does their practice of just one tradition mean that they aren't practicing all of Buddha's teachings?

em

1163. Dorje – January 8, 2009



The eclectic says no tradition is a complete path (thus destroying one's faith in the power of any one tradition to lead him to enlightenment).

No person who follows the non-sectarian approach says that. You are attacking your own absurd straw man. Non-sectarians say that all traditions are complete paths. They are not contradictory, they are complimentary and can be used in unison or not, as desired.

I just knew after your apparently reasonable start you would come up with a whole load of nonsequiters to prove that actually your bizarre western cult is really good and everyone else is really bad. But your

problem is none of your arguments are based in reality.

Tell me how different Tibetan Buddhist traditions contradict and lead the practitioner in opposing directions. Tell me explicitly why practices from different traditions can not lead to realisation. As long as they hold the four seals, they do not contradict. They work together.

1164. Dorje – January 8, 2009



the eclectic has no faith in anything, really.

Ignorant sectarian ramblings of a man that knows nothing of other traditions. Sorry, em, but I really can't see how anyone can take you seriously.

1165. emptymountains – January 8, 2009

Well, if you already have a complete path to enlightenment via one tradition, what motivates you to want something more? Do you feel that your tradition is missing something and that you can somehow "add" to it by practicing multiple traditions?

1166. Dorje – January 8, 2009



Well, *in general* then, if someone practices just one tradition, do they necessarily have a hidden hostility towards other traditions? Does their practice of just one tradition mean that they aren't practicing all of Buddha's teachings?

Everyone practices just one tradition, the Buddha's tradition. All four Tibetan Buddhist schools have teachings in common, and teachings adopted from other traditions. No one really practices just one tradition in this sense. If they went out of their way to remove all the 'foreign' elements of a given tradition, yes, they probably have some issues with hostility, or at least some kind of OCD.

1167. emptymountains – January 8, 2009

Dear Dorje,

You call them 'sects' because you think each has only certain sections of Buddha's teachings. I believe that all traditions have complete paths (i.e., each has a "whole pie"). Two traditions can only compliment each other if one has something essential that the other one doesn't.

I still leave it up to you, then to correct #4. All you have to do is change and replace a few keywords:

4. In terms of non-sectarianism, Buddhism posits a middle way between the extremes of exclusivism/sectarianism and ????. To maintain the middle way and not fall into one of these extremes, we need both inclusivism/eclecticism and ??? together.

em

1168. Dorje – January 8, 2009



Well, if you already have a complete path to enlightenment via one tradition, what motivates you to want something more? Do you feel that your tradition is missing something and that you can somehow “add” to it by practicing multiple traditions?

Sorry, em, but this argument is the nonsense you were fed to keep you in your NKT cult. Your failure to recognise this is sad for you, but you can not then apply it to others. You may say that you only read Kelsang’s books because they contain everything you need, but you are only saying this because you have been conditioned or brainwashed to limit yourself in this way. This limiting doesn’t help you at all. It only serves your superiors in your cult.

It is natural and responsible for people to look into the situations they are getting into thoroughly. For example, if a lama is teaching on emptiness, it is good to look how other lamas teach emptiness so that one gets to understand the differences and nuances between the traditions. Looking back at how the Indian panditas taught about emptiness, without the Tibetan concerns added is also very useful. Looking at the Prajnaparamita Sutras is also a very good idea. In this way you get a good well-rounded knowledge of a subject. Knowing it thoroughly, you can apply it in your meditation.

1169. emptymountains – January 8, 2009

Dear Dorje,

Regarding your post #1166, who was it that divided the one Buddhist tradition up into the Hinayana, Mahayana, and Vajrayana traditions? Was it not Buddha’s skillful means? Likewise, I regard all the diverse Buddhist traditions existing today as a result of Buddha’s kindness in providing a unique path (with some overlap between, of course) suitable to the diversity of practitioners.

Removing all the “foreign” elements would be sectarianism, especially since they were introduced by enlightened beings (the only ones who can synthesize new traditions, since only they have both the correct motivation and discriminating wisdom to do so).

Eclectics like to make their own doorways out of the burning house of samsara, or try to escape using two or more doorways at once (and thus hit a wall). It’s best to use the nearest exit (i.e., the path karmically nearest to oneself), established by a living Buddha via one of the pre-existing Buddhist traditions.

em

1170. Dorje – January 8, 2009

“You call them ‘sects’ because you think each has only certain sections of Buddha’s teachings.”

No, I don’t.

In terms of non-sectarianism, Buddhism posits a middle way between the extremes of exclusivism/sectarianism and ???. To maintain the middle way and not fall into one of these extremes, we need both inclusivism/eclecticism and ??? together.

Buddhism doesn't talk about sectarianism, it talks about reality.

1171. Dorje – January 8, 2009

Eclectics like to make their own doorways out of the burning house of samsara, or try to escape using two or more doorways at once (and thus hit a wall). It's best to use the nearest exit

False analogy. You'll be talking about riding two horses next, or other such nonsense.

BS metaphors aside, why is taking practices from different traditions wrong?

1172. Kagyupa – January 8, 2009

EM believes that taking practices from different traditions implies that one tradition does not have a complete path. Otherwise, why would one need to engage in other paths?

Therefore, for EM, practicing things from more than one path implies a lack of completion of at least one path. EM cannot square this with the notion, or statement, that each of the 8 Chariots of the Practice Lineage is a complete path.

We should keep in mind that GKG's students have heard, over and over, that GKG is the first Lama to provide the Complete Path Translated into English for Westerners.

Those of us who've been around the block, however, or studied our history to some degree, realize that every lineage currently existent is a synthesis of various "transmissions" or lineages. The Six Yogas of Naropa, to use just one example, are said to be the inheritance of Marpa's students, and they were passed down through the Kagyu Lineages, and have spread to the Gelukpa Lineage and others as well. but one should note that Naropa himself synthesized this "teaching" from a variety of transmissions and Gurus, and from a variety of Tantric Systems. It is said that each of the Six Yogas is a self-sufficient method to bring about enlightenment. Yet such a one as Naropa grouped these six together and taught them as one system.

Let's keep in mind, however, that the main issue here is not sectarianism vs. "non-sectarianism," or "exclusivism/inclusivism" or any "tripartate" conceptual schema one wishes to impose. The main issue is about a certain practice which has historically been shown, through a multitude of textual and oral sources, to have encouraged sectarian bias, and how some have denied that nature, or at best refashioned that practice in an effort to purge the historical record of accounts of

such bias.

1173. Dorje – January 8, 2009

The problem em has is rather like modern members of the Ku Klux Klan. The KKK has a history of racial hatred and violence, from lynchings to church burnings, etc. Now, the modern KKK are saying that they are not racist but they think the races should remain separate and each should celebrate their own particular qualities.

In the same way, Phabongkhapa expressed violent hatred toward other traditions and forced the conversions of their monasteries where he could. Now his followers are saying they are not sectarian but that each tradition should remain separate and celebrate their unique qualities.

Sorry, Kelsang Gyatso, as you are a proven liar, I do not believe you or any naive member of your cult you send on here.

1174. Dorje – January 8, 2009



Removing all the “foreign” elements would be sectarianism, especially since they were introduced by enlightened beings (the only ones who can synthesize new traditions, since only they have both the correct motivation and discriminating wisdom to do so).

Phabongkhapa wrote the life entrustment for your protector and made it central to the Gelug tradition, but rather than Phabongkhapa being an ‘enlightened being’, we can see that he was actually a man burning with sectarian hatred and violence towards followers of other traditions, who he condemned to be sent to Avichi hell. So, from what you have said, can we conclude that the ‘new tradition’ that Phabongkhapa synthesised is invalid?

1175. Dorje – January 8, 2009

Could we also conclude that, as Kelsang Gyatso knew nothing of the sexual abuse that was being perpetrated by his ‘heart-sons’ and is therefore not an enlightened being, or even particularly astute, the synthesis of his ‘new tradition’ is also invalid?

1176. Tenzin Peljor – January 8, 2009

em:

“What I am trying to point out is that one aspect of non-sectarianism (i.e., inclusivism) CAN be taken to an extreme, just as exclusivism taken to an extreme produces sectarianism.”

Personally I would posit openness as one main aspect (or expression) of non-sectarianism. One main aspect of sectarianism is narrow mindedness.

Now with respect to inclusivism as an extreme. If inclusivism lacks the two bodhicittas, it will lead to an extreme, like Jamgon Kongtrul warned to “get mixed up about the various tenets and the terminology” what would be an expression of a lack of wisdom.

Now with respect to exclusivism. I said my points on this above. Maybe one could posit it also like this "If exclusivism lacks the two bodhicittas, it will lead to an extreme".

The problem I have with such a position, is the Dharma is the Dharma, it is our refuge no matter where it and by whom it is taught as long as it is taught correctly, and based on a proper motivation. Sentient beings are very individual why one should exclude for the benefit of oneself and for the benefit of others Dharmas, just because they are not in the own tradition, but could be of tremendous help for once own or others progress? One could be totally dedicated to the own school but if there are certain teachings from other schools which benefit the mind more, why one should avoid them?

In this also Geshe Chekhawa, the great Kadampa master gave an example: He had heard many teachings from many masters, yet still he was missing something. So he became a restless wanderer who searched for something more, because all what he received, though helpful, did not really help to transform him. Then finally due to this dissatisfaction and his search and Karma, openness etc. he finally met the verses of Geshe Langri Tangpa and by this he finally met Geshe Sharawa who taught him then finally the Lojong teachings.

An exclusive approach bears from my own understanding many risks but I would find it hard to say it is wrong. I think this would be wrong, to claim this. I think the main points are again the two bodhicittas and this includes a proper understanding of dependent arising.

With respect to NKT, according to my understanding what NKT lacks is the wisdom of individuality, which is related with the Lotos Family of Buddha Amithaba and compassion, and as far as I remember the family which opposes attachment (which would include to overcome attachment to one's tradition or a certain type of words or Dharma presentations). The uniform structure and teachings with one teacher and one set of selected teaching for all lacks the understanding of the wisdom of individuality and it lacks compassion which is strongly related the wisdom of individuality.

When I left NKT the teachings on the five types of Wisdoms related to the 5 Buddha Families (also teachings missed in NKT) were a key to understand my experiences better and to understand what I should apply and what I should avoid.

Since that an open approach – as all my non-NKT teachers (even Lama Gangchen) – have seems to me the key for transformation.

So with respect to exclusivism, I have the strong feeling – but are not very sure – it may bear to many risks and one has to be more careful then with an inclusive approach.

1177. Tenzin Peljor – January 8, 2009

The wisdom of individuality, related to the lotos family of Buddha Amithaba and compassion, would open the mind so much, to find teachings or ways to help others, that also to give Christian teachings to Christians would be not the slightest contradiction, when one really is able to see the ability of the other person. There are also records were students of Buddha taught Hindus just according to their tradition to help them to get a fortunate rebirth. such a deed is an expression of both, wisdom and compassion. of course if the person is ready for

higher tenets these can be taught as well. but only if one knows them.

1178. Kagyupa – January 8, 2009

Quoting from David Kay and from Tenzin Paljor's site <http://info-buddhism.com/> :

“According to Kay, Geshe Kelsang was gravely concerned that the purity of Tsongkhapa's tradition was being undermined by the lingering inclusivism of his Western students, something he had been outspoken for some years, “but he now acted more forcefully in his opposition to it by discouraging his students both from receiving guidance from teachers of other traditions and from reading their books.”[24] Kay states that another result of these “radically exclusive policies” was that after the foundation of NKT the Manjushri Institute Library, with over 3000 books,[25] was removed.[26] Kay goes on to state that, “this began with non-Gelug books being removed, but as Geshe Kelsang's vision crystallised, even books by Gelug teachers became unacceptable to him and the library disappeared altogether. He thus became convinced that the Tibetan Gelug tradition as a whole no longer embodied Tsongkhapa's pure teachings and that he and his disciples must therefore separate from it. From this point onwards, Tibetan Gelug lamas would no longer be invited to teach within his network. This perceived degeneration extended to include its highest-level lamas, and so even veneration for the Dalai Lama was now actively discouraged.”[26] The pictures of the Dalai Lama were removed from the gompas and shrines of Geshe Kelsang's centres.[26] In 1990 Geshe Kelsang became also outspoken against the Geshe Studies Programme[24], and “made the pursuit of his new programmes compulsory.”[24] According to Kay “As it was no longer possible for students to follow the programmes of both Geshe, the basis of Geshe Konchog's teaching programme at the Institute was undermined, and in 1991 he retired to Gyuto Monastery in Assam, India.”[24]”

Call this “exclusivism,” rather than Sectarianism...call it what you will, it should be obvious what it really is. These actions cannot by any stretch be called an example of any “Middle Way.”

1179. emptymountains – January 8, 2009

Dear DJ, KP, and TP:

KP, this is not my tripartite conceptual schema; it is the way Buddha taught us to analyze things. So, despite all everyone's recent responses, this remains unanswered from post #1167:



I still leave it up to you, then to correct #4. All you have to do is change and replace a few keywords:

4. In terms of non-sectarianism, Buddhism posits a middle way between the extremes of exclusivism/sectarianism and ???. To maintain the middle way and not fall into one of these extremes, we need both inclusivism/eclecticism and ??? together.

DJ, you said in post #1151 that the second extreme would be of the “New Age” variety, combining practices from both Buddhist and non-

Buddhist traditions. You haven't shown any internal inconsistencies resulting from my version of #4, but I can certainly show you unwanted inconsistencies if this is your version:

4. In terms of non-sectarianism, Buddhism posits a middle way between the extremes of exclusivism/sectarianism and "combining Buddhist practices with non-Buddhist practices." To maintain the middle way and not fall into one of these extremes, we need both inclusivism/eclecticism and "exclusion of non-Buddhist practices" together.

Just let me know!

em

1180. Dorje - January 8, 2009

I think the model you have proposed is nonsense. You have used dodgy logic to come up with a model that ignores reality.

You still haven't explained why taking teachings from other traditions is in any way undesirable.

If one is faithfully practicing any teachings of the Buddha, defined by their adherence to the four seals, how is this a problem? Are you seriously suggesting, as your lineage lamas did, that following Mahayana Buddhist practices leads to unfortunate results?

Do you consider yourself to be a Buddhist following the Buddha's teaching or are you just a follower of Kelsang Gyatso?

1181. Kagyupa - January 8, 2009

I'm not sure your Middle Way Paradigm can be applied to every factor, EM. I can see where you're going with this, and it's an interesting direction....but I don't find it germane to the issue of Dolgyal. It may apply, to some degree, to the "culture" of the NKT vis a vis the vast majority of other Tibetan Buddhist Organizations in the West, but that's not the main issue here. It's a bit of a distraction, really.

1182. Tenzin Peljor - January 9, 2009

dear em,

i am sorry, maybe i have a certain type of resistance to use a scheme to come to determination with respect to exclusivism/inclusivism/sectarianism or middle way, I am also completely unfamiliar with this scheme. What is the aim of the scheme? To determine a middle way? A middle way about what?

If I look on your suggestion:

"4. In terms of non-sectarianism, Buddhism posits a middle way between the extremes of exclusivism/sectarianism and ???. To maintain the middle way and not fall into one of these extremes, we need both inclusivism/eclecticism and ??? together."

what do you want to achieve with this?

Sectarianism is an extreme because it does not accord with reality.

Non-sectarianism is no extreme because it accords with reality.

sectarianism is based on the mind poisons, to avoid sectarianism one has to apply the Dharma, which aims to reduce and finally to overcome the mind poisons. With the 2 Bodhicittas, there is no sectarianism. I

think that's easy and reasonable.

So what do you wish to achieve for insights with this model?

I just insert something in your question marks:

"4. In terms of non-sectarianism, Buddhism posits a middle way between the extremes of exclusivism/sectarianism and New-Age-hodgepodge. To maintain the middle way and not fall into one of these extremes, we need both inclusivism/eclecticism and New-Age-hodgepodge together."

Do you mean something like this? This example sounds quite strange, doesn't it? How do we get more clarity and understanding from it? Have you a reasonable example, which improves clarity and understanding and is reasonable?

It appears to me that Kagyupa and Dorje understand what you want to achieve with this or where it will lead to but both feel it is not helpful in that context. I have to admit, I don't understand it, though I have a vague idea. So it looks like we can not continue this type of discussion... as Kagyuepa said: "It's a bit of a distraction, really."

1183. Dorje - January 9, 2009

Tenzin, from em's first post here he has wanted someone to pipe up and say that the opposite of sectarianism is eclecticism and therefore they are both extremes and both wrong and the true middle way between them is a exclusivism but with respect for other traditions, just as Kelsang Gyatso claims.

The problem with this argument is that it is totally bogus. It presupposes that the opposite of an unvirtuous extreme is another unvirtuous extreme.

Okay, so if we play along with em's silly game, we can say that sectarianism is the exclusive adherence to one's own tradition whilst disparaging other traditions and forcing their conversion. The extreme opposite to this would be something like disparaging one's own tradition, speaking highly of all other traditions and forcing the conversion of the followers of one's own tradition.

At this point em would jump in and say that it follows that this is what the Dalai Lama and others are doing in rejecting Phabongkhapa's sectarianism, and in fact, the best response would be Kelsang's who is both exclusive, not mixing, and inclusive, respecting other traditions.

This argument, which em has been peeing himself to share with us for over 24 hours is piffle. Nothing more.

The idea that taking teachings from more than one tradition in anyway disparages one's own tradition is idiotic. The idea that the Dalai Lama or anyone else is disparaging the Ganden tradition by taking Nyingma teachings cannot be established. Indeed, as Phabongkhapa explicitly stated that other traditions lead to hell, the opposite would have to include the act of explicitly stating that one's tradition leads to hell. As it is, em has falsely inferred a dissatisfaction with one's own tradition, so this does not constitute an opposite extreme even if em's bizarre idea that taking other traditions necessitates that.

That Kelsang Gyatso's opinons on this matter are only of interest to his poor unfortunate cult members also seems lost on em.

Again I have asked em what is wrong with taking Mahayana teachings from different traditions, but again, he refuses to answer.

1184. Dorje – January 9, 2009

Looking at what sectarianism is, ie. attachment to one's tradition at the expense of other traditions and their followers, we can see the real opposites are the traditional attachment/aversion. Em's idea that if you are not attached to your own tradition you have aversion for it sounds all too much like George W's 'you are either with us or against us.' This is nonsense.

The Dalai Lama's real position is that, in a celebration of the Buddhadharmas, it is possible and desirable for one person to take practices from all traditions without contradiction. He says,



it should be possible for all different schools of tenets in general and in particular the four major schools of Tibetan Buddhism (Gelug) Sakya, Kagyu, and Nyingma – to be incorporated into the spiritual practice of a single individual. This would really be a remarkable thing, a tribute to the glory and beauty of the dharma.

This is because the Buddha's teaching is not contradictory and the traditions of Tibetan Buddhism do in fact compliment each other. As Panchen Lobsang Chokyi Gyaltzen says:



Although many different names have been given – Great Perfection (Dzogchen), Great Seal (Mahamudra) and Great Madhyamaka, Path and Fruit, Object of Cutting, and Pacification – When they are investigated by a Yogin Who has cultivated them experientially, He arrives at just one intention.

1185. Tenzin Peljor – January 9, 2009

thank you dorje and kagyupa.

it shows me again that a gut feeling should be taken seriously – much more when one lacks the discriminating intelligence to judge or understand a certain phenomenon or situation.

i felt uncomfortable and unwilling to reply, but then i thought maybe em is an honest guy who really tries to see things more clearly, so i decided to give em a chance to clarify something (either for him or for us). he ignored every argument just for the sake to put us or push us into his game and scheme to finally conclude the victory of GKG's approach. very funny. very tricky.

I found especially these clean clear points very helpful Dorje:

“em's first post here he has wanted someone to pipe up and say that the opposite of sectarianism is eclecticism and therefore they are both extremes and both wrong and the true middle way between them is a

exclusivism but with respect for other traditions, just as Kelsang Gyatso claims.

The problem with this argument is that it is totally bogus. It presupposes that the opposite of an unvirtuous extreme is another unvirtuous extreme.”

1186. Tenzin – January 9, 2009

I have read plenty of non-Geshe Kelsang books within the Gelugpa tradition and outside of it over the last several decades. I still find his books plenty good enough and sufficient for practicing and making spiritual progress.

So, tell me, what is so wrong with using Geshe Kelsang’s books as the basis of the NKT study programs and studying and practicing them in depth and sincerely? They work very well for those who have faith in them.

To say otherwise to me simply seems like a Swift boat tactic (i.e. turning a strength into a weakness as Karl Rove et al did with John Kerry.)

1187. Tenzin – January 9, 2009

I do hope Tricycle notices that over a thousand messages have now been devoted to this subject and does a new article on it, bringing even further into the light the Dalai Lama’s ban and the follow-up persecution that has instigated this controversy.

This is a subject after all that, back in the 1990s, did not see the light of day from Shugden practitioners’ point of view because the Internet was so less developed. Progress indeed. Now people have plenty to read on both sides to make up their minds, whereas back in the 1990s and indeed until quite recently they had only TGIE propaganda and the mighty media machine of the Dalai Lama to rely upon.

1188. Tenzin – January 9, 2009

Hope you get to check out this inspiring video. To me, it shows that we can argue all we like about the polemics of Dorje Shugden practice, but this argument is irrelevant to most Kadampa Buddhist practitioners around the world. Meantime, while we argue, NKT teachers are doing the job of getting out there and helping people enormously through giving them Buddha’s teachings free from politics, Tibetan culture, celebrity and showmanship:

<http://newkadampatruth.wordpress.com/2009/01/09/kadampa-buddhism-in-south-africa/>

1189. Dorje – January 9, 2009

As the NKT don’t worship this protector in the way that Phabongkhapa and his followers taught, rejecting his life entrustment and its associated teachings, the NKT can’t really claim to follow or practice the protector that is the target of criticism from the Dalai Lama and other high lamas. If what you say is correct, and this dispute is irrelevant to most members of the NKT, why on earth are you posting in a discussion about it?

You don't practice what the Dalai Lama has advised against and it's irrelevant to you, so what's your point? Maybe you could start up another discussion about your cult and how good it is.

1190. emptymountains – January 9, 2009

For TP only,

No where did I *ever* say that non-sectarianism is an extreme. That non-sectarianism is the middle way is something we can all agree on. The question is, what constitutes non-sectarianism and how does it correct sectarianism? You say that with the *two* bodhichittas, there is no sectarianism, and I agree. There are *two* truths to the middle way because there are *two* extremes to be corrected. For example, in terms of the correct view of the self, ultimate truth corrects the extreme of existence, and conventional truth corrects the extreme of non-existence. It is positing the ultimate nature of phenomena whilst rejecting their conventional nature that leads one into the extreme of non-existence. However, if the extreme of non-existence were not even a possibility, then there would be no need for anything but *one* truth (i.e., ultimate truth).

Dorje (and maybe others) think that non-sectarianism is achievable just with inclusivism, with no need for any exclusivism. However, I believe that we also need exclusivism (just as we also need conventional truth, and not just ultimate truth by itself). After all, if you are a Buddhist, your refuge vows include a commitment to exclude teachings and practices that contradict Buddha's teaching. So, exclusivism cannot be all bad. In some contexts, it definitely has a virtuous function, but it can also be applied non-virtuously, leading to sectarianism. This is where inclusivism kicks back in, to counter the extreme of sectarianism. And, if you start going from one extreme to the other again and try to come up with some New Age mix of Buddhism and other religions, then exclusivism kicks back in to counter this extreme. Therefore, we need *both* inclusivism and exclusivism working together in order to be non-sectarian without going to the opposite extreme of adopting worldviews and practices that are non-Buddhist.

(I believe this is to be applied also at the intra-faith level, but *not* for doctrinal reasons, as Dorje presupposes of me. Unfortunately, Dorje wouldn't let me get that far in the discussion to explain it.)

TP, I know from your previous posts that you can at least see a distinction between sectarianism and exclusivism. I got this from David Kay (not from the NKT), who said that sectarianism was an extreme form of exclusivism, but not all forms of exclusivism are extreme. I was quite intrigued by his idea of inclusivism and exclusivism as a means to explain the differences within the Gelugpa tradition, which have basically manifested themselves today as the two sides of the Dorje Shugden debate. In order to decide where I stood in this debate, I asked myself what would happen if we applied Kay's theoretical model to the traditional Buddhist model of a middle way between two extremes, and filled in any missing pieces to the puzzle. The result I came up with was #4 in post 1139. (I'll repeat #'s 1-4 below for your convenience.) I felt that Kay made the same mistake as some of you, which is to be able to identify what extreme exclusivism is, but on the other hand somehow not be able to identify what extreme inclusivism is, or even acknowledge that extreme inclusivism is possible.

My question is, at what point is inclusivism taken too far? Some have assumed that it cannot be taken too far, but we have discussed how exaggerating ultimate truth can lead to the extreme of nihilism and how exaggerating non-attachment can lead to the extreme asceticism. As yet another example, we have also discussed how compassion without wisdom can lead to another extreme, which is called “crazy compassion” or “idiot compassion.”

So, following these parallels, it *must* be possible to exaggerate inclusivism to an extreme. My question is, what is this called? I proposed that extreme inclusivism is eclecticism. I am open to someone showing me that eclecticism is actually part of the middle way (and not an extreme), but only if they can then tell me what extreme eclecticism would entail. To me, it’s all pretty straightforward!

To re-trace my steps:

1. In terms of correct spiritual practice, Buddhism posits a middle way between the extremes of hedonism (or materialism) and asceticism (or spiritualism). To maintain the middle way and not fall into one of these extremes, we need both non-sensual-indulgence and non-self-mortification together.
2. In terms of the correct view of the self, Buddhism posits a middle way between the extremes of existence (eternalism) and non-existence (nihilism). To maintain the middle way and not fall into one of these extremes, we need both ultimate truth and conventional truth together.
3. In terms of a complete path to enlightenment, Buddhism posits a middle way between the extremes of samsara and solitary peace. To maintain the middle way and not fall into one of these extremes, we need both wisdom and compassion together.
4. In terms of non-sectarianism, Buddhism posits a middle way between the extremes of sectarianism and eclecticism. To maintain the middle way and not fall into one of these extremes, we need both inclusivism and exclusivism together.

To summarize #4, sectarianism is exclusivism without inclusivism, and eclecticism is inclusivism without exclusivism. Again, this is based on #'s 1-3 above, which I don't think anyone has a problem with, right? So, all you have to do in order to disprove #4 for me is to show me what a corrected version of it would be. If Buddha himself asked you to explain non-sectarianism using his model of the two truths of the middle way between extremes, would you be able to do it?

I will check back to see your next response, but I suspect this is farewell...

em

1191. Dorje – January 9, 2009

“Unfortunately, Dorje wouldn't let me get that far in the discussion to explain it.”

You've been given every opportunity to explain whatever you like. You have also side-stepped any question that didn't fit your planned discussion. If you had engaged with the points raised, we could have seen your model in practice and been able to discuss its merits. You have actually explained your position well enough. You say eclecticism

is an extreme and then go onto say, without any apparent sense of irony, that eclectics have faith in nothing.



Dorje (and maybe others) think that non-sectarianism is achievable just with inclusivism, with no need for any exclusivism. However, I believe that we also need exclusivism (just as we also need conventional truth, and not just ultimate truth by itself). After all, if you are a Buddhist, your refuge vows include a commitment to exclude teachings and practices that contradict Buddha's teaching. So, exclusivism cannot be all bad.

This is disingenuous given that I already put forward the suggestion that an extreme form of eclecticism would be to adopt non-Buddhist beliefs. That time you rejected that as an extreme as it could not be employed as a moderate element of your proposed middle way, which is apparently necessary in your model.

I have since suggested a less extreme 'extreme' as a rejection of one's own tradition as one that leads to hell and an attachment to other traditions as the only valid path to enlightenment. This has the symmetry that your model seems to require.

One position I will not accept is that taking teachings from any Mahayana Buddhist tradition constitutes an extreme. To do so would be to disparage the Dharma. This is what Phabongkhapa and your lineage lamas did, and this is why they were wrong.

1192. Tenzin Peljor – January 9, 2009

Hi Tenzin,
with respect to NKT in South Africa, there is also a blog by someone from South Africa. What he has to say sounds not that "NKT teachers are doing the job of getting out there and helping people enormously through giving them Buddha's teachings free from politics, Tibetan culture, celebrity and showmanship":

<http://newkadampaclub.blog.com/>

another website by EX-members is this one:

<http://www.newkadampatruths.org/>

Don't tell people that this person or other persons are running such blogs or websites due to HHDL or a supposed TGIE propaganda. They say this based on their very own experience and what they witnessed within NKT. As Dorje correctly said the most criticism comes from former NKT members. I think even NKT has to acknowledge that these people are not "under the control of the Dalai Lama" and at least know either one side well (NKT) or both sides well, NKT and the Tibetan Buddhism situation.

I agree a neutral new research into this subject is most welcome, hopefully the victims of NKT won't be forget or neglected in such an investigation. On the other hand there is already enough research though unnoticed or neglected by NKT, probably because these research do no favour to the extreme views of NKT.

Also INFORM is still researching NKT and people can contact them to

get neutral information.

1193. Tenzin Peljor – January 9, 2009

Dear em, I will answer later.

Dear Tenzin, my reply is also a general reply to former posts you made.

There is nothing wrong to help people with the Dharma. But NKT is working mainly drawing people into their system or organisation and making them dependent on NKT and GKG. The system NKT I and others see as being destructive. So there is not only the action of giving Dharma, there is more than this.

It's a bit like giving poisoned spiritual food to the spiritual hungry, I can not turn a blind eye on this. At least both sides should be noted. There is someone 'feeding' the needy with spiritual food, but what is the quality of the food? Even when motivation would not be good to give proper food will at least benefit the needy, but to offer poisoned food is no help and no action to be praised.

Best wishes.

1194. emptymountains – January 9, 2009

Dear Dorje,



[A] I already put forward the suggestion that an extreme form of eclecticism would be to adopt non-Buddhist beliefs. That time you rejected that as an extreme as it could not be employed as a moderate element of your proposed middle way, which is apparently necessary in your model.

[B] I have since suggested a less extreme 'extreme' as a rejection of one's own tradition as one that leads to hell and an attachment to other traditions as the only valid path to enlightenment. This has the symmetry that your model seems to require.

Okay, I will now go through both of these to show their inconsistencies. Again, you have not provided a fully corrected version of #4 fully for me, so I have to do it for you in order to respond to you:

[A] 4. In terms of non-sectarianism, Buddhism posits a middle way between the extremes of sectarianism and syncretism. To maintain the middle way and not fall into one of these extremes, we need both "inclusivism of all Buddhist traditions" and "exclusivism of all non-Buddhist traditions" together.

So, your "two truths" of the middle way are "inclusivism of all Buddhist traditions, even to the point of mixing them into one Buddhist tradition" (which you say corrects sectarianism between Buddhist traditions) and "exclusivism of all non-Buddhist traditions" (which you say corrects mixing Buddhist teachings and practices with non-Buddhist teachings and practices. Am I correct? If so, how does "inclusivism of all Buddhist traditions" prevent also sectarianism between Buddhist and non-Buddhist traditions? The inclusivism in *my* model means a respect and high-regard for any religious tradition, Buddhist and non-Buddhist, but

yours does not have that. There is only moderate inclusivism between Buddhist traditions. My model does not have this fault because moderate inclusivism (i.e., non-sectarianism) does not require us to actually incorporate practices from other traditions in order to show that we respect them, whereas your brand of inclusivism does. But in that case, you would have to allow people to mix Buddhist and non-Buddhist traditions in order to demonstrate your respect for non-Buddhist traditions. But this contradicts your other aspect of the middle way, which is to practice Buddhism to the exclusion of all non-Buddhist practices (i.e., practices that contradict Buddha's teaching).

Here's your second model, based on what you said in your last post:

[B] 4. In terms of non-sectarianism, Buddhism posits a middle way between the extremes of sectarianism and "rejecting one's own tradition." To maintain the middle way and not fall into one of these extremes, we need both "inclusivism of all Buddhist traditions" and "exclusivism of ????" together.

I'm looking for the supposed symmetry in your model, but I cannot see it. Specifically, while your "inclusivism of all Buddhist traditions" does prevent sectarianism, how does an exaggeration of exclusivism prevent "rejecting of one's own tradition"? I can appreciate you trying to show the all-or-nothing quality of the two extremes, but I am not yet able to see clearly how the two aspects of the middle way prevent these extremes, and how exaggerating one of these two aspects leads us to the extreme of "rejecting one's own tradition." So, please tell me how extreme inclusivism leads to "rejecting one's own tradition" (since it is an exaggerated version of inclusivism, not exclusivism, which would lead us to the second extreme).

em

1195. Lineageholder – January 9, 2009

Dear Dorje,

I've been following your debate with em and others. You said something interesting:



One position I will not accept is that taking teachings from any Mahayana Buddhist tradition constitutes an extreme. To do so would be to disparage the Dharma. This is what Phabongkhapa and your lineage lamas did, and this is why they were wrong.

You're right – taking Buddha's teachings could not be considered as an extreme and it would be disparaging the Dharma, but there are cases where inclusivism would be an obstacle to spiritual development. For example, you could spend your whole life reading all the sutras and tantras, which is an admirable thing to do, but that would not lead to any meditational experience. You might think it was too exclusive not to study them all. Dharma teachers are being kind when they limit the scope of our study to the essential teachings required for enlightenment because otherwise there is a danger we would get bogged down and lost. We're not all like Tsongkhapa!

Another possible problem with inclusivism is that not all Buddha's teachings are definitive and seeing that Buddha said one thing in one sutra and said something different in another sutra, and not knowing what was Buddha's intention, you would get lost. Without guidance you would not be able to come to a definite conclusion and therefore there would be doubts and uncertainty.

The thing is, Dharma *practice* as opposed to Dharma study involves knowing two things unmistakably: What to practice and when to practice it. I think both of these become unclear when you have received many, many teachings and are unable to come to a definite conclusion about any of them. This is where inclusivism harms Dharma practice.

Lamrim is the condensation of all Buddha's teachings, so if you practise lamrim you are inclusivist to the greatest extent. There is no danger of discriminating wrongly and rejecting any of Buddha's teachings because you have a framework for your study and practice and you know what to practise, why and when.

This leads to your point about Pabongkha. You claim he disparaged the Dharma, but because of the very thing he is most praised for, being a Teacher of lamrim, this is impossible because he clearly understood all of Buddha's teachings and Buddha's ultimate intention. Therefore, what he criticised was the misunderstanding or corruption of Buddha's teachings. Evidently he saw these corruptions as being widespread, leading to a nihilistic view and therefore ultimately leading to rebirth in the lower realms.

A case in point are the emptiness teachings of Gorampa. Gorampa's view is that conventional truths are objects of ignorance such that when the mind is purified, conventional truths no longer appear. He asserted that Buddhas do not perceive conventional truths because they are objects of ignorance, and Buddha is not ignorant. This is in variance with Tsongkhapa's view that conventional and ultimate truths are mutually dependent and supporting, which Pabongkha took to be Buddha's ultimate intention. According to Tsongkhapa's view, Gorampa is negating something that actually exists, conventional truth, and therefore his teaching is nihilism.

These things are debatable, but the point is Pabongkha saw something being taught that was not Buddha's ultimate intention and that was nihilistic in nature. He did not disparage any of Buddha's teachings as you claim – rather, his position was that such views were not Buddha's teaching.

1196. emptymountains – January 9, 2009

Dear KP et al.,



[What em is doing is] a bit of a distraction, really.

For me personally, this is the key to the whole debate. David Kay seems to think so, too.

I'm hoping we can engage it at that level (e.g., post #1193), but if that is asking too much of people, you guys can return to the back-and-forth "My teacher says this..." and "Your teacher says that..."

P.S. to DJ: I actually do believe as you that “There are many paths up the mountain, but the view at the top is always the same.”

em

1197. emptymountains – January 9, 2009

Dear Dorje,

Ugh, I hate not being able to edit posts in this blog. I have to make a correction to post #1193 in regards to [B]:



Specifically, while your “inclusivism of all Buddhist traditions” does prevent sectarianism, how does “exclusivism of ???” prevent “rejecting of one’s own tradition”?

Sorry.

em

1198. Tenzin Peljor – January 9, 2009

Dear em,
thank you for you post.

You say:

“The question is, what constitutes non-sectarianism and how does it correct sectarianism?”

c’on em, I and other gave my point with respect to this, didn’t we? The points are easy to comprehend, aren’t they?

You appear to be intelligent, I think, even if something is not 100% accurate or has to be refined, you can do it for yourself or point this out easily.

One of my former replies were:

“sectarianism is based on the mind poisons, to avoid sectarianism one has to apply the Dharma, which aims to reduce and finally to overcome the mind poisons. With the 2 Bodhicittas, there is no sectarianism. I think that’s easy and reasonable.”

you say:

“Dorje (and maybe others) think that non-sectarianism is achievable just with inclusivism, with no need for any exclusivism.”

I don’t believe this, Dorje would probably say that non-sectarianism is the result of a realistic view or the two bodhicittas or emptiness because he stated already correctly “Sectarianism is attachment and self-grasping” it follows the opposite: lack of attachment and lack of self-grasping are the methods to achieve non-sectarianism. He or Kagyupa (or maybe SC) said also previously that sectarianism is a result of a lack of wisdom and argued: though we may be able to develop more easy some compassion, this compassion is seldom combined with wisdom and can easily lead to extremes. So, I see that many reasonable replies were given but you seem to have ignored them.

I avoid to step into your theory model, it is not up to me to verify or to feed it, you can all work through it yourself, I think.

So I just take some points you mention which are easily to address.
“After all, if you are a Buddhist, your refuge vows include a commitment to exclude teachings and practices that contradict Buddha’s teaching.”

Yes, like animal sacrifice or sectarian practices.

But tell me how all the Gelug teachings and all the Kadampa teachings contradict Buddha’s teaching or those from Nyingma, Kagyupa, Sakyapa, Vinaya, Therevada etc. and justify an extreme of an radical exclusive approach which focuses only on the texts of one author and actively discourage to receive Dharma from a non-NKT setting?

How does the refuge justify even to reject one Dharma? It is more funny that NKT claims to be Kadampas, who “put all of Buddha’s teachings into practice”, but NKT has not all of Buddha’s teachings, so how can the put them all into practice?

Or if we neglect NKT, tell me how an exclusive approach to maybe only Gelugpa teachings justify to exclude other Dharmas of the Buddha, if the Dharma is our refuge and only taught for the benefit of others? It is a medicine, a medicine store or 84.000 precious medicines, and every tiny part can cure oneself or others, why something should be excluded?

Moreover if you wish to only practice Gelug teaching, how can you practice Vajrayogini (or even Shugden)? Vajrayogini from the Sakya school, the 13 Golden Dharmas, and Je Tsongkhapa has never taught it. Moreover Sakyapas say that Pabongkha Rinpoche has also changed the rituals (and thereby the origin lineage) “Phawong Khapa disregarded these perfect and sacred texts and composed his own biased versions of the Thirteen Golden Teachings.” (Dhongthog Rinpoche 1996 : 23) So how can you keep up a belief that an exclusive approach would be realistic + conceptions of “purity” + “not mixing” are reasonable, when even the most famous proponent of these conceptions did not follow it?

Just by these few points you can see that an exclusive approach results only in contradictions and an inclusive approach not. Because an inclusive approach follows the refuge in the Dharma. There is no statement you should only take refuge in a fraction of the Dharma or a fraction of the Sangha, and exclude other Dharmas and neglect other parts of the Sangha, isn’t there?

So your statement reads:

“After all, if you are a Buddhist, your refuge vows include a commitment to exclude teachings and practices that contradict Buddha’s teaching. So, exclusivism cannot be all bad.”

1. I did never say exclusivism is bad, I said it bears many risks.
2. exclusivism is rather contradicting refuge and invites rather sectarianism than inclusivism can do as Jamgon Kongtrul said it:



»A wise person will have faith in the teachings of all orders, will love the Dharma found in each just as a mother cherishes all her children. A wise person’s mind is vast like the sky, with room for many teachings, many insights, many meditations. But the mind of an ignorant sectarian is limited, tight, and narrow like a vase that can only hold so much. It is difficult for such a mind to grow in Dharma because

of its self-imposed limitations. The difference between the wise Buddhist and the sectarian Buddhist is like that between the vastness of space and the narrowness of a vase.«

3. tell me how Gelug teachings (e.g. Kalachakra or Vinaya which are excluded by NKT) or the teachings Nyingmapa, Sakyapa, Kagyupa, Theravada contradict Buddha's teaching and therefore justify a statement like "After all, if you are a Buddhist, your refuge vows include a commitment to exclude teachings and practices that So, exclusivism cannot be all bad." Your exclusivism excludes Dharma which is our refuge, what is correct with this?

You say:

"In some contexts, it [exclusivism] definitely has a virtuous function, but it can also be applied non-virtuously, leading to sectarianism."

Personally I am inclined to agree with this. To focus only on one tradition which has produced enlightened beings has virtuous functions, like a certain type of single-pointed devotion. As long as one is not fanatic or sectarian in this, why not? I see no problem in this.

(But I wish to remark with respect to NKT context, until now NKT has not proofed to produce enlightened beings. The most promising NKT leaders have mainly shown how to sunk deeper into the non-liberated samsaric ocean and how to involve others in the own drowning. Probably it is much better to be open or inclusive, and to regard NKT rather as an experiment, which results have to been investigated, if they are promising or not.)

You say:

"This is where inclusivism kicks back in, to counter the extreme of sectarianism."

Who says this? This is not my model nor that of Dorje or others as far as I have seen. It's your model.

So what follows, follows for you in your system or model, which I haven't accept or wished to be involved.

To counter the extreme of sectarianism, develop genuine impartial compassion and wisdom – especially the wisdom of individuality (strongly related to compassion, the Lotos Family of Buddha Amithaba + Chenrezig). The result of such a practice will be an inclusive approach or when one follows an exclusive approach it will in no way be sectarian.

I leave it with this. The discussion with you seems to make things more difficult than they are or to produce problems in understanding where there are no problems. It's a bit like making a knot in the mind, but what I think is, all models or discussions should lead to more clarity, understanding and not to more mental knots.

Of course it has to be differentiated if the "knots" are mainly based on the own inability to think clearly or the if they are mainly based on an unnecessary complication in the theory. After all the discussion and posts, I think your theory or trial is a bit odd.

I say good bye for a while. My studies continue and there are plenitude of points to think about.

1199. Dorje – January 9, 2009

Actually, em, I think my first version is better:

In terms of non-sectarianism, Buddhism posits a middle way between the extremes of sectarianism and syncretism. To maintain the middle way and not fall into one of these extremes, we need both “inclusivism of all Buddhist traditions” and “exclusivism of all non-Buddhist traditions” together.

Of course, this does not mean that any individual practitioner *has* to take practices from all traditions, but they should certainly have the choice to do so without being threatened with death or hell from any sectarian bigot.

As for your assumption that this will lead to a sectarianism against other religions, this does not follow, as one only has to exclude parts of other religions that are against the teachings of the Buddha, whilst appreciating the similarities. ‘Respect’ has not been defined in your model but to say respect is a moderate form of inclusivism is surely incorrect. I would say, to some degree, respect is impossible without understanding and if you never approach other traditions, how can you ever hope to understand them. It seems your ‘respect’ is a bland platitude based on nothing.

Ultimately, all the Buddha’s teachings can be beneficial if adopted and people should be entirely free, without the threat of death, suffering or hell, to follow their own inclinations.

If you are going to continue with your little game, I would like you to strictly define your terms on what exactly you mean by ‘sectarianism’, ‘nonsectarianism’, ‘respect’, ‘tradition’, ‘eclecticism’, ‘inclusivism’ and ‘exclusivism’.

This whole discussion is a little beyond the point, as traditions, especially in Tibetan society were little more than political entities. People that wanted to take teachings would go to where ever the teacher with the greatest reputation was, irrespective of ‘tradition’. Of course, all this sectarianism meant something to the politicians, who gauged political power on the number of monks a tradition had, but now Tibet has fallen under the Chinese, this old political sectarianism seems all a bit pointless.

1200. emptymountains – January 9, 2009

Dear KP,



I’m not sure your Middle Way Paradigm can be applied to every factor, EM.

Let me give you a more pragmatic example that came up in class last night. The Teacher was talking about “What is happiness?” Too often, we equate excitement with happiness. After all, we get very excited with new things and new people. But we cannot sustain this level of elation for very long, and eventually we get bored and we’re off to the next new thing. An “objection” was raised by one of the students, “Does this mean you don’t want a better paying job, your own house, etc. Just stop

living?”

This got me thinking, what are the two truths of the middle way between excitement and indifference? Here goes:

5. In terms of happiness, Buddhism posits a middle way between the extremes of excitement (sensation-seeking) and indifference (apathy). To maintain the middle way and not fall into one of these extremes, we need both “contentment for what we have” and “non-satisfaction.”

The power of non-satisfaction means that we always have a continuous wish to improve ourselves (the exaggeration of which leads to never being happy with where we are at now, hence the insatiable drive for “something more”). Contentment means living in the present, which can also be exaggerated to never wanting to better ourselves or want nicer things (e.g., the student’s higher-paying job).

So, non-satisfaction without contentment leads to discontentment. And, contentment without non-satisfaction makes us waste our life. Again, we need both “truths” to combat the two extremes. It’s the exact same dynamic in #'s 1-4 above.

I hope this helps you understand why I try to see everything this way (i.e., try to see everything from a Buddhist perspective), which is why I also think it is worthwhile to use it in regards to the Dorje Shugden debate.

em

1201. SeekingClarity – January 9, 2009

em

I have some issues with your middle way model (MWM) and I discuss these below. But my main issue has been with the way you have sought to engage in discussion. Your position has been that, before you are willing to reveal your thoughts on Pabongka etc, Dorje, Kagyupa, TP and I must (a) sign up to the notion that everything can viewed in terms of MWM (b) consider whether #4 is rendered correctly in terms of MWM and, if it is not, to (c) suggest a correct rendering. I don’t want to overplay this but, for my taste, this has seemed a mite controlling and has had a touch of the “we will discuss my model to my satisfaction or I won’t reveal my precious insights”.

My main issue with MWM is that I’m not sure it can (usefully) be applied to everything (see also #1181). Whilst MWM is clearly important to you, it does seem the case ending this thread that none of Dorje, Kagyupa, TP or myself is entirely enamoured with its application to the issue of sectarianism.

However, if one is looking to view the issue of sectarianism in terms of two extremes and a middle, I offer a few brief comments. There would be “sectarianism” at one extreme (E1), something in the middle (M) and something at the other extreme (E2). Now it seems to me that the one name you can’t give to M or E2 is “non-sectarianism” as, by definition, this term covers everything other than “sectarianism” (E1) i.e. both M and E2.

Your E1 is sectarianism (practising in one tradition whilst hostile to others). Let’s call your M “practising in one tradition only whilst respecting others”. Your E2 is “eclecticism”. [BTW, I’m unclear whether

by this you mean (1) practising in more than one tradition whilst allowing that these traditions should remain separate or (2) advocating that all traditions be merged into one. I take eclecticism to be (1).] I entirely agree with the criticisms Dorje made of your position on eclecticism (e.g. that it implies no tradition is a complete path and that the eclectic has no faith in anything.)

It rather seems to me that whether we are discussing within MWM or not, what this boils down to is the old chestnut of is there a problem with practising in more than one tradition.

I think your remark in #1196 that it's either your model or



return[ing] to the back-and-forth “My teacher says this...” and “Your teacher says that...”

is disingenuous as Kagyupa's remark in #1120 illustrates.



The difference here, as we have continually attempted to point out to all readers, is that our faith is based on what our own teachers have said, and also on the historical and textual record as a whole. We are allowed and even encouraged, in many cases, to look at all sides of the issue and weigh all positions equally. You, on the other hand, are plainly not.

Finally, I would say that I don't think we're going to agree on your model but at least Dorje, TP and Kagyupa have spent time discussing it with you. Would it be meeting them/us half way for you to explain what your take on Pabongka is?

1202. emptymountains – **January 9, 2009**

Dear Dorje,

Thanks for taking the next step with me by laying out your perspective in terms of the middle way. We may be playing my game, but at least we are using Buddha's rules.

Anyhow, I will meditate on your post while I'm at work and respond later this evening (or tomorrow morning at the latest).

Take care,

em

1203. Dorje – **January 9, 2009**

LH



there are cases where inclusivism would be an obstacle to spiritual development. For example, you could spend your whole life reading all the sutras and tantras, which is an admirable thing to do, but that would not lead to any meditational experience.

I am arguing for the freedom of any individual to be able to take whatever Buddhist practice they feel inclined towards, irrespective of tradition, without threats of death or hell. This does not mean that everyone has to 'study' every text and practice from every Buddhist tradition.

(by the way, I am referring to practice, though the distinction between study and practice disappears when study is conducted correctly)

My objection is to the forced exclusion of aspects of the Buddhadharma based on nothing but dogma and sectarianism. Phabongkhapa and his followers tried to force exclusivise adherence to one tradition on Gelupas, through the threats of his protector's punishment. This sectarianism was made more extreme by the disparagement, forced conversion and destruction of other traditions.



This leads to your point about Pabongkha. You claim he disparaged the Dharma, but because of the very thing he is most praised for, being a Teacher of lamrim, this is impossible because he clearly understood all of Buddha's teachings and Buddha's ultimate intention. Therefore, what he criticised was the misunderstanding or corruption of Buddha's teachings

Impossible? Clearly understood? These are strong claims given Phabongkhapa's actions and words. I see that you have faith in Phabongkhapa, but you must understand, the ability to write nice books in no way indicates one's level of realisation. The fact that he not only said that Gelupas who develop faith in other Mahayana traditions will be killed and harmed, but also seemed to revel in this, shows the man had a complete lack of compassion for anyone that happened to fall outside of his own narrow group.



A case in point are the emptiness teachings of Gorampa. Gorampa's view is that conventional truths are objects of ignorance such that when the mind is purified, conventional truths no longer appear. He asserted that Buddhas do not perceive conventional truths because they are objects of ignorance, and Buddha is not ignorant. This is in variance with Tsongkhapa's view that conventional and ultimate truths are mutually dependent and supporting, which Pabongkha took to be Buddha's ultimate intention. According to Tsongkhapa's view, Gorampa is negating something that actually exists, conventional truth, and therefore his teaching is nihilism.

Gorampa's view is shared by all other non-Gelug Tibetan Buddhist traditions, with the exception of the Shentongpas. Je Rinpoche's view can also be criticised for its nihilism, as he takes ultimate reality to be a simple non-existence. As you say, this can all be debated, but debate is

one thing, forced conversion of your opponents is something else. I personally feel that the teachings on emptiness in all Tibetan schools have merit and if you are able to study and reflect on them, informing your practice with these views you will benefit. The view that the study and practice of more than one tradition is too confusing for people is arrogant and insulting.

1204. Dorje – January 9, 2009

Just thought I'd point out that Je Tsongkhapa's version differs with Indian Madhayamikas, too. They, like Gorampa, refuted the four extremes (chatuskoti or the 'tetralemma') of existence, non-existence, both, and neither; leaving no conceptual category whatsoever. This is only relevant as em's model is based on Je Tsongkhapa's way of approaching reality, ie. there is no non-existence (extreme) as there is conventional existence (middleway). There is no existence (extreme) as there is ultimately emptiness (middleway).

The fact that most TB traditions don't really accept this (they actually see it as a bit of a fudge because it falls over the both existence and non-existence extreme) is probably the reason why no other poster here has really got a clue what em is on about. I only understand this a little bit because I have studied and practiced with more than one tradition. So, is my position vindicated? Only joking.

1205. Lineageholder – January 9, 2009

Dear Dorje,



Gorampa's view is shared by all other non-Gelug Tibetan Buddhist traditions, with the exception of the Shentongpas.

I didn't realize that Gorampa's view was so widespread. In this case, from Pabongkha's perspective, what he said about the other traditions having a nihilistic view that leads to the lower realms was correct. Don't get me wrong, these things are open to debate, but from his perspective all the other traditions would be nihilistic and their belief would lead to the unfortunate results that he said. He was not, therefore, being sectarian because he was stating the truth as he saw it.

I don't want to get into a debate on emptiness, but Je Rinpoche's view of emptiness is certainly much more than simple non-existence, as you say. Anyone who thinks that his view is nihilistic has not correctly understood the negation that he explains. Suffice to say, one of the main points of disagreement between traditions is their understanding of Buddha's ultimate view and this is the basis upon which Pabongkha is critical of the other traditions.

As for the destruction of images of Padamabhava and so forth, I don't believe he did any of these things. Even the quote TP gave in an earlier post from Chagdud Rinpoche's biography is based on hearsay:



People told me that previously several monasteries housing statues of Padmasambhava and Nyingma texts were located near Chamdo, but then a

Gelugpa lama named P'habong Khapa came from Central Tibet. He had contempt for the Nyingma tradition and taught that its doctrine was false and its practitioners wrongheaded. The dissension that ensued resulted in persecution, the destruction of many Nyingma texts and statues of Padmasambhava and the conversion of monasteries from Nyingma to Gelugpa.

'people told me' does not constitute evidence that this actually happened and that Pabongkha was responsible for it. As I said before, I heard that many people were jealous of Pabongkha and so these stories were invented to destroy his reputation.

As for the idea that the study of more than one tradition is confusing being arrogant and insulting, I have met people who have studied widely in this way and who were confused about what to believe because they encountered many contradictory views. I'm not saying this would be the case for everyone, but I have witnessed it and it is a valid argument against an extreme of inclusivism.

1206. Dorje – January 9, 2009

"Je Rinpoche's view of emptiness is certainly much more than simple non-existence"

Je Tsongkhapa essentially says that ultimate reality is the lack of inherent existence in conventional reality. This reduces the ultimate to a simple non-existence. In any case, Je Tsongkhapa's view is beneficial and helps people overcome other extremes, such as the idea of a truly existing ultimate.



I didn't realize that Gorampa's view was so widespread. In this case, from Pabongkha's perspective, what he said about the other traditions having a nihilistic view that leads to the lower realms was correct. Don't get me wrong, these things are open to debate, but from his perspective all the other traditions would be nihilistic and their belief would lead to the unfortunate results that he said. He was not, therefore, being sectarian because he was stating the truth as he saw it.

Nobody is suggesting that Phabongkhapa did not believe that other traditions lead to hell. The point is, he took his view and forced it on others; Gelugpas and non-Gelugpas alike.



I have met people who have studied widely in this way and who were confused about what to believe because they encountered many contradictory views. I'm not saying this would be the case for everyone, but I have witnessed it and it is a valid argument against an extreme of inclusivism.

This in no way constitutes a valid reason for adopting 'not mixing' as a principle.

1207. SeekingClarity – January 9, 2009

LH

Welcome back? A cameo appearance, perhaps!

In #1205, you say of Pabongka



He was not, therefore, being sectarian because he was stating the truth as he saw it.

I hardly think giving one's truthful opinion exempts one from the charge of sectarianism.

Not in relation to your post but as a general observation, it does seem to me that implicit in the charge of sectarianism against Pabongka is an assumption that his (Avichi) views are wrong. I can't imagine someone saying, I think X's views are absolutely right but they are also sectarian.

1208. emptymountains – January 9, 2009

Dear DJ,

I can't really write because I'm on my limited lunch break. However, can you please re-word the part in parentheses for me:



The fact that most TB traditions don't really accept this (they actually see it as a bit of a fudge because it falls over the both existence and non-existence extreme)

Thanks!

em

1209. Kagyupa – January 9, 2009

LH writes: "I didn't realize that Gorampa's view was so widespread. In this case, from Pabongkha's perspective, what he said about the other traditions having a nihilistic view that leads to the lower realms was correct. Don't get me wrong, these things are open to debate, but from his perspective all the other traditions would be nihilistic and their belief would lead to the unfortunate results that he said. He was not, therefore, being sectarian because he was stating the truth as he saw it."

First of all, it's no surprise that this view elucidated by Gorampa being the dominant view of the other lineages is a shock to you, given that your organization does everything possible to discourage such inquiry. I doubt you've read Gorampa, and likely both you and EM know Gorampa's view only as it is characterized by GKG. What you're missing are the subtleties, and the "back-and-forth" that has gone on, regarding these issues. But I think you need to understand, first of all, that all such analyses fall away in the face of direct, unmediated,

nonconceptual experience of Reality. Tsong Khapa's position is a useful one, though not ultimately correct. Aside from his position on the non-affirming negation being the ultimate, most scholars are more concerned with his position on "relative truth" and "existence." This, by the way, is what I think DJ is referring to in his "bit of a fudge" comments....the most prevalent position regarding Relative Reality, or conventional truth, is that it does not exist in any way whatsoever. It appears, for sure, as does an illusion, but one cannot impute any level of existence. This gets into the meaning of the word "exist"—and this whole issue is tangential to the thread about DS anyway. But you can be sure that such a position does not equate with nihilism, despite what you've been taught. The Nonexistence of relative truth does not mean a complete lack, nor does it invalidate dependant origination, Tendrel, or the law of Karma, though here is not the place to get into explanations as to how this can be. And no, one doesn't need to be a "Shentongpa," or, more extremely, a "Cittamatrin," in order for this to be understood. Anyway, this is not the place to engage in discussions regarding View—though honestly, it's much or interesting than discussing whether GKG's approach can be both "inclusive," "Exclusive," and Nonsectarian, while those who take teachings from various lineages are "overly inclusive," as EM would like us to believe.

1210. Dorje – January 9, 2009

most Tibetan Buddhist traditions don't really accept Je Tsongkhapa's interpretation of Madhyamaka (they actually see it as a bit of a fudge because it falls over the extreme of *both* existence and non-existence, as rejected in the chatuskoti)

1211. Lineageholder – January 9, 2009

Dear SC,

Hello again! You said:



Not in relation to your post but as a general observation, it does seem to me that implicit in the charge of sectarianism against Pabongka is an assumption that his (Avichi) views are wrong.

If it were true that Gorampa's view is nihilist, and if it is true that all the other schools follow Gorampa's view rather than Tsongkhapa, then Pabongkha's view would not be wrong.

The question is: was it sectarian to express it?

Pabongkha's disagreement with the views of other schools was not really publicly expressed but given mainly to Gelugpas. Someone quoted something sectarian in the Dorje Shugden life entrustment sadhana, but this wouldn't normally be read by non-Gelugs, and his letters to the Chinese General were private correspondence. Also, from his point of view, the other schools were teaching something that Buddha did not teach, so why would it be sectarian for him to speak the truth, as he saw it?

If one forcibly converted people to follow your tradition or your view, that would definitely be sectarian (as the Dalai Lama is doing to Dorje Shugden practitioners!) but I have yet to see any concrete evidence that

Pabongkha destroyed images of Padmasambhava and Nyingma texts, as well as converting Nyingma monasteries to Gelugpa.

1212. SeekingClarity – January 9, 2009

Dorje, Kagyupa, TP et al

I have rather a basic question of clarification about Dharma Protectors. According to Trijang, DS is an **enlightened** being manifesting as a spirit. However, in some posts on other threads I've read that supramundane Protectors are not enlightened beings but **Bodhisattvas**. Below is a quote from the Google Usenet debates of the 1990s.



Protectors– there are two sorts of protectors in Tibetan Buddhism, mundane and transmudane. The former may be any entity, either on the path of application or, on the path of cultivation, the first seven ‘impure’ Bodhisattva stages. The latter may only be on the pure Bodhisattvas stages, that is the eighth, ninth and tenth stages. For example, Mahaakaala is a tenth stage Bodhisattva. Bear in mind however, that tenth stage Bodhisattvas are, for all intents and purposes, Buddhas. It is taught in the Abhisamaya–ala.mkaara:

Whoever has wisdom beyond the ninth stage,
Abides on the stage of Buddhahood;
Understand that Bodhisattva stage
Is the tenth stage.

[http://groups.google.com/group/alt.religion.buddhism.tibetan/browse_frm](http://groups.google.com/group/alt.religion.buddhism.tibetan/browse_frm?q=)
[q=](http://groups.google.com/group/alt.religion.buddhism.tibetan/browse_frm?q=)

Similarly on the “Dirty Laundry” thread on the Lazy Buddhist site (remember that, Harry!), Namdrol wrote (#529)



Also, in general, when one examines, for example, the Uttarantra, Maitreyanatha points out that only tenth stage bodhisattvas are suitable Mahayana Sangha Jewel. So we cannot really consider eighth bhumi dharmapalas like Vaisravana to be proper objects of refuge in this respect. They are aryas, but not part of the Sangha Jewel.

Nevertheless, we can consider those protectors on the first through the first half of the thirteenth stage Dharmapalas and we do not have to worry at all about depending upon them.

<http://lazybuddhist.wordpress.com/2008/04/26/dirty-laundry/>

There seems to be a disagreement on a very basic level here and was wondering if anyone could shed any light?

1213. SeekingClarity – January 9, 2009

LH

This portion of the letter from Pabongka to novice Nyu'u Tshalmo Trang has been quoted before.



Apart from the doctrine of Manjughosha Tsongkhapa alone, these days the views of all Sakyas, Kagyus, Nyingmas and so on are erroneous. They are not even Svatantra or Cittamatra, let alone the view of Prasanga Madhyamaka- meditating only the nihilist view like tirthikas and Hashang. If one upholds the nihilist view, the result is nothing other than going to Avichi hell. Since they can't recognize subtle lethargy, even their meditation is defective. Apart from the thunderous noise of their pretentious boasting about profound secret mantra, they don't even know the direction of bliss and emptiness, luminosity, union and so on. Since for them liberation and path of omniscience does not exist, realization will not arise even if they practice for a thousand years, as pointless as wishing for butter by churning water.

But according to a PM Dierking writing in the Google Usenet debates of the 1990s (#24)



It is also clear that Phabongkha wished his views to be known, so we feel there is no harm in spreading them- he wrote at the end of the letter, 'Translate the meanings of this writing into Chinese, also proclaim this to other lay persons [dge.bsnyen, upaasaka].

http://groups.google.com/group/alt.religion.buddhism.nkt/browse_frm/thr

This rather casts doubt on your statement that



Pabongha's disagreement with the views of other schools was not really publicly expressed

Furthermore, in #1028 I quoted Dhongthog who writes of Pabongka



He also admonished people widely to not pay respects or patronize these traditions.

See #1028 for a longer quote. Furthermore, in #26 of the above mentioned Usenet thread Chris Fynn writes



HH has referred to eye-witness accounts of Phabongkha throwing a statue of Padmasambhava

into a river...and I myself have spoken to a number of Tibetans who personally witnessed the destruction of or forced conversion of Tibetan monasteries by those acting under the command of Phabongkha. In some cases Tibetans have cried when they told me about these things. One woman told me how images of Padmasambhava and books of his teachings were buried under a footpath surrounding a monastery and they were forced to walk over these.

1214. Dorje – January 9, 2009



If it were true that Gorampa's view is nihilist, and if it is true that all the other schools follow Gorampa's view rather than Tsongkhapa, then Pabongkha's view would not be wrong.

Even though other traditions may view Je Tsongkhapa's views as slightly off, they do not hold that followers of the Gaden tradition will go to hell. Most Tibetans would agree that Je Tsongkhapa achieved a high level of realisation, even complete enlightenment, but they just disagree with his presentation of Madhyamaka.

Indeed, there are many Buddhist views that are either subtly eternalistic (shentong) or nihilistic, but none of them are said to lead the practitioners to hell, as they are all teachings of the Buddha. Vaibashika, Sautrantika and Cittamatra do not present the highest views, but they are not thought to lead to the lower realms.

There are many differences of opinion between different traditions, but to take these differences of opinion to the extreme of disparaging other traditions, saying their followers will go to hell and converting their monasteries is extreme sectarianism.

1215. Dorje – January 9, 2009

Seeking Clarity, I don't think we should take LH's rejection of Phabongkha's sectarian actions too seriously. It has been verified by a number of respected scholars and Tibetan lamas such as Stephan Beyer, Geoffrey Samuel, David Jackson, Paul Williams, Dampa Rinpoche, Ngawang Yonten Gyatso, Jamyang Khyentse Chokyi Lodro, TG Dhongthog Rinpoche, Chagdud Tulku, etc.

We also have the words of Phabongkha and his followers who show a clear hostility towards other traditions.

Against this we have one of LH's teachers telling him that these accounts come from rumours started by jealous Nyingmapas.

1216. Lineageholder – January 10, 2009

Dear SC,



HH has referred to eye-witness accounts of Phabongkha throwing a statue of Padmasambhava into a river

More hearsay, I'm afraid. It's a shame that the DL is active in trying to black Pabongkha's name too.

Dear Dorje,

It is said that holding a nihilistic view causes rebirth in the cold hells. If someone were to deny the existence of conventional truths, it's holding a wrong view by asserting nihilism. Holding wrong views is a non-virtuous action and therefore its ripened effect is rebirth in the lower realms so Pabongkha was right about the result of such beliefs.

Even if this were not accepted, by being mistaken with respect to the view of the middle way, ultimate truth would not be correctly realized and so liberation would not be achieved. If liberation is not achieved and one stays in samsara, it's only a matter of time before one would experience a lower rebirth.

You said:



Most Tibetans would agree that Je Tsongkhapa achieved a high level of realisation, even complete enlightenment, but they just disagree with his presentation of Madhyamaka.

If 'a high level of realization' means that Tsongkhapa was at least a first ground bodhisattva, he would have realized emptiness directly. Given his direct experience of ultimate truth, how then could he have presented the teachings in a mistaken way, confusing his disciples and blocking the path to liberation for them? That doesn't make any sense.

1217. Kagyupa - January 10, 2009

All "formulations" of the view are inadequate. No Lama, not even the Buddha Sakyamuni himself, can or could verbalize the Ultimate Reality. All such elaborations are expedient teachings in some sense. Tsong Khapa's elaborations are particularly skillful, wonderful elaborations, and, dare I say it, there was a need for those elaborations, and there most certainly still is. In fact, I will state, for the record, that my first big "lightbulb moment" with regard to Sunyata occurred while reading a commentary on the Heart Sutra written by GKG. However, there is a subtle clinging to existence inherent in the presentation of "existence at the relative level," in my opinion.

To claim that relative truth has no mode of existence is not nihilism. Saying it has no mode of existence is not the same as saying that it's mode is complete nonexistence. No conditioned phenomena neither exist, nor does not exist, etc.

1218. Kagyupa - January 10, 2009

..should have been "do not exist"-plural.....

Carry on.

1219. Dorje – January 10, 2009

The subtle nihilism and eternalism found in the various presentations of Madhyamaka are often used to correct subtle opposites found in other presentations. Positing anything at all, existence or non-existence, leads to a subtle error, such is the nature of language. Nagarjuna makes this clear when he says, “If I had a position, I would be at fault, since I alone have no position, I alone am without fault.”

Gorampa’s position is actually closest to Nagarjuna, but Tsongkhapa makes the conventional more comprehensible and approachable. Ultimately, there is no cause and effect, as things do not arise from themselves, from another, from both or without a cause. But at the level of those in samsara it can be said that if one thing happens, another thing results. So Tsongkhapa’s take on conventional reality comes from the point of view of unenlightened beings, and Gorampa presents it more from the view point of the enlightened. This isn’t contradictory, it’s just from a different point of view.

1220. Dorje – January 10, 2009

LH, I keep seeing rather extreme black and white views coming from you regarding what lamas should and shouldn’t do and how this or that view leads to hell. It seems that you haven’t really got the point about these differences. They are incredibly subtle. If anyone gets to the point of view where the difference between Gorampa and Je Rinpoche really matters in their practice, they wouldn’t have to discuss it in an internet forum.

I can see that you are just following the example set by Phabongkhapa and your lineage lamas, but this is really unfortunate, as you are talking about madhyamaka as if you were arguing over some mundane matter.

1221. emptymountains – January 10, 2009

Dear Dorje,



most Tibetan Buddhist traditions don’t really accept Je Tsongkhapa’s interpretation of Madhyamaka (they actually see it as a bit of a fudge because it falls over the extreme of *both* existence and non-existence, as rejected in the chatuskoti)

Sorry for being so dense, but it’s the words “bit of a fudge” and “it falls over the extreme of...” that I’m not sure I understand. I got that you are referring to the 3rd item of the tetralemma, so are you saying, “... (they actually see Je Tsongkhapa’s interpretation of Madhayamaka as dodging the 3rd extreme, which posits *both* existence and non-existence)...”?

Okay, I’m going to starting writing my reply to you as promised...

em

1222. emptymountains – January 10, 2009

Dear Dorje,



most Tibetan Buddhist traditions don't really accept Je Tsongkhapa's interpretation of Madhyamaka (they actually see it as a bit of a fudge because it falls over the extreme of *both* existence and non-existence, as rejected in the chatuskoti)

Sorry for being so dense, but it's the words "bit of a fudge" and "it falls over the extreme of..." that I'm not sure I understand. I got that you are referring to the 3rd item of the tetralemma, so are you saying, "... (they actually see Je Tsongkhapa's interpretation of Madhyamaka as dodging the 3rd extreme, which posits *both* existence and non-existence)..."?

Okay, I'm going to start writing my reply to you as promised...

em

1223. Dorje – January 10, 2009

Yes, the conventional exists, the ultimate doesn't exist. This way of overcoming the four extremes is novel, to say the least.

Tsongkhapa's teachings on conventional existence seem to owe more to the sautrantikas than Nagarjuna. But never mind. We really have gone WAY off topic.

1224. emptymountains – January 10, 2009

Test

Test

Test

1225. emptymountains – January 10, 2009



I would like you to strictly define your terms on what exactly you mean by...

A Buddhist '**tradition**' is a perfect synthesis of Buddha's teachings presented by an enlightened being. A tradition is a special set of Dharma instructions uniquely suited to that tradition's practitioners. With his skillful means, a Buddha can re-synthesize a tradition as necessary, according to the needs and dispositions of its practitioners.

In contrast, a Buddhist '**eclecticism**' is an *imperfect* synthesis of Buddha's teaching created by an unenlightened being. ('**Syncretism**' is an imperfect synthesis of teachings from Buddhism and another religion.) Synthesizing new presentations of the Buddhist path is the function of a Buddha, not an unenlightened being. Instead, our Spiritual Guide will guide us along the correct spiritual path Buddha has already laid out for us.

'**Moderate exclusivism**' means concentrating on one's own tradition single-pointedly, recognizing it as being a complete path. Another aspect of moderate exclusivism is to not practice religious teachings that contradict one's own faith (e.g., Buddhists do not believe in the existence of a creator god). Therefore, moderate exclusivism maintains

the ‘integrity’ of one’s tradition.

‘**Moderate inclusivism**’ means respecting traditions other than one’s own, recognizing their virtue as spiritual paths. ‘**Respect**’ is shown through equanimity and rejoicing in others’ sincere spiritual practice. When there is respect, people can co-exist and live harmoniously without fighting over religious differences.

‘**Sectarianism**’ is an extreme form of exclusivism, entailing a hostility towards other Buddhist traditions or other religions, demonstrated through one’s attitudes and actions. The moderate exclusivist (tempered by moderate inclusivism) can “agree to disagree” and “live and let live,” but the extreme exclusivist cannot.

‘**Non-sectarianism**’ is synonymous with moderate inclusivism (i.e., respecting religious traditions other than one’s own). However, to have genuine religious freedom, we also need to combat ‘**reverse sectarianism**,’ which is the attitude extreme inclusivists adopt towards any religious tradition that has even moderate exclusivist tendencies.

With all that said...



Actually, em, I think my first version is better:

DJ’s #4. In terms of religious freedom, Buddhism posits a middle way between the extremes of sectarianism (between Buddhists) and syncretism (with non-Buddhists). To maintain the middle way and not fall into one of these extremes, we need both “inclusivism of all Buddhist traditions” and “exclusivism of all non-Buddhist traditions” together.

First, let me say that I was quite impressed by your first attempt here. Actually, you had me practically convinced for more than two hours straight, during which time I closely examined your version from every possible angle to make sure it was internally sound and that it perfectly paralleled #'s 1-3 mentioned before.. I was thinking, “Wow, he actually did it!”

That is, until I noticed the following glaring omission: what prevents sectarianism towards non-Buddhists? You seem to think that only “sectarianism between Buddhists” is an extreme, since I don’t see “non-sectarianism towards non-Buddhists” represented. So, is it okay for Buddhists to go around and force convert churches and mosques? (My version of #4 works also at the inter-faith level, not just intra-faith.) But you are so close, so maybe you can make an appropriate revision?

Today was a good day,

em

1226. SeekingClarity – January 10, 2009

LH

To add to what Dorje has said in #1215 to #1220, re #1216

If the DL recounting what others have told him about Pabongka and his

followers is **hearsay** and

if Chris Fynn recounting what others have told him about Pabongka and his followers is **hearsay**

then presumably GKG recounting what others have told him about Pabongka and his followers is...well...erm...**hearsay**.

1227. SeekingClarity – January 10, 2009

LH

Re #1226, in first line delete “to #1220”.

1228. Lineageholder – January 10, 2009

Dear SC,

If many people repeat hearsay, even people with impressive abbreviations before and after their names, it remains still in the realm of hearsay until there is concrete evidence. For example, we have concrete evidence for the Dalai Lama’s persecution of Dorje Shugden practitioners through independent journalistic reports, photographs of wanted posters, segregation walls at monasteries and so forth, witness statements, the Dalai Lama’s own recorded speech and so forth. On the side of the criticism of Pabongkhapa we’ve got ‘someone said’, ‘there were eyewitness accounts’, ‘it’s written in this book’.

It’s an unfortunate fact of degenerate times that the more something is repeated, especially if it’s negative, the more widely accepted as true it becomes. We’ve seen this with the use of the term ‘cult’ in relation to the NKT.

1229. SeekingClarity – January 10, 2009

LH

Re #1228

So you accept GKG’s statements are equally hearsay. It’s just that, presumably, you choose to believe one form of hearsay over another.

WRT the DL, presumably “journalistic reports” and “witness statements” also fall under your definition of hearsay i.e. someone other than you saying what they saw/heard

On what basis should one judge, I wonder, as to whether or not monasteries were forcibly converted? Surely we can only work with the evidence we have i.e. people other than you saying what they saw/heard.

1230. Tenzin Peljor – January 10, 2009

dear em,

i wonder about the word ‘tradition’, and a provisional definition which rather invites narrow mindedness or to limit oneself. I think you make things too fix which aren’t fix. (And we have had discussed this already.)

The four Tibetan Buddhist traditions and even the tenets are somewhat made up by Tibetans to categorize certain appearances.

The Indians just had a distinction between Mahayana and Hinayana. Je Tsongkhapa didn't found a school in a strict sense, he just taught the Dharma as he had received, realised and understood it. The Dharma he received from all the highest masters of his time and his root guru Manjushri. When he founded Ganden, a foundation was laid that his followers could gather in one monastery. They became known as the Gandenbas. At that time this was no new tradition. They were just the Gandenbas, the disciples of Je Tsongkhapa. Later, after Je Tsongkhapa's passing away, when some of Je Tsongkhapa's views were criticised or debated in Tibet – especially among Sakyas who saw him rather as one of their lineage – the students of Je Tsongkhapa wished to discriminate themselves and called themselves the Gelugpas, the 'virtuous ones'. (see Cozort) Also the imputation of Kadampa was made after the passing away of Atisha and mainly attributed to the presentation of his heir Dromtönpa. It was just to give a name to a certain type of presentation.

if you are a bodhisattva on the path of preparation your teacher will be a supreme emanation body of a buddha and he will teach you *all* dharmas to overcome the 'discordant class'. And when I remember correctly, already on the great level of the path of accumulation the bodhisattva is able – based on having attained an actual concentration and his merit and wisdom – to receive teachings from countless emanation bodies of buddhas or to go to different Buddha lands to receive teachings.

What do you think, will such a bodhisattva ask such a supreme emanation body or one of the a Buddhas which whom he can communicate: Are you Kaygupa, are you Gelugpa?

What a limitation of the mind!!!

A tradition is a name labelled usually to a bundle of Dharma teachings or understanding. As teachings are conventional phenomena, they are impermanent and changing and therefore flexible, much more as the beings receiving them and their environment are changing and impermanent.

I wonder about the correctness of

"A Buddhist 'tradition' is a perfect synthesis of Buddha's teachings presented by an enlightened being. A tradition is special set of Dharma instructions uniquely suited to that tradition's practitioners. With his skillful means, a Buddha can re-synthesize a tradition as necessary, according to the needs and dispositions of its practitioners."

– 'perfect'? what is the meaning of this term?

– 'uniquely suited to that tradition's practitioners'? how can this be?

Practitioners are very individual how can there be a "perfect synthesis uniquely suited to that tradition's practitioners"? This is lacking understanding of reality and the wisdom of individuality. The Tibetans usually say: 'one lama one tradition', so you could also posit, there are as many traditions as there are lamas.

lets take the example of Karma Kagyue:

– supposed Marpa was enlightened, but it was Gampopa who 'mixed' later the Kadampa Lojong teachings and Lamrim into it, so how could marpa have already had presented a "perfect synthesis uniquely suited to that tradition's practitioners"? (the same would be true for Milarepa/Gampopa)

– supposed with Marpa the lineage was "perfect synthesis uniquely

suiting to that tradition's practitioners" it follows Gampopa 'corrupted' it, because he mixed the Kadampa teachings into it
– the problem is also, one of Marpa's teacher was Naropa, if Naropa was enlightened then he would also have had presented probably a "perfect synthesis uniquely suited to that tradition's practitioners", so now Marpa received also teachings from Sahara, also if Sahara was enlightened then he would also have had presented probably a "perfect synthesis uniquely suited to that tradition's practitioners", then Marpa made a 'mish-mash' and corrupted their lineage or were they no "perfect synthesis uniquely suited to that tradition's practitioners"?
– at what point the Karma Kagyue teachings became a "perfect synthesis uniquely suited to that tradition's practitioners"?

You can go like this endless with all schools (for this you need some knowledge at least about the tradition you are investigating, history and the Dharma in general) and you will only end in contradictions.

The reason for this, I think is, that the narrow mindedness of NKT is not in accordance with reality therefore also their narrow minded understanding is not in accordance with reality, therefore an investigation will only bring contradictions.

As far as I can see and suppose, your trial of definitions is much based on the NKT background though trying to transcend it, on the other hand it is obvious what one could conclude from your first definition:

"A Buddhist 'tradition' is a perfect synthesis of Buddha's teachings presented by an enlightened being, like Geshe Kelsang. A tradition is special set of Dharma instructions uniquely suited to that tradition's practitioners, his Western followers. With his skillful means, a Buddha can re-synthesize a tradition as necessary, according to the needs and dispositions of its practitioners, as Geshe-la has done with the foundation of the New Kadampa Tradition."

I think the other definitions may follow similar patterns and are probably based on similar rather black-and-white assumptions, but I lack time to go through it. Maybe others can discuss with you.

BTW, thanks to Dorje, SC, Kagaupepa there are many comments which help me to improve my own understanding. Thanks a lot!

So I repeat my understanding which may not be perfect in any way but will have fewer contradictions and is probably more in accordance with reality – though I do not posit this as a definition! – its rather a quick trial to open your definition to a broader perspective:

"A tradition is a name labelled usually to a bundle of Dharma teachings or understanding. As teachings are conventional phenomena, they are impermanent and changing and therefore flexible, much more as the beings receiving them, their understanding, and their environment are changing and impermanent."

1231. Tenzin Peljor – January 10, 2009

LH,
because the forceful conversion of monasteries and destruction of statues were not photographed or a video made of these events and there are only eye witness accounts and historical records they are hearsay?

There is no evidence about a "persecution" of Dorje Shugden

practitioners. This is something made up by you GKG/NKT/WSS, such a claim has no support by any independent authority like a human rights group. Some events reported make no 'persecution'. And a badly investigated Video like France 24, Swiss TV or Al Jazeera which are even confused about the amount of followers (4 millions) and can not put the events into perspective, is no evidence about 'Apartheid' (as France 24 TV claims).

You throw with labels around you to judge the world only to create your own world, but this world is a black and white NKT world which does not much accord with reality. What this black and white NKT world is telling: 'NKT pure', 'Dalai Lama bad'. And this is the outcome of everything you say.

Ok you have to live with your world. I don't share it, though I understand you. Or as Dorje said: I was once like you. In that sense we are companions.

1232. Dorje – January 10, 2009



So, is it okay for Buddhists to go around and force convert churches and mosques? (My version of #4 works also at the inter-faith level, not just intra-faith.) But you are so close, so maybe you can make an appropriate revision?

I already suggested a revision. We do not exclude practices, beliefs and views on the basis that they belong to other traditions, but only on the basis that they contradict the teachings of the Buddha.



In terms of non-sectarianism, Buddhism posits a middle way between the extremes of sectarianism and syncretism. To maintain the middle way and not fall into one of these extremes, we need both "inclusivism of all that is consistent with the teachings of the Buddha" and "exclusivism of all that contradicts the Buddha's teaching" together.

As all religions contain some beliefs and practices that are in some way consistent with the Buddha's teaching (moral behaviour, generosity, etc.) they do not open themselves up for conversion or criticism but for genuine respect and appreciation, not just a platitude based on no knowledge or interest whatsoever. Of course, as converting, proselytising and sectarianism contradict the Buddha's teaching, we reject those as practices and behaviour as well, even if they have been practiced in our own tradition by highly regarded lineage lamas.

It seems to me that the 'respect' you have in your model doesn't actually fit with the rest of it. It's like it's just been bolted on for the sake of appearances. Your basic pattern addresses things that you include or exclude from your practice. You then make the leap and suggest that a moderate version of including a practice from another tradition is "through equanimity and rejoicing in others' sincere spiritual practice." It doesn't follow that one is a moderate version of the other.

I would agree with your version if I accepted your definitions, however I do not think eclecticism is an imperfect synthesis. I don't actually regard it as a synthesis at all. It is an approach to practice guided by the needs and karmic inclinations of a student without sectarian restrictions. I have, for example, been told by my lama to take teachings and practices from another tradition. This is because my karmic propensities apparently point me in that direction. People are all different and a 'one size fits all' approach, as narrow in scope as the NKT is, for example, will never cater to the needs and karmic predispositions of all those that find themselves in it. I have already mentioned that the FPMT seems to have a broader approach for those followers that have a connection to other practices. This is sensible.

Maybe the NKT presents the Dharma as it does more because of its structure than anything else and I wonder if every NKT student had a personal relationship with Kelsang Gyatso, visiting him 'one to one' and asking for his personal advice, he would tailor the practices given more to the individual needs of the student rather than sending them all down the same narrow production line, which is remarkably narrow even compared to other Gelug inspired western sects.

I have already questioned the enlightenment of both Phabongkhapa and Kelsang Gyatso, so your idea that a tradition is necessarily synthesised by an enlightened being for me excludes both Phabongkhapa's version of the Ganden tradition and the NKT version.

1233. emptymountains – January 10, 2009

TP,



The Tibetans usually say: 'one lama one tradition', so you could also posit, there are as many traditions as there are lamas.

Excellent! I agree with you 100%. I always look at it as the Tree of Dharma, with Buddha as its roots, passing down lineages from Teacher to disciple, some of whom in turn become Teachers and pass down their lineage to their disciples—and the Tree just keeps branching out further and further. But every branch (or even newly-sprouted twig!) can be traced back to a common source.

Also, I do not think of individual traditions as being as monolithic as you have described. I think each tradition itself can be highly individuated. For example, I'm sure that my way of practicing the NKT is very different from how LH practices the NKT. You have said before that the NKT is too one-size-fits-all, but there are a great variety of practices within the NKT one can choose from; Lamrim alone is quite vast! Not everybody has to be at the same 'point' along the path, or take exactly the same steps by matching someone else's footprints. You can go along by walking (or running!) at your own pace.

I would go so far as to say that the individual practices *within* any given tradition are each complete paths. It's like looking at a fractal image, if you know what I mean—just one part contains all the rest. However, an eclectic is unable to practice this way, because instead of seeing the *fractal*, he sees something *fractured*: things are 'missing' from tradition X and therefore in his mind it is incomplete, and therefore not 'perfect.'

The estimation of complete/incomplete or perfect/imperfect is coming from the side of the practitioner based on his faith/doubt. It is a very common mindset (maybe an axiom) of eclectics that “nobody has the *whole* truth”...

So, my main point is that whichever spiritual path an individual follows should be given to them by an enlightened being. If we think of our Gurus as ordinary, then we are very likely to think of our tradition as mundane. That is to say, it is our faith in a holy being which gives us the confidence to see the tradition given to us by him as a wholly complete path and thereby enable us to practice it that way. However, even many ‘spiritual’ have only an ordinary view. The eclectic, also, thinks he’s being more “realistic.”

“There are as many traditions as there are **lamas**,” but are there are as many traditions as there are **practitioners**?

Gotta go back to work now,

em

1234. emptymountains – January 10, 2009

Dorje,



We do not exclude practices, beliefs and views on the basis that they belong to other traditions, but only on the basis that they contradict the teachings of the Buddha.

So, pick as an example a teaching from another religion which contradicts Buddha’s teachings. Let’s use the existence of a creator god as an example. You say that this teaching can be excluded from Buddhism. I agree by the way, since this is only a moderate exclusivism.

But even “exclusivism of all that contradicts the Buddha’s teaching” can be taken to an extreme. Such ‘extreme exclusivism’ is what identifies the term ‘sectarianism,’ according to Kay. Your version has no means to prevent sectarianism against those who believe in God, since your version only calls for “inclusivism of all that is consistent with the teachings of the Buddha.”

Therefore, again, while your version works at the intra-faith level, it fails to prevent sectarianism at an inter-faith level.

em

1235. Dorje – January 10, 2009

I disagree for two reasons. Those that believe in a creator god use this belief to inform their practices and behaviour. This leads to positive results or greater morality, generosity, etc. Therefore, even though the belief itself is inconsistent with the Buddha’s teachings, the behaviour it generates is consistent.

Secondly, as sectarianism is inconsistent with the Buddha’s teaching, its exclusion is a necessary part of my model.

1236. Lineageholder – January 10, 2009

Dear SC,



On what basis should one judge, I wonder, as to whether or not monasteries were forcibly converted?

Indeed, this is the question. What would constitute evidence? Should we just believe what someone says? Since the NKT is most definitely not a cult, it would be incorrect to believe that it is on the basis of the mere internet words of those who say that it is. I don't think this constitutes valid evidence. Similarly, if people say that Pabongkha was sectarian and persecuted the Nyingma tradition, should we just believe what they say?

People can say anything!

On the one hand, I have people telling me that they were told that Pabongkha destroyed holy images and forcibly converted monasteries, and on the other hand I have a wealth of contrary evidence such as *Liberation in Our Hands*, Je Pabongkhapa's epic 28 day teaching of lamrim from 1926 which I have actually studied and meditated on and that which possesses excellent qualities, I have the evidence of Pabongkha's students such as Trijang Rinpoche and Ling Rinpoche who were great Masters in dependence upon having Pabongkha as their Guru, as well as the stories and anecdotes of Pabongkha's own students such as Geshe Lobsang Tharchin which show, to my mind anyway, that Pabongkha was a pure and holy Teacher. If they were wrong, they were either lying or mistaken. However, since it's impossible to be harmed by faith, and since these students had faith in their Teacher and pure view, it benefits them and benefits me.

Since I have an experience of my own Teacher being pure and his Teaching being pure in dependence upon reliance on Trijang Rinpoche, who relied on Je Pabongkhapa, and so forth, I have to conclude that the lineage is pure and the Teachers are pure. This is my experience and conclusion, anyway.

When I weigh the evidence, I've decided that the negative claims about Pabongkha are not true because the evidence of Pabongkha's nature available to me outweighs the evidence of such claims.

If someone says to you "the sun is black", you can easily use your own experience to realize that what they are saying is mistaken. Similarly, since to my mind the evidence indicates that Pabongkha was a pure being, I choose to focus on those things that

increase my virtuous minds such as faith and not those things that increase my critical, negative minds. Yes, I unashamedly admit to following the hearsay that benefits my mind rather than the one that doesn't, in the absence of any real evidence to the contrary.

1237. Dorje – January 10, 2009

Just to clarify, I exclude beliefs and practices to the extent that they contradict the Buddha's teaching.

1238. Lineageholder – January 10, 2009

formatting error, sorry!

Dear SC,

You asked:



On what basis should one judge, I wonder, as to whether or not monasteries were forcibly converted?

Indeed, this is the question. What would constitute evidence? Should we just believe what someone says? Since the NKT is most definitely not a cult, it would be incorrect to believe that it is on the basis of the mere internet words of those who say that it is. I don't think this constitutes valid evidence. Similarly, if people say that Pabongkha was sectarian and persecuted the Nyingma tradition, should we just believe what they say?

People can say anything!

On the one hand, I have people telling me that they were told that Pabongkha destroyed holy images and forcibly converted monasteries, and on the other hand I have a wealth of contrary evidence such as Liberation in Our Hands, Je Pabongkhapa's epic 28 day teaching of lamrim from 1926 which I have actually studied and meditated on and that which possesses excellent qualities, I have the evidence of Pabongkha's students such as Trijang Rinpoche and Ling Rinpoche who were great Masters in dependence upon having Pabongkha as their Guru, as well as the stories and anecdotes of Pabongkha's own students such as Geshe Lobsang Tharchin which show, to my mind anyway, that Pabongkha was a pure and holy Teacher. If they were wrong, they were either lying or mistaken. However, since it's impossible to be harmed by faith, and since these students had faith in their Teacher and pure view, it benefits them and benefits me.

Since I have an experience of my own Teacher being pure and his Teaching being pure in dependence upon reliance on Trijang Rinpoche, who relied on Je Pabongkhapa, and so forth, I have to conclude that the lineage is pure and the Teachers are pure. This is my experience and conclusion, anyway.

When I weigh the evidence, I've decided that the negative claims about Pabongkha are not true because the evidence of Pabongkha's nature

available to me outweighs the evidence of such claims.

If someone says to you “the sun is black”, you can easily use your own experience to realize that what they are saying is mistaken. Similarly, since to my mind the evidence indicates that Pabongkha was a pure being, I choose to focus on those things that increase my virtuous minds such as faith and not those things that increase my critical, negative minds. Yes, I unashamedly admit to following the hearsay that benefits my mind rather than the one that doesn’t, in the absence of any real evidence to the contrary.

1239. Dorje – January 10, 2009

Your position seems to be shifting all the time, LH. First you said that Phabongkhapa didn’t make sectarian statements, then you said he did but didn’t really mean them, then you said he did but only in private, then you agreed that he did but only because he genuinely felt that all other traditions do lead to hell.

Is it really too far a stretch to admit that perhaps, acting on his belief that all other traditions lead to hell, out of compassion if nothing else, he tried to persuade followers of other traditions to perhaps change to his tradition, the only one that leads to full enlightenment?

Do you actually have any evidence at all that Phabonkhapa was in any way tolerant of other traditions saying that they were okay and shouldn’t be really be destroyed?

Do you seriously think that being clever and giving good teachings in anyway excludes a person from having negative feelings towards others? In my limited experience I have met a number of gifted scholars who are actually quite unpleasant and intolerant of others.

Do you not feel that perhaps you exhibit the blind faith and black and white thinking of a fundamentalist? I don’t mean you any disrespect but, given all that has been said, it is surely clear that Phabongkhapa seriously disrespected all other Tibetan Buddhist traditions.

1240. Lineageholder – January 10, 2009

Dear Dorje,



Do you not feel that perhaps you exhibit the blind faith and black and white thinking of a fundamentalist? I don’t mean you any disrespect but, given all that has been said, it is surely clear that Phabongkhapa seriously disrespected all other Tibetan Buddhist traditions.

I thought that would be your next accusation. Fine, if that’s how it appears to you. I’ve made my investigations and my view is not blind faith.

My position on Pabongkha has not changed – he didn’t make sectarian statements.

Where is your evidence that he wanted other Tibetan traditions to be destroyed? I haven’t seen that in any of his writings, even when being ‘sectarian’ as you claim. As he says:



In Tibet there are many systems of Buddhist teachings like Nyingma, Kagyu, Sakya, Jonang, Bodong and others. All these are Buddhist teachings and they all have **wonderful methods** of accumulation of merits, purification of obstructions, meditation on deities and recitation of mantras. Through these practices one can achieve liberation.

(my bolding for emphasis)

You might interpret some of his statements as being disrespectful, but some, like these, are very respectful. It depends what you choose to focus on. This also provides evidence that he did not disrespect the holy images and texts of the Nyingma tradition because, as he says, the Nyingma tradition is a Buddhist tradition and to have done as you have suggested would have meant that he would have broken his Refuge commitment.

1241. Dorje – January 10, 2009

He also said practicing the Nyingma tradition led to Avichi hell.

1242. Tenzin Peljor – January 10, 2009

Excellent em. We agree in this point: one lama one tradition, and i can also accept the example of the tree with its branches.

I believe you when you say: “Also, I do not think of individual traditions as being as monolithic as you have described. I think each tradition itself can be highly individuated.” on the other hand the definition of tradition is not tenable, and rather narrow minded, as I have tried to shown, maybe my judgement of that it is ‘narrow minded’ is wrong but the definition bears a lot of contradiction and as I said, it seems to be coming from the NKT context, and to be firmly be rooted into that context.

I agree with you: “For example, I’m sure that my way of practicing the NKT is very different from how LH practices the NKT. You have said before that the NKT is too one-size-fits-all, but there are a great variety of practices within the NKT one can choose from; Lamrim alone is quite vast! Not everybody has to be at the same ‘point’ along the path, or take exactly the same steps by matching someone else’s footprints. You can go along by walking (or running!) at your own pace.” There is space for variety within NKT. To claim it otherwise would be as well black-and-white and contradicting reality.

However, what many lay people or more free minded NKT practitioners seem not to recognize is the situation and the coercion for ordained members and Resident Teachers (much more ordained resident teachers) to follow strictly the policies of GKG and the guilt trip and fear the setting of NKT induces if a “completely devoted” student would study a non-GKG book, and even would start to teach from it or to quote from it or would quote even HH the Dalai Lama about an inspiring teaching. Most forget that NKT has a more tolerant approach for those not being a direct part of the structure or system; there is more space for individuality with respect to those not completely part of the system. I usually refer to the ‘inner circle’ policies and ‘outer circle’

policies + many unspoken rules in each different context. There is a huge difference between 'inner circle' policies and 'outer circle' tolerance – at least it was so in the past. All the reports I received did not suggest a change, rather more coercion, e.g. it was imposed to the centers that only 100% devoted students of Geshe-la can be part of the local charity trusts and only they can have vote rights. This was made to ensure that all his policies are approved and there are no counter votes e.g. about building New Kadampa Hotels. Due to this people were removed in local charity organisations and replaced by 100% devotees. People not familiar with the internal NKT structure won't have even noticed this.

You say: "I would go so far as to say that the individual practices within any given tradition are each complete paths."

What could be reasons to support such a view? We have again the problem I mentioned to LH: "throwing terms and labels around us". What is a 'tradition'? What makes a tradition 'complete'? When you add something to a tradition, was it before 'incomplete'?

Moreover: Is NKT a tradition? How it became a 'tradition'? What is the basis of imputation of tradition to NKT? NKT was founded in 1991, at that time GKG had probably written 6–8 from his 22 books. Was it at time complete? Was it incomplete? Now there are 22 books and different teachings, yet Tharpa & NKT had already announced since years NKT is a complete path, when was the moment where NKT became a "complete tradition"?

If it is not clear what is a proper basis for imputing 'tradition' is and what makes this 'tradition' 'complete', it will be hard to establish "I would go so far as to say that the individual practices within any given tradition are each complete paths." as a reliable and valid conclusion. Confusion is based on confusion the result will be confusion but not understanding.

I think "individual practices are complete paths" when they finally helped you to transform yourself fully. Until full enlightenment, there is no certainty that you have the teachings you may need to transform yourself. The best protection is therefore openness and understanding and not close-mindedness and ignorance.

This is no theory one can see this even in Gelug school, obviously Pabongkha Rinpoche and some other Gelugpas felt the Thirteen Golden Dharmas of Sakya School important for their own practice and adopted them – included them into the Gelug school – like Naro Kachö Vjarayogini, yet, this Dharma was not taught by Je Tsongkhapa nor has he written any commentary on that Tantra. However this inclusion of VJ is an eclectic or inclusive approach and contradicts Pabongkha's own positions of "purity" and "not mixing". (Also the example of Geshe Chekhawa shows this, who was dissatisfied within his own tradition and started to look for a special dharma, which could help him to transform himself.)

So your first sentence involves already certain views which are not clear or not tenable. What you say in the next sentence consequently brings more contradictions, it even contradicts strongly Pabongkha's approach to include and change the Gelug emphasize to VJ and Shugden:

you say:

"It's like looking at a fractal image, if you know what I mean-just one

part contains all the rest. However, an eclectic is unable to practice this way, because instead of seeing the fractal, he sees something fractured: things are 'missing' from tradition X and therefore in his mind it is incomplete, and therefore not 'perfect.' The estimation of complete/incomplete or perfect/imperfect is coming from the side of the practitioner based on his faith/doubt. It is a very common mindset (maybe an axiom) of eclectics that "nobody has the whole truth"..."

So what you say applies to Pabongkha Rinpoche, he was "unable to practice this way [the three HYT tantras and Three Protectors as taught by Je Tsongkhapa, and Je Tsongkhapa's earthed approach to teacher-student-relationship], because instead of seeing the fractal, he sees something fractured: things are 'missing' from [Je Tsongkhapa's] tradition and therefore in his mind it is incomplete, and therefore not 'perfect.'" — So he cancelled the three protectors de-emphasised the three HYT tantras, introduces Shugden as the main protector and emphasised a Sakya Tradition treasure, both practices not being present in the 'complete path' of Je Tsongkhapa's tradition. "The estimation of complete/incomplete or perfect/imperfect is coming from the side of Pabongkha Rinpoche based on his faith/doubt. It is a very common mindset (maybe an axiom) of Pabongkha Rinpoche that "nobody has the whole truth"..."[except him]." 😊

You say:

"So, my main point is that whichever spiritual path an individual follows should be given to them by an enlightened being. If we think of our Gurus as ordinary, then we are very likely to think of our tradition as mundane. That is to say, it is our faith in a holy being which gives us the confidence to see the tradition given to us by him as a wholly complete path and thereby enable us to practice it that way. However, even many 'spiritual' have only an ordinary view. The eclectic, also, thinks he's being more "realistic.""

No, sorry this is very unrealistic: "So, my main point is that whichever spiritual path an individual follows should be given to them by an enlightened being." How do you can guarantee this? How you can even proof this? Moreover this is in contradictions with facts and the scriptures. As it had been already said, there are many lineage lamas who were not enlightened like Ven. Vimultisena, Ārya Vimuktisena, Ishvarasena; not even Nagarjuna is said to be enlightened. (see also # 870) (There are more contradictions but I wish to save time.)

You say:

"If we think of our Gurus as ordinary, then we are very likely to think of our tradition as mundane."

No, why? When it comes from an authentic lineage, how can you see it as mundane? If the teacher is ordinary – what in most cases would be the case – there are the Lamrim teachings and also teachings by Atisha how to deal with their (obvious) faults.

You say:

"That is to say, it is our faith in a holy being which gives us the confidence to see the tradition given to us by him as a wholly complete path and thereby enable us to practice it that way."

Sorry to have "faith in a holy being" means based on facts, that he is a holy being. If he is no holy being he is no holy being, but if the teacher has more qualities than faults you can develop faith into his really existing (obvious) qualities and can accept him as a teacher. (see also # 911) If you see an ordinary teacher as holy and he is qualified then

there is no damage only benefit, however this does not mean that he is holy ('holy' in the sense of being an actual Ārya being). Buddhism doesn't teach to cheat oneself.

You say:

"However, even many 'spiritual' have only an ordinary view."

What do you mean with this? How do you know the views of others? Keep in mind that one can state things for the benefit of others without holding the view one is expressing. The view is something very secret as the HYT and Tantra is. Though views express through actions and speech, and are not completely hidden.

You say:

The eclectic, also, thinks he's being more "realistic."

This is your conception, I don't know if this is correct.

A Buddhist should come to see reality as it is, every Buddhist should be more realistic. If the eclectic is more realistic, he is more realistic, if he is not more realistic, he isn't more realistic. If he is partial realistic he is partial realistic. I don't know much about eclectics to support or deny a claim like: "The eclectic, also, thinks he's being more "realistic.""

However, an inclusive approach is indeed more realistic. We do not even know what happens when we have attained the 'highest view' (Prasangika–Madhyamaka). Maybe one or some Buddha(s) will appear and say: 'This is not bad, but now there is more you must learn. You have to refine your understanding.'

There is a story about a Lama who knew everything, then he became proud, then in his dreams Dakinis appeared and showed him scriptures and texts he had never seen by this his pride was tamed.

Openness is the realistic approach for a seeker of the truth. This example was set by the Buddha who learned and followed also different Hindu teachers – regardless if their system was 'complete'. I think, as the followers of the Buddha we are seekers of the truth and not clingers to traditions.

you say:

"There are as many traditions as there are lamas," but are there are as many traditions as there are practitioners?"

It boils down to what we had already: What is a 'tradition'?

tp

1243. Tenzin Peljor – January 10, 2009

dear em, i mixed up some points or didn't catch some of your points properly. Sorry.

I had in misinterpreted or misread this:

"Also, I do not think of individual traditions as being as monolithic as you have described. I think each tradition itself can be highly individuated."

Your statement is based on the conception sticking to one system which is seen as complete and in that context being 'highly individuated.'

My reply was based on the conception 'sticking to one system and in that context being 'highly individuated' also to read from other schools and learn from them', because there are some NKT members who do

this.

So my reply in the first part is based on my misreading and the information that you are following NKT and use also other texts than GKG.

Sorry for my confusion.

1244. Tenzin Peljor – January 10, 2009

As I said:

“Confusion is based on confusion the result will be confusion but not understanding.” this applies now to my post # 1242 😊

Maybe some points are clear. It’s not that important. The keypoints I tried to focus as a reply to em are:

1. to get a correct understanding about what ‘tradition’ and ‘complete’ is, is the first step
 - 1.1. NKT practitioner’s varieties in the context of an ‘inner and outer circle’ within NKT
2. NKT a ‘tradition’ and ‘complete’?
3. Pabongkha had done what em accuses “eclectics” do, therefore he has the same faults as em attributes to “eclectics”
4. holy and ordinary gurus
5. openness as an realistic approach

1245. Tenzin – January 10, 2009

Tenzin Peljor,

This is a nonsensical statement with nothing to back it up:

“It’s a bit like giving poisoned spiritual food to the spiritual hungry”

I believe that you will not be able to show one example of “poisoned spiritual food” in the beautiful, liberating Gelugpa Buddhist teachings in Geshe Kelsang’s acclaimed 22 books and numerous sadhanas. These teachings — based entirely on the collected works of Buddha Shakyamuni, Je Tsongkhapa and other great Buddhist teachers — are genuinely helping hundreds of thousands of people around the world to find inner peace, mental control, and freedom from suffering. If that is an example of poison, then bring on the poison!

As for the South African man who did not get on with the NKT, you can read both sides of the story here:

<http://newkadampatruth.wordpress.com/2008/09/03/nathaniels-31-reasons-for-leaving-the-nkt/>

1246. Dorje – January 10, 2009

Tenzin, I’m really not sure why you are posting here. As a follower of a western fringe sect, you are not involved with the protector practice that is the subject of this controversy, or if you are, your tradition has diluted it to such a degree that it bears little resemblance to the practice that has attracted almost universal condemnation from the lamas of all all Tibetan Buddhist traditions. You also say that most people that follow your leader, Kelsang Gyatso, find this dispute irrelevant. So, why bother? Are you simply posting to try and get more recruits for your sect? If so, I’m not sure you will be successful. Most

people would be put off by “new religious movements” that find the need to put up numerous websites explaining why they are *not* a cult.

1247. Tenzin Peljor – January 10, 2009

Dear Tenzin,

yes, I agree quite strange my claim if one believes one has found special medicine or good spiritual food, and when the generous benefactor states again and again how pure the food is and how pure the own motivation is and how special all this is + how special you are to have met him and his very special charity organisation, which spreads food only to help others.

I said:

“It’s a bit like giving poisoned spiritual food to the spiritual hungry”

You say:

“This is a nonsensical statement with nothing to back it up.”

For you and most NKT members, this might be a “nonsensical statement” for me and others not. If you eat poisoned meat, you will recognize only after some time passed that it was poisoned. In a strict sense you do not even recognize that it was poisoned afterwards. Only if you have certain bodily manifestations / signs and you have a doctor who is able to read them or you are able to interpret the signs correctly, he (or you) is (are) able to diagnose a meat poisoning. Some phenomena can’t be recognized easily or one must consult a specialist.

It is hard to show that a path is valid, it is hard to show that a spiritual path exist, it is more hard to proof that a certain path leads to full enlightenment, therefore it is also hard to proof that a spiritual path is poisoned – similar it is hard to proof if meat is poisoned or not. But if you have certain diagnose tools or you can read signs or you consult a good doctor, it is possible to recognize a rather hidden phenomenon.

What I mean with poisoned is that, as far as I have experienced, observed, checked & understood it, the setting of NKT increases in the long run pride, attachment, sectarianism, narrow-mindedness, naivity and hostility, though initially after having met NKT and gained some experiences, most people feel a reduction of these mind poisons. The latter is a short term effect which I compare with the satisfying feeling to have just eaten the meat, after a long period of starvation. But because the meat is poisoned, in the long run there will appear certain signs which have to been understood otherwise one gets more sick.

(Also that’s why it is important as I stressed so much not to rely only on certain experiences like LH emphasized and advised as the magic bullet, but to put experiences into perspective and analyse them in its respective context and from different perspectives to understand them fully.

In the context of NKT when you have initially good experiences (and usually only this makes what people makes going there again) they tell you to see this as a proof how pure or good NKT is, or how strong the blessings are, or how much good Karma you have etc. to have met the NKT. But if you have later many problems, when things change for you in NKT, they tell you this is your bad karma and a purification. But who knows if this is true, only Buddhas understand Karma faultlessly. The later bad experience mustn’t be “bad Karma” or a “purification process”, they could be also the result of thoroughly manipulation, wrong views you have learned, unrealistic thinking or confusion which in turn could

be based on the NKT setting, the NKT teaching themselves...)

So now lets look on the signs of poisoning:

The 'realisations' of the 'almost Buddhas', the long-term abusive escapades of the two successors + the actively covering up by GKG, indicate clearly that there is something under the smooth PR surface which erupts from time to time. Also the WSS protests, the unbelievable foolish 'essays' on the WSS website (especially the 'heart teaching' the "21st Century Buddhist Dictator") and some of the non-sense which long-term NKT members tell about Tibetan Buddhism or HHDL (sadly this includes unbelievable disrespectful, wrong and ignorant claims made by NKT's leader) all this is based on mind poisons, and these fruits are poisoned – there is nothing correct in this – its awful.

With such wrong views which lead to hostility, pride etc. the followers are fed in NKT. Some are fed so well that they even rejoice when HHDL gets sick or hatefully rapture his images and yell he would be a liar and a hypocrite, not to speak about all the other verbal lapses.

For me these are clear signs of poisoning.

Not only this: I experienced how this functions myself in NKT. NKT helped me to hate HHDL and to be extremely pride, sectarian, partisan, it helped me to distrust myself, to distrust all the holy masters, to distrust all the elder of the monastic order, to distrust all the precious Buddhist traditions.

I allowed NKT to make me a blind devoted follower, to make me completely dependent on NKT/GKG, to cut me off from main stream Buddhism to follow what I portray nowadays as a 'cult' of which I became a 'faithful disciple' 'who follows only one lama, only his teaching and only his protector' 'to not get confuse' and because 'experience show only this leads to realisations' and because 'The path begins with strong reliance On my kind Teacher (GKG), source of all good; O Bless me with this understanding To follow him with great devotion.' So, I leaned to let go my common sense and discriminating awareness and to rely blindly that GKG is a Buddha, therefore everything he does is right, but the Dalai Lama is 'an evil destroyer of the Buddhadharmma' 'possessed by a mara' and 'the Gelug school is very degenerated' +++ Also my NKT friends had these views and the signs of mental poisoning, they told me such views. They were pride and arrogant as I was (though some claimed 'I am nothing' but this is also pride) and because we all were so arrogant nobody saw this fault. Not only this also my NKT teacher and other NKT teachers and their students had these signs of mental poisoning, they told me such wrong views, they convinced me of these wrong views and all these signs of mental poisoning or all these wrong views which lead to such poisoning have been reported in their different variations but in the same pattern manifold by other ex-members e.g. in the New Kadampa Survivors Forum.

I think this should be enough to back my understatement up:

"It's a bit like giving poisoned spiritual food to the spiritual hungry"

So now you can show me that this is not a mere PR statement with nothing to back it up:

"... the beautiful, liberating Gelugpa Buddhist teachings in Geshe Kelsang's acclaimed 22 books and numerous sadhanas. These teachings — based entirely on the collected works of Buddha Shakyamuni, Je Tsongkhapa and other great Buddhist teachers — are genuinely helping

hundreds of thousands of people around the world to find inner peace, mental control, and freedom from suffering.”

If you posit this an example of non-poison, I show you the poison as you wished it, just read these articles with a neutral mind and awareness and observe what feelings pop up in you and what mind states develop and compare the truthfulness of these statements with neutral reliable sources, and ask some Buddhist from the NBO what they think about such statements as explained here:

<http://www.westernshugdensociety.org/en/reports/21st-century-buddhist-dictator-the-dalai-lama/>

<http://www.westernshugdensociety.org/en/protesting/dalai-lama-stop-lying>

1248. Tenzin Peljor – January 10, 2009

dear Dorje, sorry but I think it is very important for some NKT followers to express their view, and they should be welcome to do it.

Not everybody express their view for agit-prop purposes but they really mean what they say, they are convinced ‘this is the truth’ and they do not understand why some are so tremendous critical with NKT or GKG. To block such an expression of views maybe too hard.

Maybe I am still as naive as when I became a follower of NKT but my approach is to welcome everybody as long as the person is not spreading too much baseless attacks and this Tenzin hasn’t done. Though his statements appear also to me as the typical NKT agit prop, discussion maybe not completely useless.

We’ll see.

1249. Dorje – January 10, 2009

Sorry TP,

But it seems to me that Tenzin did not come here to debate this issue. His posts yesterday had no bearing on what was being discussed, he just turned up to plug a bunch of books by his guru and post a link to a video of his sect’s missionary activity in Africa, saying that he and his fellow NKT members found this dispute irrelevant.

As his sect doesn’t follow the practices that brought this ‘protector’ into disrepute, I can see agree that it is irrelevant for him and his sect.

Of course, he is free to post whatever he likes, but as his fellow NKT members, LH and EM, are doing a good job speaking up for their sect, I couldn’t see the value in his posts as they just distracted from LH’s and EM’s. To be honest, his posts came across as rather crass in comparison.

1250. Dorje – January 10, 2009

PS and that’s saying something given some of LH’s rants.



1251. Tenzin Peljor – January 11, 2009

I am sorry Dorje, it’s true Tenzin mainly appeared to announce a bit of his NKT pov and his recent posts had no relevance to our discussion.

1252. Tenzin – January 11, 2009

LH and EM are doing a good job speaking up for Dorje Shugden practitioners and the New Kadampa Tradition, it is true, I agree with you. I also admire and commend them whole-heartedly for their clarity and positive minds while doing this.

I have no intention of distracting from their well-argued and humbly expressed discussions. But my points have also been valid in the context of this Tricycle blog and the many accusations that have been levelled by Tenzin Peljor against the NKT.

What is crass and ranting for one person is not necessarily so for another. Clearly we are starting from different viewpoints. I see these kinds of arguments as more helpful for those who are trying to see both points of view, onlookers if you like. As long as they have both sides of the story, they have more freedom to decide. For some it is as plain as day. For others it takes more time to decide one way or another. I believe people's karma with their own lineage Lamas and tradition determines this.

I honestly believe in people's right to practice their own tradition and follow their own Gurus — if others want to criticize them, well, there is such a thing as free speech and you (Dorje, Tenzin Peljor) have a right to do that too. And then we have a right to defend ourselves, of course. I cannot see any posting where either LH or EM or other Shugden practitioners on this blog have criticized other traditions, although they have criticized the Dalai Lama's political actions of repressing other traditions (which is not the same thing).

1253. Dorje – January 11, 2009



I cannot see any posting where either LH or EM or other Shugden practitioners on this blog have criticized other traditions, although they have criticized the Dalai Lama's political actions of repressing other traditions (which is not the same thing).

LH did dismiss the teachings of Phabongkhapa's tradition (that this protector harmed Gelugpas) as superstition. Rejecting a practice or belief with a claim that it is mere superstition is being critical, isn't it?

1254. emptymountains – January 11, 2009

Dear Dorje (with a P.S. to TP),



DJ's #4: In terms of non-sectarianism, Buddhism posits a middle way between the extremes of sectarianism and syncretism. To maintain the middle way and not fall into one of these extremes, we need both "inclusivism of all that is consistent with the teachings of the Buddha" and "exclusivism of all that contradicts the Buddha's teaching" together.

... as sectarianism is inconsistent with the Buddha's teaching, its exclusion is a necessary part of my model.

Gotcha! I must say that this explanation is very clever of you (and I mean that in an admiring way). It seems that you have really thought things through. Before, I was misinterpreting your version's "sectarianism" extreme as meaning just sectarianism towards fellow Buddhists, but now I can see how it would actually consider sectarianism towards *anyone*—Buddhist or non-Buddhist—as an extreme, since Buddha taught against *any* form of sectarianism, no matter who is its object. So, problem solved!

However, this has alerted me to a parallel that your version of #4 does not share with #'s 1–3 in post 1139. I'll set it up for you... In #2, it is possible to have "ultimate truth" without "conventional truth," which leads nihilists to the extreme of non-existence. In #3, it is possible to have "wisdom" without "compassion," which leads Arhats to the extreme of solitary peace. Likewise in #1, it is possible to "abandon sensual indulgence" without "abandoning self-mortification," which led Siddhartha to the extreme of asceticism.

That is to say, a person can take on just one aspect of the twofold middle way but not the other, without contradiction, since (#2) "conventional truth" is not a part of "ultimate truth," (#3) "compassion" is not a part of "wisdom," and (#1) "abandoning self-mortification" is not a part of "abandoning sensual indulgence." The two aspects of the middle way do not overlap each other, but in your version of #4, "exclusivism of all that contradicts the Buddha's teaching" is itself one of Buddha's teachings, which makes it a 'part' of "inclusivism of all that is consistent with the teachings of the Buddha." Therefore, it would be self-contradictory to have "inclusivism of all that is consistent with the teachings of the Buddha" *without* "exclusivism of all that contradicts the Buddha's teaching," but it is not self-contradictory to have "ultimate truth" without "conventional truth," etc.

Listing "exclusivism of all that contradicts the Buddha's teaching" as a separate aspect of the middle way is redundant because, being one of Buddha's teachings itself, it is already covered in "inclusivism of all that is consistent with the teachings of the Buddha." Such redundancy does not exist in #'s 1–3, nor in my version of #4 (which makes mine more 'economical' and more elegant in its simplicity compared to yours). The two truths of the middle way are like two sides of the same coin. But your two aspects—"inclusivism of all that is consistent with the teachings of the Buddha" and "exclusivism of all that contradicts the Buddha's teaching"—amount to just *one* side of the coin. This is where the parallel with #'s 1–3 is lost. So, upon investigation, this is what you are really saying:



DJ's real #4: In terms of non-sectarianism, Buddhism posits a middle way between the extremes of "sectarianism or syncretism" and ???.

To maintain the middle way and not fall into one of these extremes, we need both "inclusivism of all that is consistent with the teachings of the Buddha (which necessarily entails excluding all that contradicts Buddha's teachings, as this was one of

his teachings)” and ??? together.

As you can see, now you have two big, gaping holes in your version since (a) you have identified really only one aspect of the twofold middle way, that being “inclusivism of all that is consistent with the teachings of the Buddha (which necessarily entails excluding all that contradicts Buddha’s teachings, as this was one of his teachings).” And, (b) you have identified really only one extreme—“sectarianism or syncretism”—since neither sectarianism nor syncretism is “inclusive of all that is consistent with the teachings of the Buddha (which necessarily entails excluding all that contradicts Buddha’s teachings, as this was one of his teachings).” I cannot imagine what either your missing second aspect or your missing second extreme would be, but as it stands now what you have presented is in fact not molded on Buddha’s tripartite model, or at least it is not complete.

Pointing out the very(!) subtle differences between our two versions of #4 requires me going through all the ins and outs of Buddha’s tripartite model with a lot of technical scrutiny. I know that, as a result, I have probably lost everybody in this thread but you, but I’m really doing this for *my* benefit. I embraced this schema as my meta-criterion for truth 5 years before joining the NKT; and if I ever left them, I would certainly be taking it with me. For me personally, it serves as the ultimate “truth checker,” which I rely on because it comes directly from Buddha, and so far it seems to be holding up quite well.

P.S. to TP: It is quite late, and so I don’t think I’ll be able to get back to you this weekend (as I am working a lot of overtime), but I do look forward to it!

em

1255. emptymountains – January 11, 2009

Dear Dorje,



I would say, to some degree, respect is impossible without understanding and if you never approach other traditions, how can you ever hope to understand them. It seems your ‘respect’ is a bland platitude based on nothing.

In my definition of ‘respect,’ I explained it primarily in terms of having equanimity towards others. So, let me ask you:

In order to have equanimity towards all sentient beings, does one have to ‘know’ each and every one of them personally? Is it not sufficient to understand that they are just like us in wishing to have happiness and be free from suffering? Knowing exactly how each and every one of them experiences happiness or suffering is not a pre-requisite for our having equanimity towards them.

Likewise, in order to have equanimity towards all religious traditions, does one have to ‘know’ each and every one of them in detail? (By the way, how do you know when you’ve studied their theologies adequately enough?) Is it not sufficient to know that other traditions are spiritual paths just like our own in that they wish to bring happiness to others

and free them of their suffering? Knowing exactly what each and every one of them teaches about happiness or suffering is not a pre-requisite for our having equanimity towards them.

Respectfully yours,

em

1256. SeekingClarity – January 11, 2009

Hi LH

Re #1240

The quote you give from Pabongka is clearly a partial representation of his views. Yes, he did indeed think that, at best, non-Gelug traditions could lead to liberation (but *not* enlightenment), but he also clearly held that, as practised in his time, they lead to Avichi Hell. I set this out clearly in my post #825.

In #1240 you say



My position on Pabongkha has not changed – he didn't make sectarian statements.

Clearly you believe that sectarianism can be constituted by a view as well as physical actions. Given that Pabongka says clearly that non-Gelug practices of his day lead to Avichi Hell, why is this not, from your perspective a sectarian view?

Is it because you are defining sectarianism as a **hostility to/disrespect of** other traditions but claiming that, though Pabongka believed the practices of non-Gelug schools of his day led to Avichi Hell, this does not mean that he was hostile to or disrespectful of other schools?

In short, is your position that though Pabongka believed the practices of non-Gelug schools of his day led to Avichi Hell, he was nevertheless non-hostile to and respectful of other schools?

1257. SeekingClarity – January 11, 2009

DHARMA PROTECTORS 101 – PLEASE HELP

I wanted to follow up my post #1212 to try and entice someone more knowledgeable than I to provide a primer on some basic points about Dharma Protectors.

In MDOP, Trijang states there are **three** types of Dharma Protector:

1. Buddhas in the aspect of supramundane protectors
2. Wordly or mundane protectors
3. Buddhas in the aspect of wordly or mundane protectors

This is illustrated in the quote below (pp5-6).



In general, there are both mundane and supra-mundane Dharma protectors...In regard to mundane protectors, some are actually transcendent wisdom supra-mundane protectors

just exhibiting the form of a worldly deity, while others are actually mundane deities, in fact.

Supra-mundane or transcendent wisdom Protectors would include Six Armed Swift Wisdom Mahakala who is of a nature of Arya Avalokiteswara; the five Yab-Yum Four Faced Mahakalas who are of a nature of Shri Chakrasamvara and the four Mothers; Tent Mahakala who is of a nature of Hevajra; Palden Mag Zor Ma, who is the goddess Saraswati revealing a wrathful aspect, and so forth. A protector who exhibits a worldly aspect yet is in fact indivisible from Manjusri Yamantaka is this very Dharma Protector, Mighty Gyalchen Dorje Shugden. Then there is the protector of Sukhavati who is Buddha Amitabha in nature, the great Dharma Protector Setrab Chen; Gyalpo Ku Nga, the Five Kings, who show a worldly aspect although they are, in fact, the Buddhas of the five families; The Protector Dorje Legpa, who exhibits worldly aspect although he is Vairochana in nature, and so on.

Actual worldly protectors include those such as Ode Gung Gyel, and Yarlha Shampo, who were bound under oath by many previous holy beings and committed themselves to protecting the Teachings. There are many, many powerful worldly protectors such as these (emphasis added).

In contrast, it has been said that there are only **two** types of protector and that **neither** type is a Buddha. To illustrate this, again I quote from the Google Usenet debates of the 1990s.



Protectors– there are two sorts of protectors in Tibetan Buddhism, mundane and transmudane. The former may be any entity, either on the path of application or, on the path of cultivation, the first seven ‘impure’ Bodhisattva stages. The latter may only be on the pure Bodhisattvas stages, that is the eighth, ninth and tenth stages. For example, Mahaakaala is a tenth stage Bodhisattva.

http://groups.google.com/group/alt.religion.buddhism.tibetan/browse_frm
[9=](#)

And again I quote Namdrol (#529) from the “Dirty Laundry” thread on the Lazy Buddhist site



Also, in general, when one examines, for example, the Uttaratantra, Maitreyanatha points out that only tenth stage bodhisattvas are suitable Mahayana Sangha Jewel. So we cannot really consider eighth bhumi dharmapalas like Vaisravana to be proper objects of refuge in this respect. They are aryas, but not part of the Sangha Jewel.

Nevertheless, we can consider those protectors on the first through the first half of the thirteenth stage Dharmapalas and we do not have to worry at all about depending upon them.

<http://lazybuddhist.wordpress.com/2008/04/26/dirty-laundry/>

So moving away from the specific discussion about DS for a moment, there seems to be a considerable difference about the types and natures of Dharma Protectors. Are there two types or three? Are supramundane Protectors, Buddhas or Bodhisattvas.

Can anyone shed any light on this. I am after all...SeekingClarity!!!

1258. Tenzin Peljor – January 11, 2009

Dear Tenzin,

If I criticize NKT, I don't criticize another tradition. NKT claims to be Gelugpa, so those following Gelugpa don't "criticize another tradition" when they criticize NKT. Moreover it is not clear if NKT is a tradition or a cult or a new religious movement. The latter is what neutral observers state. In the most neutral way we can say: So by criticizing NKT people criticize a 'new religious movement'.

NKT followers or lineageholder have criticised strongly *also on this blog* "the followers of the Dalai Lama" and the Buddhist community in general e.g. "There is enormous bias in the Buddhist community towards the Dalai Lama such that it becomes an obstacle to objectively investigating his actions in India." and lineageholder also depreciated Kyabje Tai Situ Rinpoche and the other Buddhist traditions claiming they are ignorant about Shugden and Gelugpas "Tai Situ's comment is hilarious, as I said. Actually for 'hilarious' read 'absurd'. What does Tai Situ or any other Master of another Buddhist tradition know about the Gelugpas or Dorje Shugden?"

As NKT / GKG / WSS spread untruths about HHDL, the Gelugpas, the Nyingmapas, Tibetans, Tibetan history, Tibetan Buddhism and perform exaggerated and misleading attacks against HHDL and Tibetan Buddhism in general they have to accept that people stand up to refute these wrong claims.

In this point we agree, as we agree that NKT has the right to defend themselves.

Your claim "the Dalai Lama's political actions of repressing other traditions" is wrong.

1. Shugden is no tradition it is a highly controversial practice "extremely popular, but held in awe and feared among Tibetans because he is highly punitive." (Mumford 1989:125-126)
2. most Tibetan Buddhist say Shugden is a cult
3. Shugden emerged in its most distorted way in Gelug school, this is the school of thought HHDL is rooted in and for which he has responsibility.

HHDL is not "repressing other traditions" he has successfully removed the influence of a highly controversial practice in his own school which is feared among other schools and which kills sentient beings if they follow religious freedom to practice also other schools, not only Gelugpa. The practice is removed now from the Gelug institutions,

restrictions were there also in the past by abbots who saw clearly its negative influence. However you interpret this, your claim “the Dalai Lama’s political actions of repressing other traditions” is wrong. He is helping that the traditions can live in harmony and that a negative development in Gelug school is stopped, and that there is religious freedom to practice also other schools without having fear to be punished or to be killed by Shugden. HHDL is supported by more than 95% of the Tibetans in Exile, including the highest masters and head of the Four Tibetan Buddhist Schools.

1259. Tenzin Peljor – January 11, 2009

Dear SC,

I recognized your former post but didn’t reply because I have only a very limited knowledge about protectors, and to get clarity in an issue it is best to have a full or thoroughly understanding. To not add confusion or half-knowledge I restrained to say something. This is also my preferred attitude with respect to your post # 1257.

If Kagyuepa or Dorje can help this would be fine, who definitely could help is Namdrol from E-Sangha. so you can forward or address your question to him or invite him to participate here or you issue this on E-Sangha – though they don’t like to talk much about this.

Cheers, t

1260. Tenzin Peljor – January 11, 2009

PS to em.

No problem. My impression is you have a certain set of (rather complex) concepts or understanding which help you to see GKG’s approach as the ‘middle way’ and which help you to stick to NKT, GKG as a valid path for your inner development.

Your thoughts are quite new to me so I have to first understand your understanding properly to discuss it constructively with you or to improve and refine my own understanding. For this I have to be definitely more careful to take time to understand what you are saying and which to show.

This will take time and I wonder if it is worthwhile the work. Maybe it is sufficient if you discuss your points with the others here. So just ignore my recent posts.

all the best and thank you for your input.

1261. emptymountains – January 11, 2009

Dear TP,

I believe that #4 is not any more complex than #'s 1-3. If we are honest, everything in Buddhadharma is this complex, which is why the Buddha “despaired of being able to teach it.” I am grateful, however, that you (especially Dorje) have given me time to get my foot in the door and not just slam me out. Maybe it’s the complexity of the matter that got your attention?

Not to “plug” one of my websites, but I have laid all of this out in an essay at <http://www.dharmaprotector.org/middleway.html>.

Of course, if you prefer, I can send it to you in PDF format via email,

instead of you having to visit a pro-NKT site.

em

1262. Lineageholder – January 11, 2009

Dear SC,

I must admit I find all this focusing on, analysis of, and criticism of Je Pabongkhapa rather strange and, if truth be told, a little pointless. Basically, there seem to be two views: people believe either that he was sectarian or that he was a holy being and does it really matter either way? It doesn't make any difference to him!

My main concern is the documented undeniably sectarian actions of the Dalai Lama and his followers. I have to say I'm also rather appalled at the sectarianism towards the NKT shown on this thread by people like Dorje and TP who are openly critical of sectarianism. This is a little ironic to say the least and completely undermines their attempts to take the moral high ground when they are criticising Je Pabongkhapa. However, they are only stating a sectarianism attitude that seems to be pretty much endemic in Tibetan Buddhists towards the NKT that was started by the Dalai Lama. They are following the example they have been shown by the *Newsweek* article from 1998 and so forth.

If the Dalai Lama had adopted a truly non-sectarian attitude and allowed Shugden practitioners freedom of belief and practice, none of this would be happening and we could all just get on with our spiritual practices without the need to attack, criticise or defend anything, so where do our present day problems of sectarianism really begin? Not with Pabongkhapa but with the Dalai Lama's attacks on Dorje Shugden practice as a method to fulfil his political ambitions and justify his own failures.

If I must address the issue of Pabongkha's 'sectarianism' again, my view is that he was not sectarian because, as you said, to be sectarian is to imply a hostile and disrespectful attitude towards other traditions. As I see it, Pabongkhapa's position is very clear, as follows:

Je Tsongkhapa's teachings on emptiness, which is the Madhyamika-Prasangika view, perfectly embody the ultimate intention of Buddha, Nagarjuna, Chandrakirti, Aryadeva, Buddhapalita and all the other great 'Middle Way' masters of India. It is the practice of this view that leads to liberation and enlightenment. Without this view, there is no liberation and enlightenment. Anyone who rejects Je Rinpoche's explanation is going to fall into one of the two extremes. I used the example of Gorampa, who also claimed to be a Madhyamika Prasangika, but due to his failure to understand conventional truths correctly, fell into the extreme of non-existence by denying that they could be objects of valid minds.

Dorje informed me that all the other schools apart from Gelugpa adopted Gorampa's position, therefore, if one asserts that Je Rinpoche's explanation of the two truths is Buddha's ultimate intention, it is an unavoidable consequence that anyone outside this view is not going to attain liberation and enlightenment. Therefore, all the other schools would lead to, at best, more samsaric rebirths, and at worst, lower rebirth through holding wrong views.

A few posts ago, Dorje stated (as I understood it) that Tsongkhapa and

Gorampa's view were the same, but just stated differently or with a different emphasis. That is incorrect. They are irreconcilable views in terms of their treatment of the two truths. For example, Tsongkhapa does not deny the validity of conventional truth, rather he says that conventional truth is completely necessary in order for there to be ultimate truth because they exist in mutual dependence. For Gorampa, there is a definitely hierarchy of the two truths whereas for Tsongkhapa they are equally important. Sonam Thakchoe wrote a good book comparing their two views if you want more information.

I personally find it curious that Pabongkha asserts that the other schools could lead one to liberation if their view of emptiness was incorrect. My understanding is if you lack the correct view, you cannot progress beyond the path of preparation.

Pabongkha's statements are therefore just statements of consequences. If it is true that Je Rinpoche's explanation of the two truths is Buddha's ultimate intention, all other views are lacking. How is it sectarian to state this? If I say "following Christianity will not lead directly to liberation", that is a statement of fact based on cause and effect because Christianity does not have the correct view of emptiness (or any view of emptiness!) that would lead to liberation. I can state this without criticism, without hostility and without pride.

If it is sectarian to state such consequences, then everyone who questions another person's philosophical view would be sectarian. Debate would be sectarian and would have to stop for fear of offending someone! I think because delusions are so strong in this world now, there is some merit in stopping debating because, generally, such debate cannot be conducted with a good motivation.

Differences and consequences can also be pointed out without hostility, without a critical intention, and without pride. I believe that Je Pabongkhapa was simply pointing out the truth as he saw it. Of course this 'truth' is open to debate but it doesn't mean that he was sectarian to state it. Sectarianism depends upon having a hostile motivation of sectarianism that needlessly and unjustifiably attacks another tradition and holds one's own tradition to be best out of pride or ignorance. I don't believe the evidence shows that Pabongkha had such a motivation.

1263. Dorje – January 11, 2009

EM, I'm getting a bit bored of this game now. To argue that excluding all that is not consistent with the Buddha's teaching is itself part of the set 'all that is consistent with the Buddha's teaching' and therefore this invalidates my model, is a stretch. I don't mind my model being a little inelegant if it describes the reality well enough and I think it does. I have a feeling you are being a little more strict with my model than your own. So I'll change mine a little.



In terms of non-sectarianism, Buddhism posits a middle way between the extremes of sectarianism and syncretism. To maintain the middle way and not fall into one of these extremes, we need both inclusivism and exclusivism together.

When I analyze this, I see moderate exclusivism (an expression of wisdom that cherishes one's own religion) and moderate inclusivism (an expression of compassion that respects all other religions) working together.

This game has been interesting, in a way, but you really should try to keep in mind that in the Tibetan Buddhist world, it is only your own bizzare little cult that actually stresses the importance of "following one tradition purely relying upon one Teacher, practising only his teachings, and following his Dharma Protector."

From the humblest practitioners to the greatest lamas, we can see examples across the board of people taking teachings from various traditions to suit their own karmic predispositions. Your model might fit a religion like Christianity, but not the Tibetan situation. In fact, I think the NKT owes a lot more to western thinking in this regard than is commonly recognised. Tibetans simply do not think in these terms. If a lama comes to town, everybody goes to get blessings and take teachings. Nobody is left sitting at home because they are a Kagyupa and the teacher is a Sakyapa.

Your view that those that take teachings from other traditions lack faith in their own tradition and don't see any tradition as representing a complete path is facile. Use whatever logical model you like, the simple fact is practitioners have karmic connections with any number of lamas and any number of teachings and this is reflected in their practice.

1264. Dorje – January 11, 2009



So moving away from the specific discussion about DS for a moment, there seems to be a considerable difference about the types and natures of Dharma Protectors. Are there two types or three? Are supramundane Protectors, Buddhas or Bodhisattvas.

From my limited knowledge, I don't think these differences are that considerable. There are protectors that are on the higher bodhisattva stages (8+), protectors that are on the higher bodhisattva stages (8+) but emanate as worldly beings, protectors that are on the lower bodhisattva stages (7-) and protectors that are worldly beings who have been bound under oath by a great teacher.

The issue of the progression or promotion of protectors is interesting. It has been addressed a little in a essay about Tsiu Marpo, here:

http://vajrayana.faithweb.com/rich_text_6.html

8th link down. (it is rather long).

1265. Dorje – January 11, 2009



Je Tsongkhapa's teachings on emptiness, which is the Madhyamika-Prasangika view, perfectly embody the ultimate intention of Buddha, Nagarjuna, Chandrakirti, Aryadeva, Buddhapalita and all the other great 'Middle Way' masters of India. It is the practice of this view that leads to liberation and

enlightenment. Without this view, there is no liberation and enlightenment. Anyone who rejects Je Rinpoche's explanation is going to fall into one of the two extremes. I used the example of Gorampa, who also claimed to be a Madhyamika Prasangika, but due to his failure to understand conventional truths correctly, fell into the extreme of non-existence by denying that they could be objects of valid minds.

This is the most bizarre claim about madhyamaka I've ever read. Are you saying to be a prasangika you have to accept that conventional objects are established by valid minds? Do you understand what prasangika means? and why it is supposedly different from svatantika?

The problem Geluggas have is that other traditions followed Nagarjuna pretty much to the letter. Je Tsongkhapa's position was new and different. It's not that every other tradition follow Gorampa, they follow Nagarjuna, Aryadeva, Buddhapalita and Chandrakirti. The new kid on the block was Je Tsongkhapa and his innovation. To hold that Je Tsongkhapa's position alone leads to enlightenment would mean that nobody before Je Tsongkhapa became enlightened, as nobody had explained it that way before.

Of course, this is nonsense. But could we accept that Je Rinpoche was wrong? Well, no. Most lamas, even of other traditions, agree that Je Rinpoche was, if not enlightened, then certainly close. So, his position leads to high realisation at least and the other position does as well. There really is no problem because if you actually look at it, the two positions are so remarkably similar that you would have to be at a very high level of realisation for the difference to actually make a difference.

The difference is that Tsongkhapa gives conventional appearances a little too much reality and ultimate truth becomes a mere negation. The others (mainstream prasangika madhyamikas) may deny conventional existence a little too much. This is because conventional appearances do not really exist, (nor not exist, both or neither) as Nagarjuna says again and again.

The only real position to hold is no position, as Nagarjuna says 'because I hold no position, I alone am without fault.' This is all well and good, but if you want to teach people about karma and so on, even though it doesn't really exist, you have to give them some conventional truths to work on. This was the argument Bhavaviveka had with Buddhapalita and it's been going on ever since. Reality is beyond concepts, but how can you explain that using concepts? There are different solutions to this but to say that one of these solutions leads to hell is sectarian in the extreme.

1266. Dorje – January 11, 2009

If Pabongkhapa had adopted a truly non-sectarian attitude and allowed Gelugpa practitioners freedom of belief and practice, none of this would be happening and we could all just get on with our spiritual practices without the need to attack, criticise or defend anything, so where do our present day problems of sectarianism really begin? With Pabongkhapa's attacks on non-sectarian Gelug practice as a method to fulfil his political ambitions and justify his own failures.

1267. Lineageholder – January 11, 2009

Pabongkha is not the reason why monks in India today have been expelled from their monasteries and are denied basic human rights. Why do you turn a blind eye to the Dalai Lama's actions, which are causing great suffering to others?

1268. Dorje – January 11, 2009

They have been expelled from their monasteries because they engaged in a sectarian harmful form of spirit worship that revelled in the death of sentient beings and taught that all other mahayana traditions lead to hell. The Dharma didn't abandon them, they abandoned the Dharma.

1269. Lineageholder – January 11, 2009

Dear Dorje,



a sectarian harmful form of spirit worship that revelled in the death of sentient beings and taught that all other mahayana traditions lead to hell. The Dharma didn't abandon them, they abandoned the Dharma.

Yes, this is the Dalai Lama's party line, but it's baseless. Dorje Shugden is not a spirit, Dorje Shugden practice is not harmful, there is no reveling going on (that you could think so reveals a very extreme view that Dorje Shugden practitioners lack compassion, which is incorrect) and no one taught that Mahayana traditions lead to hell, they taught that wrong views lead to hell.

1270. SeekingClarity – January 11, 2009

LH

Thanks for #1262.

Your e-mail seems to imply that you accept that Pabongka did actually hold the view that practices of non-Gelug schools in his time did lead to a rebirth in hell (rather than that he didn't hold this view but, nevertheless, expressed it in private to encourage disciples to develop faith).

You say



Sectarianism depends upon having a hostile motivation of sectarianism that needlessly and unjustifiably attacks another tradition and holds one's own tradition to be best out of pride or **ignorance.**

I found this a very interesting remark and it made me think about racism. If someone has a hostile attitude to black people and holds them to be less intelligent than white people and to have a lesser capacity for moral reasoning, then, even though they hold this view sincerely, it would be considered racist. Why? Because it would be held

to be an unjustified and erroneous attack based on ignorance of the facts.

I wonder if the reason Pabongka's views are labelled "sectarian" is that they are held to be both hostile and erroneous, based on ignorance of the facts – the facts in this case, at least according to the majority of lamas in all schools, being that the practices of all four schools in Pabongka's time constituted a complete path.

Of course, erroneous views do not have to be hostile and hostile views do not have to be erroneous. As you pointed out, Buddhists hold that Christianity is not a path to liberation. Now I suspect that if a Buddhist made this point in a hostile manner, they might well be regarded as sectarian whereas if they made the same point in a non-hostile respectful way, I don't think they would. And this makes me wonder whether hostility towards another school or faith is a necessary and sufficient condition for sectarianism and whether error about another school or faith is only sectarian if combined with hostility.

So I suppose one might argue that Pabongka was erroneous in his views but not hostile and so was not sectarian. I guess one might go even further and suggest that even if he was instrumental in the forced conversion of monasteries, his actions, whilst based on error, were not based on hostility and so even then he was not sectarian. But I guess for those who believe the hearsay (!) about forced conversion, this conversion seems to be based on hostility and hence Pabongka is seen as sectarian.

My interest is Pabongka stems from the fact that those in the NKT hold both him and GKG to be enlightened masters and that there seems to be a glaring contradiction between their views. As I've said, one way of resolving it is to argue that, really, Pabongka held the same view as GKG (all schools are complete paths) but, as I've argued, the evidence suggests otherwise. Given this, I'm interested in how it is resolved.

I guess we'll have to agree to disagree on the forced conversion issue, but I guess we have at least clarified that we are all forced to make our judgments on the testimony of others (or hearsay, if you want to call it that).

1271. Dorje – January 11, 2009

Phabongkhapa and his followers praised this protector for harming and killing Gelugpas that develop faith in other Buddhist traditions. To praise something for harming is to rejoice in that action. This is clear from Phabongkhapa's own words. Phabongkhapa and his followers taught that the conventional appearance of this protector is that of a worldly spirit. If you deny conventional appearance, you deny conventional reality and fall into nihilistic views, something, in your extremism, you are very quick to accuse others of doing.

1272. Dorje – January 11, 2009



no one taught that Mahayana traditions lead to hell, they taught that wrong views lead to hell.

Can we then infer that you agree with Phabongkhapa's claim that other

traditions do not have a complete path?

1273. Tenzin Peljor – January 11, 2009

yes dorje (#1266 in reply to #1262),
if even pabongkha rinpoche had just kept his promise to HH the 13th
Dalai Lama, there would be no problem either nowadays.

I wonder also how LH and other NKT can claim wrongly again and again
to remove a practice which kills its followers – when they practice
religious freedom to learn also from other schools – would be a
sectarian deed by HHDL. To remove something destructive or
controversial is no sectarian deed. This is an act of compassion which
protects others.

As animal sacrifice are not allowed because they go against the spirit of
the Dharma and harm beings now also Shugden is not allowed in the
monasteries and the government because it goes against the spirit of
the Dharma and harms sentient beings and the community.

The removal of something sectarian or what is applied in a sectarian
way, which violates the Buddhist refuge, which was abused to threat and
harm the own and other followers, and what is feared by Tibetans is
neither sectarian nor bad. It is a virtuous and required compassionate
action for someone with understanding and compassion. That's why the
practice had been removed also from Sakya School.

Moreover who still like to do that practice can do it privately or at their
own place. NKT have this freedom as well.

Unlike the sectarians themselves, who can not understand such an
actions, even those with worldly knowledge can understand it.

Barnett:



since its form of spirit-worship is heterodox,
provocative and highly sectarian in Buddhist terms
and so more than likely to be banned from
mainstream monasteries



[http://www.tibetanreview.net/news.php?
id=632&search_url=%2Fsearch.php%3Fq%3Ds](http://www.tibetanreview.net/news.php?id=632&search_url=%2Fsearch.php%3Fq%3Ds)

Don't forget, protector practice
is a minor issue, it is not the
heart of Buddhism.

1274. Tenzin Peljor – January 12, 2009

Maybe this is a good point to repeat:

Don't forget:
Protector practice is a minor issue, it is not the heart of Buddhism.

Barnett:





since its form of spirit-worship is heterodox, provocative and highly sectarian in Buddhist terms and so more than likely to be banned from mainstream monasteries

Obviously this spiritual surgery was needed and is based on compassion and wisdom and is backed by the majority of masters and Tibetan Buddhists. The surgery was also performed in Sakya School. Nobody complained there. Sakyapas show a much more good example.

We can discuss if someone removes compassion or emptiness teachings from Buddhism. This is the heart of the practice not local or controversial protectors which kills the own followers when they wish to practice also teachings from other schools.

1275. emptymountains – January 12, 2009

Dear Dorje,



EM, I'm getting a bit bored of this game now.

I'm sorry you feel that way, as I'm getting a lot of mileage out of it myself. For example, the fact that the two aspects of the middle way neither exclude nor include each other was something I hadn't noticed before last night. This revelation alone has made our whole discussion/debate worthwhile for me, so thank you!



To argue that excluding all that is not consistent with the Buddha's teaching is itself part of the set 'all that is consistent with the Buddha's teaching' and therefore this invalidates my model, is a stretch.

As explained above, the two truths neither contradict each other nor do they overlap each other in any way. You certainly did have overlap because (b) "excluding all that is not consistent with Buddha's teaching" is subsumed within (a) "including all that is consistent with the Buddha's teaching," unless you are claiming that Buddha never taught against taking refuge in teachings that contradict Buddhadharma, for only then would B not be included in A. But then you would have us including a teaching that Buddha never taught! It's all twisted, I know, simply because your version did not accurately parallel #'s 1-3. It'd be much more graceful if it had!



I don't mind my model being a little inelegant if it describes the reality well enough and I think it does.

This is where Occam's razor comes into play. When you have two competing theories that both work, you pick the simplest one that explains the most. As mentioned below, I think my version of #4 explains more than even the revised version you have since offered. Remember, I haven't had to make any corrective revisions to my model

yet.



I have a feeling you are being a little more strict with my model than your own.

How so? I'm certainly willing to entertain any flaws that you find in the internal workings of my model. I put myself on the line by saying that I will publically concede if you can put together a version of #4 that works better than what I have proposed. This would entail me renouncing the NKT if it is not following Buddha's middle way. You almost had me on Friday night, but now I'm more confident than ever!



So I'll change mine a little.

Was that strike 1?



DJ's # 4 (revised): In terms of non-sectarianism, Buddhism posits a middle way between the extremes of sectarianism and syncretism. To maintain the middle way and not fall into one of these extremes, we need both inclusivism and exclusivism together.

When I analyze this, I see moderate exclusivism (an expression of wisdom that cherishes one's own religion) and moderate inclusivism (an expression of compassion that respects all other religions) working together.

Much better! The language is simpler, and it appears that your two aspects neither include nor exclude each other. Unlike your previous version, this one makes more sense. It allows for sectarianism (i.e., cherishing one's own religion *without* respecting all other religions), and it also allows for syncretism (i.e., respecting all other religions *without* cherishing one's own religion). The parenthetical wording explaining how syncretism develops may sound kind of strange unless you acknowledge that the syncretist is motivated to syncretize religions because he does not cherish his own as a stand-alone spiritual path unto itself. This mirrors the sectarian who feels aversion to religions other than his own because he does not respect them as spiritual paths.

Wow! Your version is almost exactly like mine now... except that mine works at both the inter-faith *and* intra-faith levels, whereas yours does not. That is to say, both your extremes only happen at an inter-faith level. This is assuming, of course, that you are using the word *religion* the same way I am; examples of different religions to me are Buddhism, Christianity, Hinduism, Islam, and Taoism. In contrast, the variety of denominations or 'sects' within a given religion are its different traditions. This means that your version does not account for intra-faith sectarianism (i.e., sectarianism between traditions within a particular religion), only inter-faith sectarianism (i.e., sectarianism between religions).

But, maybe you are not using the words *religion* and *tradition* the same way I am. Perhaps you *did* intend the word *religion* to include both the different world religions, as well as what I refer to as their various traditions. (I don't want to misinterpret you here as I did before.) If so, your version would now explain more by also allowing for sectarianism between traditions (i.e., cherishing one's own tradition *without* respecting all other traditions). This is less restrictive because it allows for sectarianism between any two traditions, regardless of their individual religions. BUT, the reverse would also have to be true by allowing for extreme inclusivism between traditions within a particular religion (i.e., respecting all other traditions *without* cherishing one's own tradition as a complete path unto itself). This extreme is called *syncretism* at the intra-faith level and *eclecticism* at the inter-faith level. So, if you did intend your model to work at both the inter-faith and intra-faith levels, then it now matches mine in every way!



This game has been interesting, in a way, but you really should try to keep in mind that in the Tibetan Buddhist world, it is only your own bizzare little cult that actually stresses the importance of “following one tradition purely relying upon one Teacher, practising only his teachings, and following his Dharma Protector.”

I am glad that GKG is helping me to avoid extreme inclusivism at the intra-faith level. If you think that eclecticism at the intra-faith level is part of the middle way, then what is *extreme* eclecticism at the intra-faith level called? This was my original question, and it remains unanswered.



Your view that those that take teachings from other traditions lack faith in their own tradition and don't see any tradition as representing a complete path is facile.

But isn't this the same logic you provided within your model to explain how eclecticism between religions develops? It's the same principle working at both the macro/micro levels: Syncretism/eclecticism is a result of respecting all other religions/traditions *without* cherishing one's own religion/tradition as a complete path unto itself.



most Tibetan Buddhist traditions don't really accept Je Tsongkhapa's interpretation of Madhyamaka

Goodness! Now I'm starting to doubt Je Tsongkhapa's tradition as a path to full enlightenment. Perhaps I can find something better in another tradition. I really like a lot of Gelug teachings and practices, but now I can't really accept Je Tsongkhapa's interpretation of Madhyamaka, so I'll set that imperfection aside and replace it with something else from another tradition... And, who knows how many other things are missing from Tsongkhapa's incomplete path! I sure wish Buddha had more compassion for me by sorting all this out

beforehand and giving me an unmistakable path, so that I didn't have to pick-and-choose and put together a complete path myself! I thought that presenting Dharma in a way that is suitable to individual karmic dispositions was the function of a Buddha, but it doesn't seem he's doing a good job with this. I guess I can't really rely on Buddha after all, but maybe something from another religion would help me out...

em

1276. Tenzin Peljor – January 12, 2009

“why monks in India today have been expelled from their monasteries and are denied basic human rights.”

what rights are denied? they can practice it at their own places or at home. they have food and drinking, they can set up their own monasteries and they can make their own business or find sponsors. Nobody is tortured, nobody starves, nobody is imprisoned. What basic human right is denied, and which independent and acknowledged Human Rights group confirms such claims?

If you wish to help sentient beings by protests or organizing campaigns engage where there are real human rights violation, e.g. in Tibet, where sentient beings are being destroyed and Buddhism is being destroyed, and where human beings and religion is really oppressed, where beings are tortured, raped, killed in such a horrible way that one can only get shocked or start to cry.

Please watch this video and put your baseless and shameless campaign into perspective. Don't practice partial pseudo-compassion but practice real impartial compassion:

<http://video.google.de/videoplay?docid=7982410976871193492&ei=P39qSZnWfo-cjQKv1amqCg&q=tibet>

The genocide in Tibet is really harming sentient beings and Buddhism. NKT have never helped “we are just not interested”.

GKG / NKT / WSS are unable to put their own local politics into perspective and to act like compassionate and wise Buddhists, there is only concern about the own business.

The WSS campaign lacks any Dharma perspective and any truthfulness, it is the ugly secretion of a poisoned stomach.

Get informed about real issues related to Buddhism:

<http://www.innovations-report.de/html/berichte/studien/bericht-51564.html>

or about real human rights abuses as reported e.g. by Human Rights Watch or Amnesty International.

1277. Dorje – January 12, 2009

Okay em, so your only point all along was that people take teachings from other traditions because they do not think that their own tradition represents a complete path? So, how does that fair for the NKT? They most strongly emphasise the practice of a Sakya yidam and a Sakya protector, so how is it that you are respecting Je Rinpoche's tradition as a complete path?

I think the idea that people that take teachings from different sources within the Buddhist tradition because they do not think that one set of practices is a complete path is manifestly untrue. The great Rime lamas of the 19th century for example were very clear why they were taking all the teachings they could. They were doing this to ensure the survival of minor lineages that were otherwise in danger of dying out. This freed people up to take whatever practices they felt most inclined towards without any sectarian restrictions at all.

Of course, we can see that not all 'traditions' are complete. Even though Tsongkhapa's view of emptiness was as complete as any other traditions, in that it didn't put forward emptiness as a proposition, it hasn't always been taught very well. The NKT for example seem particularly bad at explaining this to their students. This would perhaps go some way to explaining why the two heart sons of the tradition's founder have gone seriously adrift in their practice, taking to sexually exploiting their students. You claimed that all traditions are synthesised by Buddhas but it seems the man that synthesised the NKT is not only not all knowing, he doesn't even have a clue what his closest students are up to, unless he does, and that would be a very serious situation indeed. What logic do you use to explain that one away, em?

1278. Tenzin – January 12, 2009

Hey, Dorje, talk about conflating two completely different things, not to mention a cheap shot, and the pot calling the kettle black! This is no way to conduct a serious discussion or gain the respect of your discussion partners.

Geshe Kelsang's explanations of emptiness are extremely clear, inspiring, and transformative. Have you read (let alone studied) Heart of Wisdom or Transform Your Life or Ocean of Nectar, for example? These incredible books have helped me and thousands of others of disciples gain a great deal of happiness, mental peace and freedom, and surely that is what is important.

Whether his first successors followed these teachings or not is not for you or me to say, unless you yourself are clairvoyant and wish to sit in judgment upon others. There have been plenty of ordained Sangha in all traditions to fall by the wayside due to problems of attachment, including Robert Thurman, yet you don't say that this is somehow the fault of his teacher the Dalai Lama. Lama Osel apparently recently disrobed. Who is blaming his teachers of this life? No one. The list goes on, but it is so boring to keep bringing up other traditions' dirty laundry, and every tradition in the Tibetan Buddhist world has more than enough dirty laundry.

1279. Dorje – January 12, 2009

There is a big difference between disrobing and leading a lay life, which is a perfectly acceptable thing to do, and staying ordained but sexually abusing the young women given to you as assistants and then denying any wrong-doing when questioned on it, trying to hang on to position and role of respected teacher for as long as possible, even for years.

1280. Tenzin – January 12, 2009

Tenzin Peljor,

I can see you got quite animated in your last post, but two wrongs do not make a right. One should be allowed to actively support a cause without being blamed for not actively supporting all other causes.

Persecution is wrong whatever form it takes, even if it does not take the form of physical maiming. Many blacks in the segregated south were not physically abused, and had water to drink and food to eat etc, yet they were not allowed to sit with others on buses. They were segregated with all that this entails. Shugden practitioners are outcast from their community and not allowed to practice with their spiritual brothers, monks they grew up with. Lay practitioners are driven from their communities. All Shugden practitioners are enduring a witch hunt of some sort or another. Yes, a less obvious form of discrimination than imprisonment or physical torture, but still evil nonetheless.

1281. Tenzin – January 12, 2009

Dorje, whatever you think about the NKT, this point has nothing to do with the teachings on emptiness. And don't get me started on the sexual abuse performed by various senior Tibetan Lamas. I don't want to wade in that s***, and I am not sure why you feel the need to do so in order to score points.

Geshe Kelsang himself has led a life of impeccable moral discipline. Many of his disciples are trying very hard and very sincerely to follow his example, and have learnt from past mistakes. Is it not time to give the NKT a break?

1282. Dorje – January 12, 2009

Maybe they should reject the profoundly incorrect practice of worshipping a worldly spirit and praising it for killing other sentient beings, then. If a person chooses to put himself beyond reasonable behaviour, can he be surprised when he is rejected by reasonable people? When a monk rejects the teachings of the Buddha, can he be surprised when he is no longer welcomed as part of the Buddha's Sangha?

1283. Dorje – January 12, 2009

My intention wasn't to score points but as em defined a tradition as a path synthesised by a Buddha, I was questioning his calling the NKT a tradition as the person that invented it is clearly not a Buddha.

1284. Tenzin – January 12, 2009

Dorje, you said:

“This game has been interesting, in a way, but you really should try to keep in mind that in the Tibetan Buddhist world, it is only your own bizzare little cult that actually stresses the importance of “following one tradition purely relying upon one Teacher, practising only his teachings, and following his Dharma Protector.””

Luckily, our bizarre little cult is not in the Tibetan Buddhist world, and thank goodness for that. It is in the Buddhist world and the modern world. Tibetan politics truly suck. They are totally backward. The sooner Buddhism breaks free from Tibetan politics, the better for everyone, and the more Dharma will be able to flourish to help non-Tibetans.

You also said: “Your model might fit a religion like Christianity, but not the Tibetan situation. In fact, I think the NKT owes a lot more to western thinking in this regard than is commonly recognised. Tibetans simply do not think in these terms.”

Again, thank goodness in the NKT we can practice Dharma without abandoning Western thinking, which is rational and democratic.

1285. Tenzin – January 12, 2009

Wanted to draw attention to the latest article on the Wisdom Buddha Dorje Shugden blog, which is relevant to this subject:

http://wisdombuddhadorjeshugden.blogspot.com/2009/01/scapegoating-of-dorje-shugden-and-dorje_11.html

It repeats part of a letter from Dharamsala, where that scary Dorje Shugden is once again blamed for all Tibet’s religious and political problems:

“Dharamshala, Edition 205, December 3, 2008

The warning that overpowers the dark side of the Three Realms, the self-voice of truth that reveals nakedly the self-embarrassment of the enemy who ambushes Tibetan religion and politics!

Written by some interested persons including Thupten Choepel

With our own eyes, we are observing a matter of life and death, where Tibetan religion and policies, including Tibetan nationals, are on the verge of extinction. This gloomy predicament has not occurred without a cause, nor was it simply due to the invasion by China. It is also not that there is lack of sufficient instruction from qualified gurus and deities, nor something that has taken place suddenly. This is a repercussion of negligence, backward, and many unfavorable conditions in many ways – the most serious of which is the Dholgyal issue... I view that China, Dholgyal, and Dholgyal society are equal in creating obstacles to Tibetan religion and politics.”

Which brings us to a series of articles called “The Buddhist Witch”, whose author has presented theory and research into how a witch-naming, scapegoating psychology has enabled the superstitious persecution of Dorje Shugden practitioners (induced by the actions of the Dalai Lama). Judging by the comments, people have found these articles thought-provoking. If you are interested, please go to the original blog:

<http://wisdomjunkie.wordpress.com/>

1286. Tenzin – January 12, 2009

Dorje, so you are maintaining that hundreds of thousands of people, including a huge number of rational Westerners, are worshipping an evil spirit?

Well, lord help you.

See the article about the witch hunt — it seems to apply to you rather aptly.

As for whether Geshe Kelsang is a Buddha or not, no one can possibly say for sure. That goes for everyone, including the Dalai Lama and Je

Tsongkhapa. All we can rely upon is our own faith, analysis, gradual relationship with our Lamas, and wisdom — for me, Geshe Kelsang is my Guru and his teachings are pure Dharma nectar, so I trust him, even though I have never heard him refer to himself as a Buddha. For others, of course, it may be different, and that's absolutely fine by me. Each to his own.

1287. Dorje – January 12, 2009



Luckily, our bizarre little cult is not in the Tibetan Buddhist world, and thank goodness for that.

Are you suggesting that the NKT really has no part in this dispute and it is in fact not relevant to the NKT? Is it the case that this dispute is 'a Tibetan political problem and not the problem of Buddhism in general or the NKT'?

1288. Dorje – January 12, 2009



Dorje, so you are maintaining that hundreds of thousands of people, including a huge number of rational Westerners, are worshipping an evil spirit?

No, I'm not maintaining that. I am merely following the teachings given on this protector by Sonam Rinchen, the first lama to deal with it, and all the Sakya lamas that followed him, as well as Phabongkhapa, who said that this protector has the conventional appearance of an 'evil spirit'. It seems that it is actually you that is departing from the teachings of your lineage and rejecting your lineage lamas.

Of course, if you have chosen to reinterpret and dilute the teachings of your lineage then you are defending a practice (your own version) that is not being criticised, in which case this dispute really is irrelevant to you. Unless the apparent reinterpretation is a mere facade to make this practice more attractive to "a huge number of rational Westerners."

1289. Tenzin – January 12, 2009

Thank you Lineage Holder for cutting to the chase, and cutting through the dusty polemics and hearsay to the issue at hand:

"If the Dalai Lama had adopted a truly non-sectarian attitude and allowed Shugden practitioners freedom of belief and practice, none of this would be happening and we could all just get on with our spiritual practices without the need to attack, criticise or defend anything, so where do our present day problems of sectarianism really begin?"

Another recent comment on American Buddhist Net does the same thing (cuts through the crap, basically, excuse my French). Sorry it is a bit long, but it balances out some of Tenzin Peljor's long raves 😊

First you say that the WSS is creating the impression that this happened overnight on the whim of the Dalai Lama. This is half-false, half-correct. We are not saying this happened overnight, rather there has been a systematic campaign over the last 30 years to completely destroy the practice of Dorje Shugden, with the Dalai Lama's own stated

goal 'to erase even the name of Dorje Shugden from history'. Hitler said the same thing during the 'Night of Long Knives' in Poland. So this is not an overnight thing. But all of this is definitely on the whim of the Dalai Lama. There is no source of this dispute other than him. If he were not speaking out against the practice or using State power to enforce his opinion, then none of this would ever be. It is he who is basing government policy on dough-balls, strange dreams about somebody with a beard and the utterings of somebody in a trance. At the end of the day, the only argument the opponents of the practice have is 'the Dalai Lama says so'. Every other argument has been thoroughly refuted. If he stopped, this whole thing would stop.

2. You say that Shugden practitioners brought this situation onto themselves because they kept 'pushing the issue.' If you read the account from the person at Sera monastery, what his account essentially amounts to is the Shugden practitioners had the audacity to 'insist' on continuing to engage in their practice 'openly', and to even 'buy statues' despite the fact that they knew the Dalai Lama was against the practice and that it would aggravate the other monks in the monastery. They should have instead been good monks and just quietly did as they were told, not creating any trouble. Hmmm, lets think about this. If you follow this logic, then Martin Luther King and Rosa Parks likewise are to be blamed for the white backlash against the civil rights movement in the U.S. They had the audacity to insist on being able to ride in that bus just like those white folks, and 'openly' want to be able to drink from the same water fountains, and, can you believe it, they even wanted to attend the same Churches!!! They did this despite the fact that they knew the good White-folks of the South would be most upset. How dare they! They should have just quietly led their segregated life and not complained. For that matter, what about that Ghandi guy? What was he thinking...

3. You say popular opinion was with the Dalai Lama. Well of course it was. After 30 years of relentless propaganda saying that Dorje Shugden is an evil spirit who is to blame for every Tibetan misfortune and that anybody who engages in the practice is a blood-thirsty murdering Chinese collaborator, what else is popular opinion supposed to think? The fact that these allegations are all false is of course besides the point... Popular opinion was with Goebbels after only a few years of propaganda against the Jews. The Dalai Lama has had 30 years and is revered as a 'God-King'. Popular opinion was also in favor of segregation in the South. I guess things should have just stayed that way...

4. You quote that 'fortunately' some people have explained the events that lead up to the current situation. If you read what these articles have to say, you will see the following: The 5th Dalai Lama (or his supporters) had Tulku Dragpa Gylatsen killed due to his opposition to the 5th Dalai Lama mixing religion and politics by using State power to enforce an ecumenical approach to Buddhism in an effort to consolidate his own political power. He then became paranoid that the spirit of Tulku Dragpa Gylatsen had come back to haunt him. And now, 400 years later, the current Dalai Lama (who is supposedly the same mental continuum as the 5th) is still trying to silence any opposition by banning the practice of Dorje Shugden and thus severing the link between Tulku Dragpa Gylatsen (now Dorje Shugden) and this world. In route, he persecutes innocent Dorje Shugden practitioners for crimes they never committed and seeks to vilify the last major defender of

Dorje Shugden, his own spiritual father Trijang Rinpoche. Or to use a more modern metaphor for this farsical, yet tragic, story: Darth Vader was a bit bummed that OB1 Kenobe came back more powerful than Darth could possibly imagine after he had killed him, and then Vader went about pursuing young Skywalker in a spiritually-oedipal effort to destroy any last influence of his spiritual father (OB1) from that galaxy far far away. The more you think about it, the parallels between the story of Darth Vader and the Dalai Lama are striking! Too bad the defenders of the Dalai Lama do not realize that they are on the wrong side of the force. Annakin told OB1 that ‘from my perspective, the Jedi are evil’. To which OB1 replied, ‘then you truly are lost...’ (Sorry for the Star Wars digression, I found it amusing. But it should not distract from the essential substance that is being argued here and that affects real human lives suffering under this ban).

1290. Dorje – January 12, 2009

“But all of this is definitely on the whim of the Dalai Lama. There is no source of this dispute other than him.”

This is simply untrue. This protector was controversial from the time of its dissemination by Phabongkhapa, as can be seen from the quotations given in previous posts of a number of lamas rejecting this protector and the sectarian teachings from Phabongkhapa that go with it.

I’ll ask you, Tenzin, if it was irrefutably the case that this practice spreads sectarianism and division, would it not be the Dalai Lama’s responsibility to see its end? I’m not asking you to agree that this protector practice is harmful, but if it was could the Dalai Lama really do anything else?

1291. emptymountains – January 12, 2009

Dear SC,

I’m sorry, I just noticed your post 1201.



However, if one is looking to view the issue of sectarianism in terms of two extremes and a middle, I offer a few brief comments. There would be “sectarianism” at one extreme (E1), something in the middle (M) and something at the other extreme (E2). Now it seems to me that the one name you can’t give to M or E2 is “non-sectarianism” as, by definition, this term covers everything other than “sectarianism” (E1) i.e. both M and E2.

Very good insight! I hope I answered this in 1225:



‘Non-sectarianism’ is synonymous with moderate inclusivism (i.e., respecting religious traditions other than one’s own). However, to have genuine religious freedom, we also need to combat ‘reverse sectarianism,’ which is the attitude extreme inclusivists adopt towards any religious tradition that has even moderate exclusivist tendencies.

I mistakenly presented #4 as “In terms of non-sectarianism...” when it should be “In terms of religious freedom...” but my mistake has stuck ever since. Sorry!

I will get back to you on Phabongkhapa soon, as I am in the middle of a response to TP and Dorje.

em

1292. Around and Around we go – January 12, 2009

There is a deep contradiction here in terms of NKT followers attempting to “debate” the exclusive NKT approach vis-a-vis the inclusive approach of modern mainstream Tibetan Buddhism. They can never truly understand the beauty of the Ris-med-pa/non-sectarian approach because they “don’t feel the need” to read Buddhist books other than those by Kalsang Gyatso.

Due to this, their argument will always be stilted because it comes from a place of never having understood the other approach. If you never read up on it, how can you debate it? If you never read about Tibetan history from the perspective of those outside the Phabongkhapa camp (such as those of Chagdud Tulku etc.) posted here, how can you form an honest argument, or opinion, whether based on Lord Buddha’s “Tripartite Model” or not.

Your opponents have the advantage here in that several of them HAVE read Kalsang Gyatso’s books and studied at his institutions. Your own fear about becoming “confused” because of “mixing” is what cripples you from making an informed argument here. It is beyond ironic.

Also, LH’s assertions are hilarious. He mentions the photos of the “segregation wall”, which Ven. T. Peljor already proved were baseless on his site (with photos sent to him). Like the photo of monks taking water from a hose which “proves” they were denied life amenities. It is very easy to manipulate photos, Enquirer Magazine etc. do it every day.

Trying to frame Phabongkha’s statements will only dig your hole deeper. More of the stuff is being translated and you will have to revise all your arguments about it soon. Just as you went from saying he “never disparaged other traditions” to “it wasn’t a public statement”.

It is like the change we heard in NKT from “Gen-la Samden is on retreat” to “Gen-la Samden is no longer deputy director” , only to find out he sexually abused several women, including a nun who tried to kill herself.

Until Kalsang Gyatso apologizes and offers restitution to the victims of his two chosen successors (one of whom was “enthroned”, hilariously, as can be seen in an old Full Moon Magazine), him pointing fingers at injustice outside his organization is a hilarious distraction.

The fact that people saying Kalsang made a mistake in his succession is regarded as a “smear” by NKT’s truth/hate website shows the depth of your blind devotion.

Also, the attempt by EM to establish his tripartite argument was clearly a failure as we know have LH repeating virtually line for line the ugly rhetoric he has voiced again and again. Perhaps the NKT is trying to coordinate its response to this thread. But, honest discussion cannot be

manipulated when those posting here have read books by those other than kelsang.

Keep on treadin water

1293. Gyalpo – January 12, 2009

Around and Around we go:

Well spoken! Study does not end with a 'lite' teacher training course.

1294. emptymountains – January 12, 2009

Dear AA,

Actually, I have practiced in a number of different Buddhist traditions. Examples include the Drikung Kagyu, Karma Kagyu, and non-NKT Gelug, as well as TNH's Zen. In fact, I have been in the NKT for less time than I practiced with some of those other groups! Also, I have practiced Christianity and Taoism. My major in college was in religious studies because I love world religions.

For a number of years I kind of practiced all of the above all at once, so I have a pretty good idea of what motivates someone to practice eclectically/syncretistically. I don't think I have swung back to the other extreme (sectarianism), but rather I honestly feel like I've finally found the middle way.

P.S. test

em

1295. SeekingClarity – January 12, 2009

em

Thanks for your note. Re #1225, I have a few comments.

1. I think the terminology might be simplified. If moderate inclusivism = non sectarianism = respect, then do you really need all three?
2. Although Kay uses the term inclusivism, I don't think it particularly works here. The practitioner who concentrates solely on their own tradition is described as moderately inclusivist with regard to other traditions. This rather suggests that they are *including* something of other traditions when they are absolutely not. They are respecting other traditions of course, but *not* including them within their practice. Hence, for me, the term "inclusivism" obscures rather than informs.
3. You define "reverse sectarianism" as a hostile attitude eclectics take to those who stick with one tradition whilst respecting others (henceforth "one tradition respecters"). I think there are three possible arguments eclectics could make with regard to one tradition respecters (though they wouldn't necessarily make them in a hostile manner)! They might argue that (i) practising within one tradition only is never a valid way to practice or (ii) it is valid, but drawing on other traditions is always more effective or (iii) it is valid by drawing on other traditions is sometimes more effective. I'm don't that Dorje or Kagyupa have made (i) or (ii) but are simply making (iii). In other words, I think their view is that sticking with one tradition is fine but so is drawing on others. It depends what is karmically best for particular individuals. (I think they'd argue that a practitioner sticking with only one teacher in one tradition

when that practitioner has very little or no face-to-face contact with that teacher may well be problematic, but that is, I think, a different matter.) So I'm not sure I see anything that might qualify as reverse sectarianism.

If anything, it seems to me that some one tradition respecters are actually more critical of eclectics than vice versa. Whilst eclectics hold that being a one tradition respecter is fine if that floats your karmic boat, some one tradition respecters hold that being an eclectic is never a valid form of practice. Thus, it seems to me that this whole discussion simply boils down to whether being an eclectic is a valid form of practice. Dorje has made a powerful case that it is.

Personally, I don't see why one tradition respecters don't argue that their way of practising is fine for those who fear getting confused and being an eclectic is fine for those who feel drawing on other traditions can enhance their practice.

1296. SeekingClarity – January 12, 2009

em

I have not religiously followed the debate between you and Dorje since #1225 so I may have covered issues that you've already hammered out!

1297. Tenzin Peljor – January 12, 2009

Another suggestion to put the Shugden practice into perspective:

Tilopa, Naropa, Marpa, Milrepa, Gampopa, the Karmapas, Je Tsongkhapa, Sakya Pandita, Dujom Rinpoche, Jamgong Kongtrul, Jamyang Khyentse Wangpo, Dilgo Khyentse Rinpoche, Gendun Drup, Gyaltsab Je, Khedrub Je, and sooooo many masters who are supposed to be enlightened didn't need Shugden to receive that state. They could transform themselves without reliance on Shugden.

Shugdenpas and especially GKG/NKT/WSS impute an exaggerated importance on a highly controversial practice, a practice all these holy masters didn't need to attain any realisations and highest attainments.

What should really be preserved is genuine practice and not controversial protectors which kills followers if they wish to practice religious freedom by learning and applying also holy Dharma from other Buddhist schools.

Here is an inspiring video about some great present Yogis of Tibet, none of them needs Shugden practice, they just practice the teachings:

<http://video.google.de/videoplay?docid=147162725747989324&ei=VE9rSeiYJpKsiAKZzNiPBw&q=tibet>

Question: If you want to become like them, do you need DS?

Answer: No!



1298. Tenzin Peljor – January 12, 2009

Thanks AA for your thoughtful comments!

1299. SeekingClarity – January 12, 2009

TP

Re #1297, this seems to me to be a bit of a straw man argument as surely Shugdenpas aren't arguing that DS is *necessary*, simply that he is *sufficient*. Presumably, you are arguing that *some sort of* protector practice is necessary? Surely the argument against DS is that he is neither necessary nor sufficient, as he is a worldly spirit.

1300. emptymountains – January 12, 2009

Dear SC in response to post 1295,

1. If lack of inherent existence = emptiness = ultimate truth, then do you really need all three?
2. I use moderate inclusivism to mean pluralism in the sense that you can live harmoniously with others in the community.
3. An example of reverse sectarianism would be if we showed disrespect (rather than respectful disagreement) towards the Christian belief that Jesus is the ONLY way, simply because such exclusivism is not politically correct and isn't pleasing to everybody. Reverse sectarianism is being inclusive of everyone except those who are exclusive.

em

1301. Tenzin Peljor – January 12, 2009

It was only one comment – not comment/s – by AA but a thoughtful one.

I think it is really time now for GKG to apologize, this would be good for the abused, for him and NKT and it could be a real humble and compassionate gesture. It could heal people in NKT, and those involved who left NKT. Also an apology to HHDL and all the Tibetans would be very good gesture, either a real heroic Bodhisattva deed or at least a human deed or human gesture.

Dear em,

I noticed that you are a 'dissimilar' NKT follower. Reading your personal background in # 1294, I can understand better your basis of argumentation . I understand you wish to find a middle way in practice.

Well, this is a good thing, no question.

Some thoughts which could be useful, if not, just ignore them.

You judge also based on your experience. But have you ever put your experience into perspectives? What is true for you mustn't be true for others.

When you write "I have a pretty good idea of what motivates someone to practice eclectically/syncretistically." do you think your idea or understanding is similar to an open, inclusive approach which cherishes all Dharmas, an approach where one is rooted in one school but also open to learn Dharma from other schools as well? Do you think really HHDL, Jamyang Khyentse Wangpo, Jamgong Kongtrul, Je Tsongkhapa, Atisha etc. (all of them 'inclusive' approach, Je Tsongkhapa rather eclectically) practised your way of what you impute to be "practice eclectically/syncretistically", and had the same motivation or problems as you recognized in yourself, therefore it follows also they made faults like you and followed an extreme?

The difficulties I see in this context are:

- putting own experiences into perspective
- learning / knowing other's practice perspectives correctly - especially from the high masters
- getting good understanding about terms, e.g. tradition, pure, mix, eclectically/syncretistically/inclusive/inclusive/sectarian
- getting good understanding of Buddhism and Buddhist history and biographies of masters
- discriminating all these things carefully and put the own understanding into perspective
- discussing the own understanding with genuine Dharma fellows in an open manner

If you can state for yourself that you followed an extreme, it is likely that after having recognized an extreme, and having wished to abandon it, to follow now another extreme. Like someone who was right-wing extremist becomes an left wing extremist. Such things happen all the time. (This is also true with first following a cult and then being Anti-cult.)

A proper understanding and application of dependent arising avoids extremes, also a honest (based on fearless introspection) and open application of the Dharma by reducing mind poisons and especially a non-extreme teacher or non-extreme Dharma fellows who are honest and open to correct oneself and find the own faults, this helps also to avoid extremes.

As someone pointed out in a recent post the NKT approach can be in no way be posited as a middle way, this is even obvious by using a bit common sense, there is no model needed to be able to recognize this.

1302. SeekingClarity - January 12, 2009

Hi em

Thanks for your response. In #1300 you say



I use moderate inclusivism to mean pluralism in the sense that you can live harmoniously with others in the community.

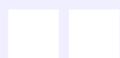
I understand this. All I'm saying is that the term "inclusivism" doesn't immediately suggest this (at least to me).



If lack of inherent existence = emptiness = ultimate truth, then do you really need all three?

I was really just asking the question! And, of course, the fact that three terms work in one context doesn't imply three are needed in another. And as I've said, I don't think "inclusivism" readily conveys the meaning you have in mind.

In #1225 you write



'reverse sectarianism,'...is the attitude extreme

inclusivists adopt towards any religious tradition that has even moderate exclusivist tendencies.

You don't I think define extreme inclusivists but I assume you mean eclectics. So reverse sectarianism is an attitude eclectics have to "any" moderately exclusivist tradition.

"Any" here can be read in the sense of "all". Is this what you mean? If so, eclectics would necessarily be hostile to one tradition respecters, which they are not. Furthermore, "the Christian belief that Jesus is the ONLY way" doesn't strike me as (necessarily) moderately exclusivist. And furthermore it's entirely possible that both one tradition respecters and eclectics could look down their noses at this Christian belief. So why suggest (if you are suggesting this) that only eclectics can be "reverse sectarian".

1303. Tenzin Peljor – January 12, 2009

Dear SC,
thank you for questioning my post.

I think this is no straw man argument, indeed Shugdenpas (at least NKT, GKG or LH here on the blog) aren't arguing that DS is necessary, they posit it as such an essential element that they conclude from this that HHDL has in fact destroyed the Gelug school, haven't they? (Maybe I investigate this more carefully.)

LH claimed in a post above HHDL would have "ripped out the heart of the Gelugpa tradition" what is more essential for the function of a body than the heart? This metaphor clearly indicates that LH (and this is also GKG position as far as I can see) views Shugden practice not sufficient but essential.

Moreover why I said this was to make clear: it is not that important to use so much time, money and energy for it while ignoring real problems. That's why the post starts with 'Another suggestion to put the Shugden practice into perspective'.

So my main aim is rather a pedagogic one:
Keep cool this issue it is not that important, therefore lets focus on what is essential in Dharma or with respect to the real suffering of human beings.

1304. Lineageholder – January 12, 2009

Nice posts, Tenzin, especially the Star Wars stuff! I think we could do with a laugh on this board!

Dear Dorje,



if it was irrefutably the case that this practice spreads sectarianism and division, would it not be the Dalai Lama's responsibility to see its end? I'm not asking you to agree that this protector practice is harmful, but if it was could the Dalai Lama really do anything else?

The only problem here is the word 'irrefutably'. I think it's clear that this is the Dalai Lama's own personal war against Dorje Shugden that he's got you all signed up to fight despite the fact that he doesn't have a shred of justification. The emperor is entirely naked, but what a nice saffron robe he's got on.

But at least he's got you convinced...and people say NKT members are brainwashed! Until I see a shred of rational justification from the DL I'm carrying on with my harmful spirit worship!

1305. Tenzin Peljor – January 12, 2009

read in my previous post:

"I think this is no straw man argument, indeed Shugdenpas (at least NKT, GKG or LH here on the blog) argue that DS is necessary, they posit it as such an essential element that they conclude from this that HHDL has in fact destroyed the Gelug school, didn't they? (Maybe I investigate this more carefully.)"

1306. emptymountains – January 12, 2009

Dear all,

AA claims:



Also, the attempt by EM to establish his tripartite argument was clearly a failure...

Actually, so far no one has shown me how, step-by-step, my argument fails, only that they don't like my conclusion (i.e., it doesn't make them feel all warm and fuzzy inside), at which point they'll say I'm just playing a silly game. Perhaps they could point out a flaw in the premises from which I have drawn my conclusion (as I have been doing with DJ), then I would publically withdraw it. However, I am starting to doubt whether anyone here is able to do this, so maybe the game is almost over.

I came to understand Buddha's tripartite model based on Jay Garfield's commentary to Nagarjuna (MMK 18:8, quoted in *Fundamental Wisdom of the Middle Way* (p. 250):



Everything is real and is not real,
Both real and not real,
Neither real nor not real.
This is Lord Buddha's teaching.

This is the positive tetralemma regarding existence. Everything is conventionally real. Everything is ultimately unreal (that is, not unreal in just any sense, but unreal when seen from the ultimate standpoint). Everything has both characteristics—that is, everything is both conventionally real and ultimately unreal. Nothing is ultimately real or completely nonexistent. That is, everything is neither real in one sense nor not-real in another sense.

All of this is summed up by the Buddha in the Kaccayanagotta Sutta:



‘Everything exists’: That is one extreme. ‘Everything doesn’t exist’: That is a second extreme. Avoiding these two extremes, the Tathagata teaches the Dhamma via the middle.

I invite you to go back and check whether my example #2 accords with this. SC said recently about this middle way model (MWM) in post 1201:



My main issue with MWM is that I’m not sure it can (usefully) be applied to everything (see also #1181). Whilst MWM is clearly important to you, it does seem the case reading this thread that none of Dorje, Kagyupa, TP or myself is entirely enamoured with its application to the issue of sectarianism.

That is because you are unwilling to see *everything* from the Buddhist perspective of a middle way between extremes. You think that there are some things that can accurately be expressed through dichotomies (i.e., good or bad). In post 1135, you presented two candidates which you believed could not be taken to an extreme, and therefore could not be plotted on Buddha’s tripartite model. I refuted them both in posts 1136 and 1148, respectively. Yet, you continued to make this assertion in subsequent posts (1181 and 1201) without providing any examples that actually support your denial. I think it’s time you concede the point. Then, maybe you will be a little bit more open to the idea that inclusivism can also be taken to an extreme. After all:



‘Everyone else is wrong’: That is one extreme. ‘Everyone else is right, too’: That is a second extreme. Avoiding these two extremes, the Tathagata teaches the Dhamma via the middle.

Dorje wrote:



My intention wasn’t to score points but as em defined a tradition as a path synthesised by a Buddha, I was questioning his calling the NKT a tradition as the person that invented it is clearly not a Buddha.

Okay, so now we need to go back to defining our terms, because it seems that Dorje and I agree on #4 working at the inter-faith level. If Dorje admits that it also works at an intra-faith level but cannot tell me what *extreme inclusivism at the intra-faith level* is, then this would mean that eclecticism is not in fact the middle way but is actually an extreme way to practice, and thus is as damaging to Buddhadharma as is sectarianism (if not more so, as per posts 1159 and 1161).

I previously explained:



A Buddhist **'tradition'** is a perfect synthesis of Buddha's teachings presented by an enlightened being. A tradition is a special set of Dharma instructions uniquely suited to that tradition's practitioners. With his skillful means, a Buddha can re-synthesize a tradition as necessary, according to the needs and dispositions of its practitioners.

In contrast, a Buddhist **'eclecticism'** is an *imperfect* synthesis of Buddha's teachings created by an *unenlightened* being. (**'Syncretism'** is an imperfect synthesis of teachings from Buddhism and another religion.) Synthesizing new presentations of the Buddhist path is the function of a Buddha, not an unenlightened being. Instead, our Spiritual Guide will guide us along the correct spiritual path Buddha has already laid out for us.

Dorje, please note that 'tradition' and 'path' are not synonymous. There is only one Buddhist path—the three higher trainings of morality, concentration, and wisdom (wherein Buddhist wisdom = three or four seals)—but there are many different unique presentations of this path, which are the variety of Buddhist traditions we have today. So, technically speaking, GKG says that every Buddhist tradition *has* a complete path, not *is* a complete path.

I apologize if at any point I have accidentally used those two terms interchangeably. I am also trying not to use the term **'school'** to refer to a tradition, but to reserve this term only to refer to the four schools of Buddhist tenets. This is so that we don't confuse people about the four Tibetan Buddhist traditions (i.e., Nyingma, Sakya, Kagyu, and Gelug) vs. the four Buddhist schools (i.e., Vaibhashika, Sautrantika, Chittamatra, and Madhyamaka).

TP asked:



What is a 'tradition'? What makes a tradition 'complete'? When you add something to a tradition, was it before 'incomplete'?

When an enlightened being synthesizes a tradition, it is not really an act of 'adding' or 'taking away' something, because he sees it as perfect before and perfect after. Buddhadharma is always perfect in terms of being free from error, but how it is presented may or may not suit practitioners. Therefore, sometimes the practices of a tradition will be changed because our karmic connection to those practices changes. But from the point of view of a Buddha, nothing is qualitatively 'changing.' So, what motivates a Buddha to (re-)synthesize a tradition is his compassionate response to the karmic needs of disciples, but it is only a quantitative change not a qualitative change. For example, some traditions offer a vast array of practices, while some are single-practice traditions, but they all have a complete path.

When a practitioner of a particular tradition takes up certain practices

and even sets some practices aside for later, this is not the arbitrary picking-and-choosing of an eclectic. The traditionalist knows he is following along a complete path, even if he's not doing it all at once. After a time, however, he'll hopefully recognize that the entire path as presented by his tradition is contained within just one of its practices. For example, for a Gelugpa the *Migstema* prayer contains all the essential meanings of the vast and profound paths. Accomplishing all the stages of the path through just one practice does not take away from a tradition but is its very hope for us! Atisha recommended this, too: Accomplish all Yidams through the practice of just one. This same logic informs the instruction to practice "one Guru, Yidam, and Protector" through one tradition; it is the same principal working at all these different levels. This is seeing the Dharma as like a fractal—there are never any missing pieces.

In contrast, when an eclectic synthesizes his own piecemeal tradition, he could never be following a complete path, even if he successfully put something together that has all three higher trainings. First, sentient beings do not have the skillful means required to synthesize new presentations of the Dharma for others, much less for themselves. Second, what motivates someone to go outside of an established presentation of Dharma? You may say it is because they recognize that all Dharma is the same. If so, then why don't they go ahead and practice this way, along the same lines as the advice from Atisha? Surely, this is the most practical and efficient way to demonstrate such an insight if one had it. The motivation prompting eclecticism is actually based on ignorance, not wisdom, because eclectics do *not* in fact recognize that all Dharma is the same, but have to go and get parts of Dharma from here, there, and yonder. This is seeing Dharma as something fractured—there is always something missing.

And if there is always something missing, then even if the eclectic's piecemeal tradition possesses the three higher trainings, this will not function as a complete path for him because of his perpetual craving for something more, being always on the search for a complete path but never finding it. Why would you have to keep looking for something when you already have it? Again, the supposed enlightened view of the eclectic and his actual method of practice are in contradiction. If all Dharma is One, then you should be able to practice it all through just One. You might respond: "Well, if quantity doesn't matter to a Buddha—only quality—then why should quantity be such an issue for the eclectic?" Actually, that's my question to you! A person who practices one tradition cannot 'gain' anything more by practicing more than one tradition. Not seeing this, he diminishes the importance and power of every tradition.

SC wrote:



I think [DJ's] view is that sticking with one tradition is fine but so is drawing on others. It depends what is karmically best for particular individuals.

...

Personally, I don't see why one tradition respecters don't argue that their way of practising is fine for those who fear getting confused and being an eclectic is fine for those who feel drawing on other traditions can enhance their practice.

So, why is eclecticism at an inter-faith level (i.e., syncretism) considered by Dorje to be an extreme? For example, maybe practicing Buddhism and Christianity together is karmically the best for particular individuals, but DJ judges it as extreme and thus harmful. Therefore, people who mix Buddhism with Christianity should be expunged from all monasteries, Tibetan government posts, and Dharma Centers! And, they certainly shouldn't be allowed into the Dalai Lama's Tantric teachings.

em

1307. Lineageholder – January 12, 2009

Dear Dorje,



Can we then infer that you agree with Phabongkhapa's claim that other traditions do not have a complete path?

I'm not sure about that. What I can say is that if anyone has a view of the middle way that does not harmonize conventional and ultimate truths, and that falls into one of the two extremes with respect to either one of them, they do not have a complete path. The essence of Nagarjuna's view is the union of the two truths. As Panchen Losang Chogyan says in *Lama Chopra*:



I seek your blessings to realize the meaning of Nagarjuna's intention
That there is no contradiction but only harmony
Between the absence of even an atom of inherent existence in samsara and nirvana
And the non-deceptive dependent relationship of cause and effect

1308. Dorje – January 12, 2009



NKT members are brainwashed! Until I see a shred of rational justification from the DL I'm carrying on with my harmful spirit worship!

It was your lineage lamas like Phabongkhapa that said this protector causes harm and kills. It was your lineage lamas that said that this protector appears as a spirit.

You can blame it all on the Dalai Lama if you want but that would be dishonest. You have already been shown examples of lamas that lived before the current Dalai Lama criticising Phabongkhapa and his protector for being harmful and sectarian. As your claim that the Dalai Lama is entirely responsible for this dispute has no basis in fact, would you like to retract your claims and apologise for them? Maybe, as suggested above, your cult leader should follow suit.

1309. Dorje – January 12, 2009



If lack of inherent existence = emptiness = ultimate truth, then do you really need all three?

That's a big IF, em. Nagarjuna certainly wouldn't agree. If emptiness becomes a proposition, it is not the midway. Ultimate truth is no more a negation than it is an affirmation.

1310. emptymountains – January 12, 2009

Dorje,

“Everything is not real” is not negation of inherent existence?

I can admit that emptiness is not an *absolute* negation, since it does not negate everything (i.e., it does not negate conventional truth).

Emptiness only becomes a proposition if its negation does not include the inherent existence of emptiness itself, which would then reify emptiness (but that would be an oxymoron).

em

1311. Dorje – January 12, 2009



If anything, it seems to me that some one tradition respecters are actually more critical of eclectics than vice versa. Whilst eclectics hold that being a one tradition respecter is fine if that floats your karmic boat, some one tradition respecters hold that being an eclectic is never a valid form of practice.

SC, I think that you are correct. For me, exclusively practising one tradition is fine, but when someone confines themselves to a very narrow tradition and then criticises every other tradition, as the NKT does, their supposed 'respect' for other traditions shows itself to be false. EM has said in posts 1159 and 1161



The eclectic says no tradition is a complete path (thus destroying one's faith in the power of any one tradition to lead him to enlightenment) ...The eclectic has no faith in anything, really.

This is a pretty conclusive statement, much as em shared above, that those that take teachings from various traditions will not get a positive result.

EM's main argument has been that eclecticism is motivated by dissatisfaction with one tradition and an almost faddish desire to get more teachings and more practices in the hope that this will eventually constitute a complete path. This is possibly true in some cases, but bearing in mind, as TP points out above, that some of the greatest

lamas in the history of Tibetan Buddhism have been 'eclectic', this is obviously not the whole picture. Was the motivation of Jamyang Khyentse Wangpo and Jamgon Kongtrul Lodro Thaye just to stick a bunch of stuff together in the hope that it would somehow work? I don't think so.

Kelsang Gyatso and the NKT claim the Dalai Lama is practicing eclecticism so that he can 'merge' all traditions into one and be the head of them all. This suggests a political motivation, not a dilettantish one.

Equally, and not without evidence, I have claimed that Phabongkhapa's insistence on exclusive adherence to Gelug tenets was politically motivated. In stopping his followers 'mixing' he was ensuring their loyalty, both spiritually and politically. Of course, if he held exclusive adherence to one's tradition as a principle, he would not have converted others to his tradition.

Cult leaders also don't like their followers going off to other groups or reading other teachings, for obvious reasons. Cults are mainly set up to recruit people to serve the leader and build his empire. If they kept coming back asking him to comment on this or that version of his belief system given them by another teacher his understanding might be shown to be wanting. They may even spend their precious resources of time and money on these other groups, the cult leader may lose out.

So, I suggest that EM's single understanding of why 'mixers' mix is not complete. The biggest reason for this is his failure to define 'tradition' correctly. In Tibetan society a tradition is essentially a political entity. Lineages may be something different, but a tradition is definitely a result of Tibet's unique political structure.

Even though the kind of eclectics that EM describes may exist, probably amongst the more inexperienced practitioners, those that practice different traditions under the guidance of their lamas who also practice different traditions are motivated by something else.

The Rime tradition of Jamyang Khyentse Wangpo, Jamgon Longtrul Lodro Thaye and Chokgyur Dechen Lingpa may have had its own political motivations, in the face of an expanding Gelug hegemony and strengthened centralised Tibetan state. Indeed, its growth owes much to the sponsorship of the Royal House of Dege, a rival political power in Eastern Tibet. But I think that at the heart of the Rime tradition was a simple love and appreciation of the Dharma in all its forms. Due to the growing Gelug hegemony, some smaller lineages were in danger of dying out, so the great Rime lamas worked hard to save these traditions and propagate their own tradition of inclusive non-sectarianism. This continues to this day and followers of the lamas that inherited this tradition, such as myself, are simply following the great example of their lineage lamas' non-sectarian tolerance and inclusivism.

If, according to EM's scheme, the Rime movement is accepted as a tradition, as it is 'a perfect synthesis of Buddha's teachings presented by enlightened beings ... a special set of Dharma instructions uniquely suited to that tradition's practitioners', I accept his model. If he excludes the Rime tradition and other such syntheses from being traditions, I reject his model as not being based on reality.

1312. SeekingClarity – January 12, 2009

Hi em

In #1306 you say of me that



In post 1135, you presented two candidates which you believed could not be taken to an extreme, and therefore could not be plotted on Buddha's tripartite model.

In #1135 I actually said



good luck if you feel it's useful for you to view these things in terms of your tripartite model.

It being *useful* to view them in terms of the tripartite model rather assume that it's *possible* to view them in terms of the tripartite model. So I really don't think I was saying that they "could not be plotted".

In #1306 you say



You think that there are some things that can accurately be expressed through dichotomies

In *Joyful Path*, GKG says



if we think that there is a fish in our house, there are only **two** places where it could be. Either it is inside the aquarium or it is outside the aquarium. There is no **third** place where it could be.

1313. Lineageholder - January 12, 2009

Dear Dorje,



when someone confines themselves to a very narrow tradition and then criticises every other tradition, as the NKT does...

How is Je Tsongkhapa's tradition a very narrow tradition when it contains all of Buddha's 84,000 teachings? Even the *midtsema* prayer, the 'smallest' practice in this tradition contains all these teachings.

Also, where has NKT criticised other traditions? Perhaps you'd like to post some weblinks so we can see your evidence? You're the one who has been criticising other Mahayana traditions, calling NKT a cult, for example. Does 'pot and kettle' have any resonance for you?

You won't find a single shred of criticism of other traditions by the NKT on the internet, but on the other hand, you will find masses of Tibetan Buddhists lining up to incur downfalls of their Bodhisattva vows to fulfill

the wishes of the Dalai Lama by slagging off the NKT on internet forums and on propaganda websites such as newkadampa and NKT world. Therefore, your stance is completely hypocritical and unsupported by the evidence.

1314. Dorje – January 12, 2009

The NKT does not represent Je Tsongkhapa's tradition. If compared to other western Gelug inspired groups, the NKT are markedly narrower than them.

The NKT criticises other traditions as being corrupt because they either mix traditions or mix Dharma with politics. If one looks at how the NKT say a tradition should be, one can see an implied criticism of all groups that are not the NKT.

More bluster and hot air from LH. Until I looked at the name I actually thought it was another one of Tenzin's posts.

1315. Dorje – January 12, 2009

"You won't find a single shred of criticism of other traditions by the NKT on the internet"

You yourself have said that Phabongkhapa was justified in saying that other traditions lead to hell because they were not valid traditions. You said that Phabongkhapa was not guilty of disparaging Mahayana Buddhist traditions because the traditions he was criticising held wrong views and were therefore not Mahayana traditions.

Pot, kettle, what?

1316. Kagyupa – January 12, 2009

LH:"You won't find a single shred of criticism of other traditions by the NKT on the internet"

I recall you posting that anyone who followed Gorampa's view is heading to hell. ??

1317. Lineageholder – January 12, 2009

Dear Dorje,



You yourself have said that Phabongkhapa was justified in saying that other traditions lead to hell because they were not valid traditions.

Perhaps you should read what I say instead of reading what you'd like me to say. I never said that other traditions were not valid. I suggested that the teachings on the two truths by some Teachers such as Gorampa were not correct and if these were followed, there wouldn't be a complete path to enlightenment, but that's not to say that there aren't practitioners who are following the correct explanation of the two truths in all Tibetan schools.

It would be wrong to say that simply because a tradition held wrong views about ultimate truth that meant that it wasn't Mahayana. A Mahayana tradition is one that teaches the path to enlightenment

through the development of bodhichitta and engaging in a bodhisattva's actions. Simply holding wrong views about ultimate truth doesn't mean that you are not Mahayana. Atisha's Guru, Serlingpa was a Teacher who had realized bodhichitta. Conventionally, he held the chittamatrix view but he was still a bodhisattva, a Mahayanist, through his realization of bodhichitta.

1318. Kagyupa – January 12, 2009

Oh, sorry...let me retract my previous post and re-state....LH did not say that anyone who followed Gorampa's view was heading to hell, he merely stated that he felt Pabongkha was correct that those who followed this view were in error.

It was my own personal conclusion that the NKT would follow Pabongkha's thinking in this regard. To carry this to its logical conclusion, per Pabongkha (and therefore GKG and NKT?) anyone following Gorampa's view, rather than Tsongkhapa's formulation, is proceeding to hell rather than Buddhahood.

1319. SeekingClarity – January 12, 2009

TP

In #1297, I took your point to be that DS is not necessary to achieve high attainments. But my point was that the NKT has never argued that DS is necessary to achieve high attainments. By this I mean that the NKT has never argued that high attainments can be achieved *only* by relying only on one particular protector, DS.

GKG has argued that other traditions are complete paths and these other traditions rely on different protectors. Indeed, I'm not sure the NKT has ever claimed that high attainments aren't possible for Gelugpas relying on the Protectors that Je Tsongkhapa prescribed rather than DS.

So my point is that whilst the NKT doesn't argue DS is necessary, they do argue that in terms of Dharma protectors he is sufficient. So the argument against DS has to be that he isn't sufficient...because he is a mundane rather than supramundane protector.

1320. Lineageholder – January 12, 2009

Dear TP,



If you wish to help sentient beings by protests or organizing campaigns engage where there are real human rights violation, e.g. in Tibet, where sentient beings are being destroyed and Buddhism is being destroyed, and where human beings and religion is really oppressed, where beings are tortured, raped, killed in such a horrible way that one can only get shocked or start to cry.

Please watch this video and put your baseless and shameless campaign into perspective. Don't practice partial pseudo-compassion but practice real impartial compassion

I agree with you that the suffering of these people is terrible and that everything should be done to stop it but I think it's your perspective that's narrow. As a Tibetan Buddhist, doubtless your practice has a political perspective. Tibet must be a big issue for you, but the suffering of Tibetans does not even equal a fraction of the suffering of living beings in the least of the hells. The only thing that can help is Holy Dharma, something that the Dalai Lama is quite happily using for his own political purposes. The worst thing that can happen in this world is that Dharma degenerates through the introduction of wrong views and impure intentions from those who are teaching and practising it.

Many, many posts ago you asked me to show how the Dalai Lama had stolen Trijang Rinpoche's teachings as the WSS claim? I can answer that, if the Dalai Lama uses Trijang Rinpoche's teachings for selfish purposes, he can have said to have stolen them. The Dalai Lama has used Dharma to become famous and well-loved throughout the world. Everything that people admire about the Dalai Lama comes from what he says, and everything he says comes from what Trijang Rinpoche and his other teachers taught him. He has used these teachings for wealth, fame and popularity, as well as to control his own people. It's all in the mongoose-canine letter:

<http://dorjeshugdentruith.wordpress.com/2008/10/16/the-mixing-of-dharma-and-politics-the-mongoose-canine-letter/>

Real impartial compassion is being concerned for all living beings, not just those who are suffering oppression under the Chinese in Tibet. We must be concerned for all beings on this planet. Without pure Dharma, the future of this world is simply one of suffering so anything that hastens the demise of pure Dharma, such as the Dalai Lama's actions of mixing Dharma with politics, are to be rightly opposed.

1321. Lineageholder – January 12, 2009

Dear friends,

Well, it seems that you can't even say that some Teacher's view, such as Gorampas, is incorrect these days without upsetting a lot of sensitive folks with attachment to views. It's viewed as criticism of ALL MAHAYANA TRADITIONS!

Okay – let's say that all paths lead to the same result then and we'll just ignore what Pabongkha said. Everybody happy now?

1322. Dorje – January 12, 2009

“Okay – let's say that all paths lead to the same result”

All paths taught by the Tibetan traditions *do* lead to the same result. This is because none of them put forward emptiness as a proposition. They may disagree on how much 'reality' conventional appearances have ultimately (Gelugpas seem to be saying that conventional appearance exist ultimately), but this is resolved during the tantric completion practices. Disagreements about Madhyamaka philosophy are all well and good but it is only in completion practices of Mahamudra, Dzogchen, etc that realisation is actually attained, and this is the same for all traditions.

1323. SeekingClarity – January 12, 2009

Dear all

LH writes in #1262 with regard to the practices of other schools leading to Avichi Hell



I believe that Je Pabongkhapa was simply pointing out the truth as he saw it. Of course this ‘truth’ is open to debate but it doesn’t mean that he was sectarian to state it.

So, in fairness to LH, he was (at least in this post) suggesting that Pabongka may not have been right. The thing is that, in other posts, LH has stated he believes Pabongka to be an enlightened master. This rather suggests that “the truth as he saw it” is, in fact, “the truth” and so his view is not really open for debate.

In which case we’re back to lineage masters (GKG and Pabongka) making statements that contradict (DS has/hasn’t killed people, other traditions as practised have/don’t have complete paths.) Well, there you go!

1324. SeekingClarity – January 12, 2009

Dear all

If anyone is interested to see what Stephan Beyer writes about the (alleged) sectarian activities of Pabongka (or as he writes it, P’awang Kawa) in his *The Cult of Tara* (1978) go to

http://www.amazon.com/gp/reader/0520036352/ref=sib_dp_ptu#reader-link

and do a search for “kawa”. Only one page comes up, p239, where you can read what Beyer says.

1325. emptymountains – January 12, 2009

Dear SC,

I appreciate you using a source I am already familiar with, *Joyful Path of Good Fortune*, to show me that even Geshe-la appears to be a dichotomist thinker:



if we think that there is a fish in our house, there are only **two** places where it could be. Either it is inside the aquarium or it is outside the aquarium. There is no **third** place where it could be.

This may be where GKG *starts* us off, because we all begin with black-or-white thinking. That is, if the fish exists in the world, it can only be in one of two places in relation to something else.

But Geshe-la doesn’t *end* there. His goal is to show us that the fish is in a **third** place after all-the “fish” exists only from the side of your *mind!*

Likewise, we may start our meditation off thinking that the self exists

either as one with or separate from our aggregations. Meditating on emptiness opens us up to the possibility that our self does not exist from its own side at all, actually.

P.S. I also appreciate you trying to keep both sides “honest” in this debate.

em

1326. Kagyupa – January 12, 2009

Dorje writes: “All paths taught by the Tibetan traditions *do* lead to the same result. This is because none of them put forward emptiness as a proposition. They may disagree on how much ‘reality’ conventional appearances have ultimately (Gelugpas seem to be saying that conventional appearance exist ultimately), but this is resolved during the tantric completion practices. Disagreements about Madhyamaka philosophy are all well and good but it is only in completion practices of Mahamudra, Dzogchen, etc that realisation is actually attained, and this is the same for all traditions.”

Amen to that. As I stated earlier, all conceptual formulations are by nature imperfect. the ultimate is beyond concepts, and cannot adequately be described with language. In some sense, Madhyamika is all about using conceptual mind to exhaust itself, to go to the “end” of concepts regarding modes of existence. No positive statement can be made. (Unless you’re of a “Shentong” bent, heh....)

Of course, all of us cling to our own favorite formulation of What Is, though for many of us, that changes over time. For some, though, the formulation becomes an obstacle—some even think that enlightenment is dependant on holding this or that “correct” conceptual view, and conversly, holding an antithetical view guarantees rebirth in worse circumstances. But the best View is No View, or, rather, ability to comprehend all views without clinging to any view. Of course, everyone has their own individual path, and clinging to Wrong Views will at least temporarily lead downward.

1327. Tenzin Peljor – January 12, 2009

Dear SC,
thank you for your post.

“In #1297, I took you point to be that DS is not necessary to achieve high attainments. But my point was that the NKT has never argued that DS is necessary to achieve high attainments. By thsi I mean that the NKT has never argued that high attainments can be achieved only by relying only on one particular protector, DS.”

I agree.

On the other hand to reflect that so many masters attained enlightenment or at least highest realisations without DS, puts the importance of the practice into perspective. From the pov of Mahayana we wish to help all sentient beings by attaining enlightenment to help them to achieve their respective aims. Because the focus is enlightenment and this state can be attained without DS but not without great compassion or Bodhicitta, it follows DS is not that important, and because it can be neglected with respect to the highest aim, it is ridiculous to put so much emphasize on a rather secondary issue.

Shouldn't we focus on what really matters: compassion, wisdom and Bodhicitta, real sufferings of sentient beings (not virtually fabricated ones)?

This was the point I wished to stress.

"GKG has argued that other traditions are complete paths and these other traditions rely on different protectors. Indeed, I'm not sure the NKT has ever claimed that high attainments aren't possible for Gelugpas relying on the Protectors that Je Tsongkhapa prescribed rather than DS."

'complete paths':

This brings another issue: is Gelugpa only a 'complete path' with DS or not? If Gelug school is only complete with DS then Je Tsongkhapa established a set of incomplete teachings because he didn't teach or introduce DS as one of the protectors of his school nor did his close students. If he had established a 'complete path', DS is not important and can be removed because everything can be achieved also without DS.

I think NKT never claimed publicly "that high attainments aren't possible for Gelugpas relying on the Protectors that Je Tsongkhapa prescribed rather than DS." but what then is the point to be so upset with respect to put restrictions on Shugden worship. If Shugden is not needed for enlightenment he is rather redundant, he can be replaced by the origin protectors established by Je Tsongkhapa. So is there a mere doctrinal clinging with no relevance for enlightenment?

"So my point is that whilst the NKT doesn't argue DS is necessary, they do argue that in terms of Dharma protectors he is sufficient. So the argument against DS has to be that he isn't sufficient...because he is a mundane rather than supramundane protector."

I am not so sure about this. Shugden is of major importance to NKT as their WSS website and commentaries and also teaching show. They place him even on the main altar (what is completely uncommon). So to posit this as "he is sufficient", I think, is an understatement. If you know Shugdenpas based on my experience his name is dropping more often than that of the Buddha – in a way he is all pervasive. So I think NKT / GKG / WSS and most Shugdenpas impute an exaggerated importance to this being without having much reasons for this besides claims 'now is the time' 'Pabongkha Rinpoche said it, 'my Guru said it'.

However, this is rather to make my points clearly. I am convinced for NKT/GKG/WSS and most Shugdenpas Shudgen is of major impotence that's why I wished to show he is not of importance for attaining enlightenment, by this I wished to take the air out of the bag, and to put the basis of discussion (DS) into a more realistic perspective.

now to your point:

"So my point is that whilst the NKT doesn't argue DS is necessary, they do argue that in terms of Dharma protectors he is sufficient. So the argument against DS has to be that he isn't sufficient...because he is a mundane rather than supramundane protector."

Supposed it is only sufficient for them. What does this mean? He is just a tool? (This would be ok, because dharmaprotectors are not more than a tool.) So against this I could place no argument (following Shugdenpa's perspective.)

1328. SeekingClarity – January 12, 2009

TP

Thanks for #1237. You say



If Shugden is not needed for enlightenment he is rather redundant

Let's say (pulling a number out of a hat) that there are 10 dharma protectors that can be relied on in Tibetan Buddhism to reach enlightenment. In one sense, they are each redundant as you could dispense with any one and use one of the other nine! So I don't think your redundancy argument gets us too far.

It seems to me that the NKT's case is a freedom of religion case. The NKT says: we have our protector, DS and you have your protector. Ours suits us and yours suits you. So let us practice ours and you practice yours. Now on the face of it, this is a very persuasive argument. After all, which self-respecting liberal doesn't support freedom of religion?

As I understand it, the answer from the DL is something this. After long and thorough investigation, I have concluded that DS is NOT a supramundane protector but a worldly spirit. And so worshipping him as a supramundane protector is not, in my view, a valid Buddhist practice. Therefore, in the institutions I control i.e. the Gelug monasteries, I will recommend a referendum so that the monks can vote on whether to allow this practice to continue within the monasteries.

Simplifying somewhat I see this as a case of property rights trumping freedom of religion. You're free to practice whichever protector you like, but not on the property I own!!

1329. SeekingClarity – January 12, 2009

TP

In #1237 you say



They place him [DS] even on the main altar (what is completely uncommon

I found this very interesting and was wondering if you could you say a little bit more about it?

I know that fairly soon after some people join the NKT, they are encouraged to do *Heart Jewel* which includes DS practice. Is it (un)common in other traditions for relative newbies to be encouraged to take up a protector practice? Even Pabonkga didn't seem in favour of this. As I noted in #990, Pabongka states in his reply to Palden Gyatso



Though one should not go for refuge to these protectors that have taken mundane form, even though they are transcendent in essence; if one

attains intense uncontrived conviction that, in terms of the definitive meaning, Yudronma is the mother of the Buddhas, Vajrayogini or is among the rank of the twenty four heroines and the twelve Vajrayoginis; Setrab is Amitabha, The Ku Nga are the five families, Shugden is Peaceful and Wrathful Manjushri, through focusing on this one and that one's essentially transcendent aspect, it is suitable to go for refuge [to such protectors].

1330. Lineageholder – January 12, 2009

Dear SC,

Mundane/supramundane form is merely imputed. Why can't you impute enlightened symbolism onto anything? Geshe Kelsang explains in *Heart Jewel* that Dorje Shugden's form represents the path to enlightenment.

In fact Dorje Shugden's form symbolizes the two bodhichittas and is therefore the heart of the Gelugpa tradition. This can be seen from *Melodious Drum* compiled from tradition sources where it says:



You hold a wisdom sword that cuts asunder the foe of samsara,
And a heart of great bliss that overcomes the extreme of [solitary] peace.
You display skillful means beyond the extremes of samsara and peace,
O Glory of countless living beings, to you we offer praise.

1331. SeekingClarity – January 12, 2009

LH

I raised the issue of the correct basis of imputation in #978. In #1025 I asked you to address my comments. Your reply in #1206 was



I'm not prepared to discuss emptiness or tantric views on this forum any further. Sorry!

Any yet now in #1330 you are raising exactly the issue that you said you weren't prepared to discuss further. I'd be grateful if you could clarify.

1332. namkhah – January 12, 2009

Lineageholder: Then kindly explain the non-'lite', sanitised version for westerners Shugden-

"From his shoulders hangs a garland of fifty, freshly severed, blood dripping heads. A human skin serves as his carpet...Inside the palace, corpses of men and carcasses of horses are spread out, and the blood of men and horses streams together forming a lake. Human skins and

hides if tigers are stretched into curtains. The smoke of the 'great burnt offering', (i.e. human flesh) spreads into the ten quarters of the world..
..on all sides are hung up as tapestries fresh skins of elephants..."
(excerpted from 'Oracles and Demons of Tibet: The Cult and Iconography of the Tibetan Protective Deities' by Rene De Nebesky-Wojtkowitz.)

Sounds like good, old-fashioned demon worship to me.

1333. Tenzin Peljor – January 12, 2009

Dear LH (#1320)

if you establish this as valid:

"As a Tibetan Buddhist, doubtless your practice has a political perspective."

then also my reply is valid:

"As a NKT follower, doubtless your practice has a narrow-minded cultist perspective."

Tibet is just one place of heavy human rights violations and I related it to our discussion, because as Buddhist we practice gratefulness to those whom we owe the most. And with respect to me, you, GKG, NKT and Shugdenpas every part of our religious practice derives from the Tibetans. Our religion and practice is from them. There would be no NKT or GKG without all the Tibetans and HHDL!

GKG would not have even a Tibetan name nor any title or any Buddhist knowledge and there would be no "Kelsang" or even Rabjung ordination, robe, statue, thanka, sadhana, commentary without all the Tibetans and their strong and hard effort for 1000 years to preserve the teachings. In that context it is also clear that the Karmapas and the Dalai Lamas played a major role in keeping this heritage alive. This is very practical Dharma though such thoughts of kindness and the wish to give back the kindness of the Tibetans which we owe all of our religious life are neglected within NKT because the own politics of

- claiming a non-existence "complete independence" from Tibetan Buddhism
- exaggerating the own importance and function
- exaggerating the importance of Pabongkha Rinpoche, Trijang Rinpoche, Geshe Kelsang as the only pure practitioners

are more important than the application of the Dharma in the very practical life.

To remember the kindness of the Tibetans was one point why I mentioned Tibet. Another point is to refute your baseless claim about the Shugdenpas would lack "basic human rights".

All what I said in the last posts was mainly aimed to broaden the perspectives and to put things into perspectives, because what the WSS campaign and GKG / NKT and also your posts lack is to have a broader perspective and to let go narrow minded perspectives, because for someone following a Bodhisattva path this is important.

Self-cherishing – and one of its effects a narrow minded perspective which lacks wisdom – does not only express in personal behaviour but also in group's self-cherishing behaviours & views, and in partial, narrow minded thinking of seeing only the short term benefit of one's own family, one's own group, one's own people or one's own school of thought or one's own tradition, and neglecting the wellbeing of others, the majority.

If you look on HHDL speeches and deeds it is clear that he has no self-cherishing perspective. His main aim is to

1. promotion of human values such as compassion, forgiveness, tolerance, contentment and self-discipline (by which he helps also non-Buddhists be they atheist or may they follow other religions)
2. promotion of religious harmony and understanding among the world's major religious traditions
3. the Tibetan issue because he is a Tibetan and carries the name of the Dalai Lama

In that sense he is really the opposite of NKT. It is understandable that his vast and deep mind is beyond the comprehension of most NKT people.

You say:

"The worst thing that can happen in this world is that Dharma degenerates through the introduction of wrong views and impure intentions from those who are teaching and practising it."

So if this is so worse why NKT is doing this?

(Of course you think HHDL would do this but with some introspection and some open investigation of NKT world and non-NKT world the boomerang you throw on the non-NKT world will come directly back to you.)

Your argument about stealing is not acceptable. Please study what stealing is. You claim HHDL would be selfish without having any valid argument. Since what HHDL is selfish by working for the benefit of not only a small faction of conservative Gelugpas but for the welfare of all Tibetans and their schools who fear Shugden practice? Unlike NKT he is able to see things from a broader perspective not only from a perspective of a certain clan or faction.

You say:

"The Dalai Lama has used Dharma to become famous and well-loved throughout the world. Everything that people admire about the Dalai Lama comes from what he says, and everything he says comes from what Trijang Rinpoche and his other teachers taught him. He has used these teachings for wealth, fame and popularity, as well as to control his own people It's all in the mongoose-canine letter."

I think as in so many other cases, based on confusion, bias and half-knowledge you project again only NKT's own situation onto others (HHDL / Tibetans) without that your projection has any valid basis.

If your claim is valid then it is also valid to posit the same for GKG because you just throw a belief on HHDL so we can throw that belief also on GKG. What is sufficient as an argument for one party is also sufficient for the other, right? It follows

"Geshe Kelsang Gyatso has used Dharma to become famous and well-loved throughout the world. Everything that people admire about Geshe Kelsang Gyatso comes from what he says, and everything he says comes from what Trijang Rinpoche and his other teachers taught him. He has used these teachings for wealth, fame and popularity, as well as to control his own people"

BTW, in turn what Trijang Rinpoche taught HH the Dalai Lama comes also from Trijang Rinpoche's teachers and the predecessor of HH the Dalai Lama, the 1-13th Dalai Lama.

Trijang Rinpoche and Pabongkha Rinpoche were also very famous so with your argument you have to posit as well:

“Pabongkha Rinpoche has used Dharma to become famous and well-loved throughout the world. Everything that people admire about Pabongkha Rinpoche comes from what he says, and everything he says comes from what his main teacher and his other teachers taught him. He has used these teachings for wealth, fame and popularity, as well as to control his own people”

You say:

“Real impartial compassion is being concerned for all living beings, not just those who are suffering oppression under the Chinese in Tibet. We must be concerned for all beings on this planet. Without pure Dharma, the future of this world is simply one of suffering so anything that hastens the demise of pure Dharma, such as the Dalai Lama’s actions of mixing Dharma with politics, are to be rightly opposed.”

Well, see the three main aims of HHDL I mentioned above they follow real impartial compassion, and see also my own post where I gave Tibet just as an example and wrote at the end: “Get informed about real issues related to Buddhism or about real human rights abuses as reported e.g. by Human Rights Watch or Amnesty International.” That I mentioned Buddhism first is that I know that NKT members usually only want to do something related to Buddhism. Such a partiality is transcended by the great compassion of HH the Dalai Lama that’s why he promotes in the first place human values without promoting Buddhism.

Because human beings are under the very strong influence of politics and politics’s laws, also impartial compassionate politics is an expression of impartial compassion. That’s why not only HHDL leads his people as a Bodhisattva but also the Buddha has done this in his former lives as a Bodhisattva when he served his people as a king. His actions and pure motivation served as a cause for his full enlightenment.

Dear Tenzin and em,
sorry I will look if I find time to read your posts and to reply. I have not so much time.

1334. SeekingClarity – January 12, 2009

Should Buddha’s disciples have imputed “Buddha” on Devedatta?

Is LH a suitable basis of imputation for “laywoman”?

Is DL a suitable basis of imputation for “Chenrezig”?

Why didn’t Trijang impute “supramundane protector” on Ode Gung Gyel and Yarlha Shampo (see #1257)?

1335. Tenzin – January 12, 2009

Dorje, you said: “No, I’m not maintaining that. I am merely following the teachings given on this protector by Sonam Rinchen, the first lama to deal with it, and all the Sakya lamas that followed him, as well as Phabongkhapa, who said that this protector has the conventional appearance of an ‘evil spirit’.”

So, you *are* in fact maintaining that hundreds of thousands of people cannot tell the difference between an evil spirit and an enlightened

being. Thanks for that vote of confidence! No wonder Tibetan Buddhists all get along so well! Witch hunt anyone?

You also said: "It seems that it is actually you that is departing from the teachings of your lineage and rejecting your lineage lamas."

You are kidding, right?!

But trying to explain the enlightened qualities of Dorje Shugden to those who refuse to empathize with our view of our own Protector, who prefer simply to insult us, is proving to be like trying to explain the qualities of sunshine to a mole.

Je Phabongkhapa's root Guru, Tagpo Kelsang Khedrub Rinpoche, praised Dorje Shugden:

You have manifested in different aspects

As Indian and Tibetan Masters,

Such as Manjushri, Mahasiddha Biwawa, Sakya Pandita,

Buton Rinchen Drub, Duldzin Dragpa Gyaltsen, Panchen Sonam Dragpa, and many others.

Since his lineage is enlightened, Dorje Shugden is a Buddha too. Je Phabongkhapa, Trijang Dorjechang, Geshe Kelsang Gyatso and numerous other Gelugpa Lamas say the same thing.

I believe the teachings of my lineage Gurus, based also on my own experience, that Dorje Shugden is an emanation of Wisdom Buddha Manjushri. Ten of the reasons why I believe this are given here (but sunshine to a mole...)

<http://wisdombuddhadorjeshugden.blogspot.com/2008/12/ten-simple-reasons-why-dorje-shugden-is.html>

1336. Dorje - January 12, 2009



GKG has argued that other traditions are complete paths and these other traditions rely on different protectors. Indeed, I'm not sure the NKT has ever claimed that high attainments aren't possible for Gelugpas relying on the Protectors that Je Tsongkhapa prescribed rather than DS.

This NKT's protector is said to be integral to their mahamudra lineage, which was 'unified' and passed on through Pabongkhapa. The NKT have claimed that they alone hold this lineage and the Vajrayana Mahamudra generally. As disgraced former Dharma heir and 'Heart-Son' Gen Thubten Gyatso claimed,



So therefore, this I would like to say, when Geshe Kelsang says that he established the New Kadampa Tradition so as to preserve and protect the Dharma, that was transmitted from the Wisdom Buddha Manjushri to Je Tsongkhapa, this is what he is talking about, the Mahamudra. This is the actual inner practice of the New Kadampa Tradition, the only practice of the New Kadampa Tradition. And we can say these days, previously you could find

the practice of the Mahamudra outside this Tradition; other Traditions held this practice. But these days we can say definitely it doesn't exist outside of our Tradition. Only this Tradition holds the lineage, the pure lineage of the Vajrayana Mahamudra. So this is what we need to preserve, this is what we need to protect. Geshe-la has carried this entire lineage.



This would suggest that the Gelugpa tradition does not have this lineage, presumably because of the criticisms the NKT level at it, and not holding this lineage means that the Gelug tradition is now incomplete. Hence the accusation that the Dalai Lama has destroyed the Gelug tradition.

It is not clear whether this extends to other traditions but the claim that Vajrayana Mahamudra doesn't exist outside of the NKT is pretty serious for Kagyupas.

Even if this is not intended, Kelsang Gyatso's claim that other traditions constitute complete paths (in a published interview where it would have looked very bad for him if he hadn't) does have a number of qualifications. For example, traditions that 'mix' with other traditions are not seen as pure. Those that hold erroneous views (ones that differ from Je Tsongkhapa) are also apparently rejected.

This leaves no complete or pure paths (untouched by the influence of politics) except the NKT themselves.

1337. Dorje - January 12, 2009

oops.



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This leaves no complete or pure paths (untouched by the influence of politics) except the NKT themselves.

1338. Tenzin – January 12, 2009

Dorje, you are very extreme. What you say is, to call a spade a spade, hate-mongering — you are not helping things get better at all with all your vitriol. You say for example:

“They have been expelled from their monasteries because they engaged in a sectarian harmful form of spirit worship that revelled in the death of sentient beings and taught that all other mahayana traditions lead to hell. The Dharma didn't abandon them, they abandoned the Dharma.”

Find me one single Dorje Shugden practitioner alive today who fits this

wacky, stupid and, frankly, despicable characterization. This is plain offensive. You really could benefit from reading up about the Salem witch trials (or the Spanish inquisition) — it seems you would have fitted in well in their intolerant hate-mongering ranks.

1339. Dorje – January 12, 2009

“So, you *are* in fact maintaining that hundreds of thousands of people cannot tell the difference between an evil spirit and an enlightened being.”

No. All the Sakya lamas that dealt with this protector (many more than you have in your sect) held that this protector was an evil spirit. Phabongkhapa and his followers held that this protector had the appearance of a spirit. They also taught that it both harmed and killed sentient beings. It is only Kelsang Gyatso and his western followers that claim that this protector is an enlightened being.

That is why I said “It seems that it is actually you that is departing from the teachings of your lineage and rejecting your lineage lamas.”



You have manifested in different aspects
As Indian and Tibetan Masters,
Such as Manjushri, Mahasiddha Biwawa, Sakya
Pandita,
Buton Rinchen Drub, Duldzin Dragpa Gyaltsen,
Panchen Sonam Dragpa, and many others.

This incarnation lineage that Pabongkhapa and his lama made up is not accepted by any other tradition, least of all the Sakyapas who see it as a direct insult. We've been through this.

You might agree with Kelsang Gyatso, but he differs in a marked way from his own lineage. See SC's quote just above, for example.

Really, Tenzin, we have been through all of this before. If you are in doubt, read the past posts of the thread and comment on them.

1340. Dorje – January 12, 2009

“Find me one single Dorje Shugden practitioner alive today who fits this wacky, stupid and, frankly, despicable characterization. This is plain offensive.”

All those that followed the teachings of Pabongkhapa, Trijang Rinpoche, Zong Rinpoche and Dzemey Tulku on this protector. They all claimed that their protector harmed and killed Gelugpas that developed faith in other Buddhist traditions.

The protector worship they spread was extremist hate mongering pure, that is why it has been removed from mainstream Gelug monasteries.

1341. Tenzin – January 12, 2009

Dorje, me again,

You said: “Are you suggesting that the NKT really has no part in this dispute and it is in fact not relevant to the NKT? Is it the case that this dispute is ‘a Tibetan political problem and not the problem of Buddhism in general or the NKT’?”

This is indeed a Tibetan political problem — a dreadful problem of mixing religion and politics. And the NKT is, thankfully, an independent, democratic tradition that has no part of Tibetan politics.

This means that, like the renegade but courageous Americans declaring Independence from the British, great results will be forthcoming in the future, such that many people in the future will have the freedom to practice Dharma unimpeded by the outdated institution of the Dalai Lama, which will certainly not translate well to a modern democratic world. (Not content with 68 years of unelected rule, he even seeks to name an unelected lifelong successor for *after* his death! None of the previous Dalai Lamas had the hubris to impose their will over that of their people in the choice of their successor.)

But the dispute is relevant to us still for two main reasons:

(1) Humanitarian. Fellow Tibetan practitioners in the lineage of our own lineage Gurus, but under the heavy mantle of the TGIE, are being persecuted and we cannot ignore that — we must bring their plight to the attention of the wider public or the Dalai Lama and his supersititious followers will get away with this medieval witch hunt.

(2) The NKT has been tarred with the same brush of spirit worship (plus a whole lot of other nonsense) in the same crazy witch hunt. What doesn't kill you makes you stronger. Although our tradition will survive the slandering and so on of the Dalai Lama and his followers, and grow stronger and stronger as the years go on, right now is the time to defend our tradition against unwarranted attacks.

The Americans had to fight fairly for their Independence and respect, even though at the time it made them deeply unpopular with the establishment (the Brits).

1342. Tenzin Peljor – January 12, 2009

Dear SC # 1328,
yes I agree with the consequence, if you have ten and they all can support your way there is redundancy and usually nobody will practice all ten.

With respect to certain protectors one can choose as one like as long as one gets not confused to worship a spirit as a Buddha. Of course you can also do the latter, but then you violate your refuge, of course you can also do that and experience the respective consequences.

It is obvious that NKT and those in India and all other have the right to practice Shugden and they do it. Nobody is imprisoned, nobody is starves is tortured etc.

Now with respect to communities. If you have a community you need rules. If you have a Buddhist community the rules should be based on Buddhist principles. If there is a practice which violates these principles and is feared by others and violent by killing the own followers or harming them in other ways or by causing disharmony and schism through sectarian beliefs a rule which removes such a perceived harmful practice from the community is completely acceptable. Everybody would agree in a monastery should be no slaughter of animals so why inviting a protector which slaughters sentient beings or is harming them and which is feared by others. That 'slaughtering' is not mere a phrase show the images of the killed Shugden opponents.

There is not only this rather gross level of investigation, there are also implications with respect to Vajrayana vows and that from the perspective of Shugdenpas HHDL is doing a 'major crime' he is 'mixing the pure Gelug school' by this indirectly aversion which will lead to hostility to one of the foremost leaders of the Gelugpas is established.

Then you have also put things into historic perspective: until 2008 there was a live and let live approach and according to monks from Sera Shugdenpas created trouble and they were very aggressive so finally the abbots saw only the solution to stop that practice or to expel them if they don't stop.

Also what is about the human rights of those who wish to practice also other schools should they be fearing Shugden at their place and to get harmed by him? What is with their human and religious right to have a proper spiritual place which is free of interferences they see Shugden practice brings to them?

To make it short, if a practice after long term observation is judged as being harmful and un-Buddhist, why one should allow the continuation at places where people strive to attain a state of non-harmfulness and to follow Buddhist principles? To ask those people either to stop that practice or to go is their right as well.

(This issue may be difficult to decide like in the case of religious people enjoying animal sacrifice. To forbid it is this oppressing human rights, religious freedom? What could be a good compromise?)

—

#1329

For protectors there are special protector rooms which are not allowed for the public or unempowered to enter. It is not usual to involve new people with protector issues. e.g. at our place the protector gumpa is strictly forbidden to enter and only the monastery manager decides who can partake in a puja – usually newbies are not allowed to enter nor is protector practice communicated with newbies. Protectors are in no way a center of practice, and they are mentioned rather rarely in the public. Almost no lama I know emphasize or even mention them in public teachings.

–

my limit with posts for this week has been exhausted. I lack time to write or read more. Thanks SC for your unbiased questioning of issues, very helpful.

cheers, t

1343. Dorje – January 12, 2009

SC,

“Is it (un)common in other traditions for relative newbies to be encouraged to take up a protector practice?”

Protector practice is a highest yoga tantra practice. It has no relevance outside of HYT. The protectors/dakinis are the root of enlightened activity. They are used by the practitioner who commands them to carry out the activity for the deity of the mandala. This is always done whilst the practitioner is in the form of the yidam. This makes clear the

hierarchy between the practitioner and the protector. HYT practice is not for newbies.

I was taught to recite Heart Jewel on my first GP class before I knew anything at all about this controversy.

1344. Tenzin – January 13, 2009

Dorje, you said:

“if it was irrefutably the case that this practice spreads sectarianism and division, would it not be the Dalai Lama’s responsibility to see its end? I’m not asking you to agree that this protector practice is harmful, but if it was could the Dalai Lama really do anything else?”

I’m glad you’re not asking me to agree that the religious tradition of my choice is harmful, how charitable and tolerant of you. (Can you not see how arrogant and insulting these kinds of sectarian statements you make are?)

As it happens, this practice does not spread sectarianism and division — only the abuse of religious freedom instigated by the ban of the practice has done this, aided and abetted by unthinking followers of the Dalai Lama like yourself.

Even if the practice was sectarian, it would not be right for anyone to ban it — this discrimination contravenes the declaration of human rights, and the Indian (and even nascent Tibetan) constitution. If all “sectarian” practices were to be banned, that would be the end of most branches of Christianity, Islam, Judaism etc.

This is precisely why religions and traditions in most countries are protected by the rule of law (and hopefully will be in Southern India too).

However, it is not a sectarian practice. I and others who are practicing it have not criticized other traditions and in fact rejoice in them. As others have pointed out more eloquently than I, it is those who seek to discredit and destroy this practice who are engaged in sectarianism.

Of course, all this has been said before.

1345. Tenzin Peljor – January 13, 2009

“And the NKT is, thankfully, an independent, democratic tradition that has no part of Tibetan politics.”

see example of Lucy J.:



Dear Lucy,

With regard the demonstrations, I myself and my students have not done anything wrong. We have no political aim and we are not involved in any political issue but are simply trying to prevent the pure lineage of Je Tsongkhapa’s doctrine from being destroyed by the Dalai Lama and we are trying to prevent future problems and dangers for Shugden practitioners throughout the world.

You know that not one single student of NKT

Dharma Centres in Florida joined the demonstration in Hamilton, NY, and this week the Admin Director of KMC Florida has resigned saying:

Since the beginning of our involvement with the NKT we have been repeatedly told that the NKT was not involved in politics. Now that the NKT has opened up with its political position and begun demonstrating I can no longer be a part of the organization. This complete lack of honesty about the NKT's involvement in Tibetan politics is the reason for my departure.

This clearly shows that the students have seriously misunderstood the demonstrations through receiving wrong information from you – their Resident Teacher.

You directly told me that the NKT was involving in political activities and that this was against the NKT and Dharma Centre constitutions; this is completely untrue.

Previously I wrote two letters to the Resident Teachers and Admin Directors of NKT Dharma Centre's (which are pasted below) in which I clearly explained that the NKT was not organising the demonstrations, the NKT was not involved in political activity and there was no basis for either the NKT or Dharma Centre constitutions to be broken.

I am very sorry that you have not trusted me. Because you do not trust me I cannot work with you therefore my conclusion is that you should resign from being an NKT Resident Teacher. From 1st May 2008 you will no longer be an NKT Resident Teacher. I will prepare a new Resident Teacher for KMC Florida and Parbawatiya Center.

With much love and prayers,

Geshe Kelsang Gyatso

In NKT there is an autocrat and he uses his power in an autocrat way. I observed this myself. Geshe Kelsang Gyatso himself replied to the question: "Who is the NKT?" to an assembly of about 80 people in Berlin 2000:



I. I am the NKT!

Sounds not like democracy....

for more politics see:

<http://nktworld.org/Lucy.html>

1346. Dorje – January 13, 2009

This practice praises the murder of sentient beings for exercising their

religious freedom in taking teachings from other traditions. If you imagine that this kind of thing should be tolerated in a Buddhist institution, you can have it in yours, no problem.

The main propagator of this protector worship, Pabongkhapa not only said that it would harm and kill Gelugpas that took teachings from other Buddhist traditions, he said these traditions are faulty dangerous and misleading paths and send their practitioners to Avichi hell. This doesn't sound like rejoicing to me. It sounds like a rather strongly worded criticism.

1347. Dorje – January 13, 2009

“I myself and my students have not done anything wrong.”

Kelsang's heart mantra.

1348. Tenzin – January 13, 2009

Tenzin Peljor and Dorje,

I have not seen you give any proof of anything you assert — that the practice is spirit worship or sectarian. Nor would I expect you to have any proof, as there is none.

I do believe all the points you have raised have been answered amply and ably by many Dorje Shugden practitioners on this blog. If there were to be a fair jury judging the case by this thread, I do believe that the reasoning and evidence provided by Lineage Holder and EM (and the lack of evidence and hate-mongering provided by both of you) would be sufficient to pronounce Shugden practitioners “Not Guilty”.

In the end, time will tell. Good night.

1349. Dorje – January 13, 2009

“Apart from the doctrine of Manjughosha Tsongkhapa alone, these days the views of all Sakyas, Kagyus, Nyingmas and so on are erroneous. They are not even Svatantra or Cittamatra, let alone the view of Prasanga Madhyamaka- meditating only the nihilist view like tirthikas and Hashang. If one upholds the nihilist view, the result is nothing other than going to Avichi hell. Since they can't recognize subtle lethargy, even their meditation is defective. Apart from the thunderous noise of their pretentious boasting about profound secret mantra, they don't even know the direction of bliss and emptiness, luminosity, union and so on. Since for them liberation and path of omniscience does not exist, realization will not arise even if they practice for a thousand years, as pointless as wishing for butter by churning water.”

“[This protector of the doctrine] is extremely important for holding Dzong-ka-ba's tradition without mixing and corrupting [it] with confusions due to the great violence and the speed of the force of his actions, which fall like lightning to punish violently all those beings who have wronged the Yellow Hat Tradition, whether they are high or low. [This protector is also particularly significant with respect to the fact that] many from our own side, monks or lay people, high or low, are not content with Dzong-ka-ba's tradition, which is like pure gold, [and] have mixed and corrupted [this tradition with] the mistaken views and practices from other schools, which are tenet systems that are reputed to be incredibly profound and amazingly fast but are [in reality]

mistakes among mistakes, faulty, dangerous and misleading paths. In regard to this situation, this protector of the doctrine, this witness, manifests his own form or a variety of unbearable manifestations of terrifying and frightening wrathful and fierce appearances. Due to that, a variety of events, some of them having happened or happening, some of which have been heard or seen, seem to have taken place: some people become unhinged and mad, some have a heart attack and suddenly die, some [see] through a variety of inauspicious signs [their] wealth, accumulated possessions and descendants disappear without leaving any trace, like a pond whose feeding river has ceased, whereas some [find it] difficult to achieve anything in successive lifetimes.”

– Phabongkhapa

1350. Raymond M – January 13, 2009

Tenzin Peljor — posting an individual’s private letter on a public blog to make a point is both cheap and nasty. Perhaps people on this blog could be reminded of some things about you to get your comments into context. Though I have been following this discussion, I have not yet felt the need to post, as lineage holder and others seem to be doing the job very well, but you have sunk too low.

Basically, you know nothing about the NKT. You are living in the past. One of Buddha’s main teachings is on impermanence, have you forgotten it? Everyone and everything in the NKT has moved on since the days you were in the cult of Carola, everyone except you. When did you last attend an NKT Center? Which NKT books have you studied, meditated on and gained any experience of? When in fact did you ever attend an NKT Center that was not part of Carola’s crazy cult of the personality? (Why do you think Geshe Kelsang might have said “I am the NKT” in Berlin if not to wean you and other misled adoring Carola devotees off her? He has certainly never said a comment like that anywhere else, as he has not needed to!) At Festivals, you were always right by her side. I don’t know if you ever even talked to a regular NKT person who had a teacher other than Carola — certainly it seems you never picked up any of their good sense or genuine idea of Kadampa Buddhism.

You say that you were once part of the NKT, and claim therefore to know what they think and feel. You try to hoodwink people into thinking that you were an NKT Buddhist and know about NKT practices. But you have no idea.

As someone pointed out to you not long ago on another blog:

“As Kelsang Tashi in Berlin, he was taught by a woman called Carola, who basically messed up everything she was given by her Buddhist teacher Geshe Kelsang. So power hungry did she become that later she claimed to be a reincarnate tulku (but could not say tulku of whom!) and made it known that after her death her ashes should be placed in a stupa at Schloss Sommerswalde, a German castle which she stole from the NKT. When Carola came to the UK to receive the teachings given by Geshe Kelsang she instructed her German students not to mix or speak with the other NKT students from around the world. These German students had no opportunity to check what they were practising was correct. She prevented this. Later she left the NKT and set up her own centres taking Tashi with her. Later Tashi re-ordained with the Dalai Lama and became known as Tenzin Peljor and tries to pass himself off

as a person who knows the NKT from the inside. This is not true. His knowledge and experience came through Carola who did many things completely against the teachings given by Geshe Kelsang.”

You were, by all accounts, Carola’s right-hand man for years.

The person continues:

“Poor Tenzin, he never got a chance to get to know the feelings and experiences of Kadampas. He must have had some terrible experiences of betrayal following Carola in the slavish way he did... “

So now, blaming the NKT for your bad experiences, you seem to have devoted your life to trying to destroy the NKT and Shugden practice. You are single-pointedly, and it seems to me obsessively, engaged in this work as evidenced by your extensive blogs, websites and appearances on comments pages like this.

Maybe most readers here already know this. But it seems important to have this background when reading your malevolent posts. As the other blogger continued:

“It has taken myself quite a while to realize that the depth of his anger is so profound. Therefore, whereas previously I saw his posts as coming from a genuine wish to debate and explore this issue, now I understand very clearly what his agenda is.”

1351. SeekingClarity – January 13, 2009

Dorje

Thanks for #1343. Wow, you were taught *Heart Jewel* in your first GP!
You say



Protector practice is a highest yoga tantra practice.
It has no relevance outside of HYT.

I’d only came across this point for the first time a few days ago when I read the following on this website

<http://www.sacred-texts.com/bud/tib/protect.htm>



How should we relate to the protectors? I remember reading His Holiness the Dalai Lama’s response to a similiar question. His Holiness advised that it is actually sufficient to regard the Triple Gem (Buddha, Dharma and Sangha) as protectors. In his opinion, if one truly takes refuge in the Triple Gem they will be the best protectors one can have. He further explained that protectors are related to Vajrayana practice and only those who are deeply involved with Vajrayana practices should be concerned with the protectors. I suspect that His Holiness’ response in this case is spoken for the general audience and in no way indicates that he is not in favor of protector practices. Other teachers also agree that if one really relies on the Triple Gem, protection is guaranteed.

1352. SeekingClarity – January 13, 2009

LH

In #1330 you say



In fact Dorje Shugden's form symbolizes the two bodhichittas and is therefore the heart of the Gelugpa tradition.

In #471 on the *Dirty Laundry* thread, Namdrol writes



The forms of these worldly protectors like, Nechung, Setrab, Shugden, that you see in representation are not their real forms (they don't have any real form)- these are images are based on the stock Tibetan medical/astrological representations of spirits. In particular, Shugden is represented as in the classical manner of all Gyalpo spirits, i.e. as a monk wearing a traveling hat. For example, if you examine plate 66 of Tibetan Medical Paintings, a book which reproduces the series of paintings commissioned by Desi Sangye Gyatso for his seminal medical treatise, Baidurya sngon po, you can see very clearly in the left hand diagram in the upper middle section is representation of a spirit clearly labeled in Tibetan as "rgyal po" — wearing monastic robes, riding a snow lion, holding a sword in the right hand and a heart in his left (this is not a good representation, but it gives the general idea:

<http://www2.bremen.de/info/nepal/Medic/KTM-66.htm>)

One of the few occasions where Namdrol agrees with Pabongka and Trijang!

1353. SeekingClarity – January 13, 2009

Dorje/all

Dorje, many thanks for the most interesting Gen Thubten quote in #1337.

That quote first appeared in the Google Usenet debates of 1998, posted by Avyorth Rolinson. Following his post, Jim Belither responds that Gen Thubten's position is NOT that of the NKT. Avyorth Rolinson makes a fairly withering response to Jim Belither.

Worth reading all three posts, I think. They can be found at

http://groups.google.com/group/talk.religion.buddhism/browse_frm/thread/#f4fc9dceaaa62024

1354. Lineageholder – January 13, 2009

Dear SC,

In *Heart Jewel* Geshe Kelsang clearly explains that Dorje Shugden's form reveals the path to enlightenment, so what's worldly about his aspect? His 'travelling hat,' as Namdrol puts it, is a round, yellow hat that symbolizes the necessity of practising Nagarjuna's view in order to attain liberation and enlightenment.

There's nothing inherently worldly or enlightened about any form, we can choose to interpret any symbolism as representing mundane attainments or as representing supramundane attainments because meaning does not exist from its own side.

In your post #1270 you say:



I guess we'll have to agree to disagree on the forced conversion issue, but I guess we have at least clarified that we are all forced to make our judgments on the testimony of others (or hearsay, if you want to call it that).

You seem to be an open minded person, and it seems that you have accepted the Pabongkha did, indeed, force certain monasteries to convert from Nyingma to Gelugpa. You also seem to disagree with me saying that such accounts are hearsay. I'm interested to know on what basis you decided that such accounts were true, and how they are not hearsay. Just because something is written in a book does not make it true, and it doesn't mean that it's not hearsay. If someone says "I heard that Pabongkha did this" or "someone said that Pabongkha did this", is that not hearsay?

The definition of hearsay from one dictionary is:



Hearsay evidence that species of testimony which consists in a narration by one person of matters told him by another. It is, with a few exceptions, inadmissible as testimony

In his books, Geshe Kelsang sometimes quotes stories that inspire faith about things that he himself has not personally witnessed. One example is in *Heart Jewel* where he tells the story of Geshe Jatse's statue of Je Tsongkhapa that had grown teeth and hair. He did not personally witness this, and he makes it clear by saying:



I heard this account directly from these disciples, some of whom I knew well

In other words, he qualifies the source of the story, which I think is very important because we can't just believe anyone or anything.

I came to the conclusion that Pabongkha didn't destroy Nyingma monasteries based on the views of sources that I know personally and respect (my own Teachers, who are the product of the lineage containing Pabongkhapa) , on the basis of my own experience of Pabongkha's teachings, on the basis of other sources that I respect, such as Geshe Lobsang Tharchin whose books that I have studied in the past (I personally met him too) and biographical information from these sources.

If you accept these negative stories about Pabongkha, you must have decided that the sources you consulted were credible and trustworthy. I'm just curious on what basis you made that decision?

1355. Lineageholder – January 13, 2009

Dear Dorje,



I was taught to recite Heart Jewel on my first GP class before I knew anything at all about this controversy.

I find this incredible. I have never taught Heart Jewel at GP level and never would and I'm amazed that a Teacher would do this. I think it's completely inappropriate to do so, but such unskilful things can happen.

1356. SeekingClarity – January 13, 2009

LH

This is getting more than a little surreal! In #1354 you say



it seems that you have accepted the Pabongkha did, indeed, force certain monasteries to convert from Nyingma to Gelugpa. You also seem to disagree with me saying that such accounts are hearsay.

But only a few lines previously you quote an extract of my post at #1270 which says



I guess we'll have to agree to disagree on the forced conversion issue, but I guess we have at least clarified that **we are all forced to make our judgments on the testimony of others (or hearsay, if you want to call it that).**

Here I say – in black and white (that one's for you, em!) – that we are all – which includes me – making our judgments on the basis of hearsay. I'm not sure I could have said it any clearer than this.

And of course, in #1239 you say that your judgments are based on hearsay.





Yes, I unashamedly admit to following the hearsay that benefits my mind rather than the one that doesn't, in the absence of any real evidence to the contrary.

So let's be crystal clear. I am relying on hearsay. You are relying on hearsay. GKG relied on hearsay in making his judgement about Pabongka. And if we all have to rely on hearsay then your criticism of the DL in #1216 for relying on hearsay is totally unwarranted.

1357. SeekingClarity – January 13, 2009

LH

Again in #1354 you raise the issue of a suitable basis of imputation. Given my post of #1331, can I ask whether you are *really* prepared to enter into a full discussion on this topic?

1358. SeekingClarity – January 13, 2009

em

Thanks for #1325. I'm sure you'll endeavour to keep me honest!

Here's a couple that occurred to me last night. In *Heart of Wisdom* (p46 in my edition), GKG says



...every phenomenon that exists is either an ultimate truth or a conventional truth.

An on p38 he says



An example of an affirming negative is my cousin's lack of being female, since the mind that realizes my cousin's lack of being female, indirectly realizes that my cousin is male.

So here we have the syllogism

P1: All humans are male or female

P2: My cousin is not female

C: My cousin is male

Thus GKG seems, quite reasonably, to hold that all persons are either blokes or sheilas!

1359. SeekingClarity – January 13, 2009

em

Sorry, the final sentence of #1358 should read "all **humans** are either blokes or sheilas".

1360. Tenzin Peljor – January 13, 2009

Dear SC,

I have to correct myself. It is not correct to say “if you have ten and they all can support your way there is redundancy and usually nobody will practice all ten.”

If you have ten enlightened protectors they have their function and relations in dependence of sentient beings’ Karma and dispositions. There is not one who would be redundant, this is non-sense.

Now with respect to DS, as he is seen as a mundane protector (see Wojtkowitz/Mumford etc.) and to see him as enlightened is a recent invention for which there are no reasons – mainly claims that he would be enlightened – such a mundane protector is not beyond samsaric mindstates, therefore he may develop strong jealousy and anger towards those opposing the clan/family/group he is protecting.

From this perspective, those “who mix” the teachings are his enemies and he will perform actions against them. That this is a conflict provoking setting undesired for Gelug monasteries where for most HHDL is the main teacher and from the perspective of Shugdenpas HHDL is doing this ‘main sin’ to ‘mix’ teachings is easy to understand, I think. Restrictions with respect to Shugden worship were also made in the past by another abbot. In that context there is no statement that the Dalai Lama was contacted to seek advice but that the abbot himself saw the need to restrict that practice for monastic places.

—

With respect to the logic if the fish is in the aquarium or outside of it, for me this is no proof of black-and-white patterns. This is a standard example to determine something.

To show black-and-white patterns by using book passages is probably possible but maybe also not that easy. I did not think much about this, though some people have the feeling when they read GKG’s books, that its black and white.

—

LH with respect to your # 1355 post, Dorje said:

“I was taught to *recite* Heart Jewel on my first GP class before I knew anything at all about this controversy.”

He did not say *taught Heart Jewel at GP level*. What Dorje says is also true in my and most of all the other cases:

“Heart Jewel”, the combined Guru Yoga of Je Tsongkhapa and the practice of Dorje Shugden, is introduced to Newbies as the “heart of the Kadampa practice” and it is expected that they and every devoted member practice it daily. Newcomers are encouraged to partake in the pujas without receiving clarification about the controversial status of that practice or clarification that Dharma protectors belong to HYT and is a secret practice which shouldn’t be performed by uninitiates.

How NKT deceives newbies is indeed incredible, and I think it’s completely inappropriate to do so, and NKT should change this.

The back cover of Heart Jewel explains DS practice to belong to the “essential practices of Kadampa Buddhism” and claims that Kadampa Buddhism “derives from .. Je Tsongkhapa”.

see:

http://www.amazon.com/gp/reader/0948006560/ref=sib_dp_pt#reader-

[link](#)

Former members of NKT warn:

“You will be taught to meditate on ‘absorbing the Guru’ (who is manifest in this life as Geshe Kelsang Gyatso) into the depths of your mind and to reinforce this meditation with the protection of Dorje Shugden in the practice of either Heart Jewel (daily) or Wishfulfilling Jewel (daily); also, Offering to the Spiritual Guide (2 times per month), and Kangso, (monthly). These practices are the ‘Essence of Kadampa Buddhism’ as taught by the New Kadampa Tradition. The practice of Dorje Shugden, a deity, is in part, but only in part, at the heart of the controversy.”

see:

<http://buddhismnewkadampa.wordpress.com/>

[1361. SeekingClarity](#) – January 13, 2009

Hi TP

My quotes from GKG’s books were (light–hearted) responses to em’s remark in #1306 that



You think that there are some things that can accurately be expressed through dichotomies.

And indeed I do! Of course that doesn’t mean that these things can’t **also** be expressed in terms of em’s tripartate model.

I now realize my example of ten Dharma Protectors in #1328 was ambiguous. As I understood it, your argument was that if there is no need to rely upon a **single** Dharma Protector, DS because instead you can rely upon another **single** Dharma Protector e.g. on recommended by JSK, then DS is redundant.

In my example it was possible to rely **solely** on any **one** of ten Dharma Protector to attain enlightenment (I was **not** suggesting relying on **all ten together!!!**) I was simply making the point that whichever one you chose would be redundant in the sense that you could equally rely upon any one of the other nine. But the fact that it would be redundant in this sense is not an argument for not relying upon it.

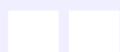
[1362. emptymountains](#) – January 13, 2009

Dear SC,



...every phenomenon that exists is either an ultimate truth or a conventional truth, *but no phenomenon can be both.*

In my edition (p. 60), the italicized words also appear, which begins to explain the fact that the two aspects of the middle way neither *include* nor exclude each other. They are not contradictory (p. 73), yet they are not the same (p. 75):



“ If, like the two truths, two phenomena are the same entity but not identical, they do not appear as separate to a non-conceptual direct perceiver, but they appear as different to a conceptual mind.

So, are they really two (i.e., separate) or are they one (i.e., unified)? In the end, I would say, Geshe-la wants us to overcome the dualism, not become further entrenched in it.

“ Thus GKG seems, quite reasonably, to hold that all ~~persons~~ humans are either blokes or sheilas!

What about hermaphrodites? Just joking. With samsaric thinking, things are often black-or-white. It's not until we begin to examine the nature of things more deeply that we begin to see other less-fixed ways of looking at them.

Your retraction of the word *person* perhaps betrayed your actual insight, because maybe you know from reading *Understanding the Mind* that Buddhas are persons, but Buddhas have let go of the idea of gender.

Since Avalokiteshvara is a male in Tibet but a female in China, is he/she a hermaphrodite? No, this is just a skillful means showing the flexibility of his/her mind.

P.S. < test > test <

em

1363. Tenzin Peljor – January 13, 2009

@ # 1350. Raymond M

1. the letter was not private it was send officially to “NKT Central Office, Gen-la Khyenrab, Gen-la Dekyong, Managers & community of KMC Florida and Parbawatiya Center”
2. the letter is published on the website I linked to and is publicly available

I will think about it, if this is nevertheless a fault to quote it here. So thank you for your criticism.

With respect to the distorted version of history you and NKT try to establish about myself. Let me correct you in very short points

1. my master was GKG
2. I had no trust in dechen
3. it was GKG who said we should trust her and wrote even a long life prayer that all her wishes may be fulfilled, which we recited daily, he also encouraged us to trust her
4. he ignored complaints about her and said that we would see no faults if we have bodhicitta
5. NKT is similar to Dechen also a personality cult, what Dechen learned was the example GKG had given himself – that's why I refer to Dechen's group as a cult in a cult. Dechen learned well from GKG's own example including how to get a big castle 😊
6. Dechen's personality changed over time as GKG's personality changed over time (from my pov both changed into a worsen state then

before, I guess due to the 'blessings' of DS)

7. the tulku recognition was performed and issued by GKG's 'good friend' (GKG's view) Kundeling Rinpoche, I know most of the correspondence myself (BTW Kundeling, GKG's good friend, portrayed GKG later as a true dictator, he said GKG would act like the dictator Adolf H.)

8. Dechen lied, but she did not steal the castle, because the NKT centers belong according to GKG to the local people not to him. "it are your centers" he claims all the time – if they belong to the local people, how can they be stolen by the local people? GKG claimed wrongly "you have stolen MY centers" in public he claims "it are YOUR centers" – this is a contradiction. Moreover it was dechen who found a person who guaranteed for the 1.5 Mio loan and the lawyer said to Dechen: you are responsible for the loan and financial matters, if you can be replaced arbitrary by GKG then he removes you when his mind changes and you have the financial burden, therefore you have to change your charity constitution. That she did this with a lie he would have agreed with him was wrong but does not constitute stealing.

9. I was at all spring and summer festivals in Manjushri Center and though Dechen tried to control us I talked of course also to others

10. I studied, contemplated and meditated a number of GKG's books intensively and exclusive for four years, I also studied and reviewed, contemplated and meditated upon all his teachings he gave in Manjushri center in Spring and Summer festivals – so I know NKT teachings well! As an EPC I had natural contact with the head center and one time I was there (in Manjushri Institute) also for an election. I received also Emails and a letter from GKG, so don't claim I would not know NKT pov.

11. though Dechen tried to control us – similar like GKG tries to control his students – it is wrong to claim "She instructed her German students not to mix or speak with the other NKT students from around the world." though she tried to separate us indeed. Also she did not take "tashi with her" but when I witnessed myself one of GKG's power trips, and I recognized that this power trip lacked the perspective of the Dharma and the action of a master, I decided not to follow him any more because 'I do not follow teachers, I follow the Dharma, if the teacher is not following Dharma, I won't follow the teacher'. The same I did two years later with Dechen.

12. it is GKG who installs arbitrary and like a autocrat Resident Teachers (RT) and de-installs them as he wishes to do. This is an undemocratic tool to control people and to establish an atmosphere of insecurity and fear. As soon as a RT is not following his politics 100% like Lucy (USA), Dechen (Germany), Tharpa (Spain) +++ he removes them from their positions regardless what their students think, and how long they have served him and NKT. (The idea is, a teacher is always replaceable like a dummy by another one. Only GKG matters.) Quoting the Email to Lucy was intended to show an example of the lack or freedom of thought within NKT and how undemocratic GKG rules. In that context it should be noted that this arbitrary removal of Lucy is a clear warning to all other long term students what happens to them if they don't follow GKG's policies. Such a arbitrary behaviour is not common in Tibetan Buddhism or in non-cult-like Buddhist schools.

12. Also what GKG did with Dechen – though Dechen made faults – was arbitrary and dictator like. I refer to that event as a "spiritual execution". And also these autocrat actions, lacking the spirit of the Dharma, were a clear warning to those devoted students of him what happens to them, when they don't follow his policies

13. The statement of GKG "I. I am the NKT!" is GKG's own

understanding and he is following it accordingly.

That I am as critical of Dechen as I am of NKT and GKG is very clear. The difference between both GKG/Dechen is that Dechen is not operating on an international level.

Also that I verified my knowledge and was able to improve or acknowledge my understanding through correspondence and talks with other former or present NKT members, independent academic research and witness accounts, disapproves your wrong claims:

“Basically, you know nothing about the NKT.”

“His knowledge and experience came through Carola who did many things completely against the teachings given by Geshe Kelsang.”

What you claim here is not correct.

Also I took time for some years to understand first all my experiences, to put them into perspective, to verify my understanding, to get a proper understanding about the Dharma, the history of NKT/GKG, Tibetan Buddhism, HHDL etc, to reboot my path, before I stated even one single sentence in the public. My aim is not to destroy NKT but I felt challenged to correct their misleading PR to protect others to step in such a spiritual trap (at least I and others see it as a spiritual trap.).

What I said above about NKT’s leader is also the impression of other critical witnesses about whom Kay states.



These students often explain the emergence of the NKT in terms of the desire for power and prestige that, they believe, motivated Geshe Kelsang first to attempt to ‘seize control’ of the Institute and eventually to ‘steal’ it from its mother organisation. The origin of this drive for power is variously explained – as a result, for example, of the excessive devotion he received, upon arriving in England, from naive and indiscriminating Western practitioners; or as a product of his ‘Extreme envy’ of Lama Yeshe, who was formerly a junior student to him in Sera Je monastery but who had now become the key personality behind a growing worldwide network of centres. The emergence of the NKT is thus described as the growth of a ‘personality cult’, orchestrated by a ‘totally unscrupulous rogue geshe’ through the ‘cynical manipulation’ of students and the ‘transference of [their] loyalty and devotion’ via the practice of guru devotion. (Kay 2004 . 83)

1364. emptymountains – January 13, 2009

Dear Sangha Jewels,

TP, you just said it perfectly: there is *no* redundancy. Practicing “one Guru, Yidam, and Protector” through one tradition is just letting the apparent redundancy dissolve back into emptiness. Atisha said it best: “1 Yidam = 100 Yidams.” This is not inviting a narrow-minded attitude, because he did not say “1 Yidam > 100 Yidams,” for that would be

samsaric mathematics. I also believe it is samsaric mathematics to say: “1 Yidam < 100 Yidams.”

SC responded to TP:



I was simply making the point that whichever one you chose would be redundant in the sense that you could equally rely upon any one of the other nine.

Actually, I don't think it's that clear-cut, because our karmic connection with a particular Buddha comes into play, so they are not equal in that sense. Atisha is not saying that there is one Yidam *for everybody*, but people should choose the one they have the closest karmic connection with and go from there. Likewise, we will not have the same karmic connection with every tradition. I always tell people who are still searching for the right Buddhist group *for them* to “Check them *all* out, then pick the *one* that's your favorite.” But, whether it's Yidams or traditions, this is not at all choosing one *over* another. Instead, you will be practicing “the many *through* the one.”



This brings another issue: is Gelugpa only a ‘complete path’ with DS or not? If Gelug school is only complete with DS then Je Tsongkhapa established a set of incomplete teachings because he didn't teach or introduce DS as one of the protectors of his school nor did his close students. If he had established a ‘complete path’, DS is not important and can be removed because everything can be achieved also without DS.

In a previous post, I wrote about the importance of “seeing the Dharma as like a fractal—there are never any missing pieces.” You are still thinking of Dharma as something that can be fractured from its own side, which is only possible with samsaric mathematics. Atisha's fractal arithmetic above also applies to everything else we have been talking about: “1 Guru = 3 Gurus,” and “1 Dharma Protector = 3 Dharma Protectors,” and “1 tradition = 3 traditions,” or a hundred!

Anyone who feels ‘deprived’ by not practicing with multiple traditions is using samsaric mathematics (“if one is good, three must be better”). If someone's spiritual practice is motivated so by the worldly concerns of ‘gain’ and ‘loss,’ he or she is not practicing Dharma purely.

To Shugdenpas who are using Atisha's holy arithmetic (i.e., one Buddha = all Buddhas), saying that “Dorje Shugden is not important and can be removed” is tantamount to spurning the blessings of *all* the Buddhas! Maybe Hindus are better at expressing this pure view when they say, “One God, many faces...” which is why Deity discrimination is illegal in India.

SC asked about:



His Holiness advised that it is actually sufficient to regard the Triple Gem (**Buddha, Dharma and**

Sangha) as protectors. In his opinion, if one truly takes refuge in the Triple Gem they will be the best protectors one can have.

Dorje Shugden is **Buddha** Manjushri manifesting as the **Sangha Jewel** of a Dharma Protector to help us protect our **Dharma** realizations, so from that perspective we're saying the same thing!



the claim that Vajrayana Mahamudra doesn't exist outside of the NKT is pretty serious for Kagyupas.

Actually, Geshe-la says this concerns *only* Gelugpas, not Kagyupas:



Therefore, our uncommon Mahamudra Tantra practice begins with meditating on the central channel of the heart channel wheel. The transmission, teachings and lineage of this uncommon instruction are not possessed by any other tradition. (*Mahamudra Tantra*, pp. 73–74)

The Kagyupas still have the lineage of Mahamudra Tantra where the practice begins at the navel chakra (p. 72), which is also shared by the Gelugpas and taught by GKG in *Clear Light of Bliss*. Maybe the perceived confusion in Jim Belither's response appears because it depends upon which of the two lineages of instruction you have in mind, since Gelugpas (and hence the NKT) could be referring to either.

From this, it is clear we shouldn't equate the term '**lineage**' with '**tradition**' as they are not synonymous. Different practices *within* a tradition can be of different lineages, which can even be shared across traditions. There is nothing impure about this. Of course, a tradition has a lineage itself, which may branch off into multiple lineages themselves. Remember the Tree of Dharma?

Here is my final attempt to explain non-eclecticism using the model of the middle way. But this time, maybe my use of idiomatic expressions will make it more entertaining for you!

Extreme 1: One tradition is better than the other three ("one size fits all"), which leads to sectarianism.

Extreme 2: Three traditions are better than one ("we need all we can get"), which leads to eclecticism.

The Middle Way: (a) One tradition *cannot* accomplish everything *for everybody* ("different strokes for different folks"), which counters sectarianism. And, (b) one tradition *can* accomplish everything *for you* ("less is more"), which counters eclecticism.

Of course, I am still willing to entertain the idea that eclecticism is part of the middle way ("the more the merrier," and "variety is the spice of life"), just as long as you are willing to consider that even this may be taken too far ("you *can* have too much of a good thing"), and are able to tell me what this extreme inclusivism is called.

P.S. to everyone, especially Dorje. Thank you for being so engaging in

our discussion during this past week. It has been very enlightening. Also, I need to correct a mistake in my explanatory commentary to my version of #4, which I just recently noticed:



You can see both [moderate exclusivism and moderate inclusivism] at work when Geshe-la says, “At the same time as cherishing our own tradition, we should respect all other traditions and the right of each individual to follow the tradition of their choosing.” When I analyze this, I see moderate exclusivism (an expression of ~~wisdom~~ compassion that cherishes one’s own tradition) and moderate inclusivism (an expression of ~~compassion~~ wisdom that respects all other traditions) working together.

If my version of #4 is to accurately parallel #3 in post 1139, then moderate exclusivism is actually an expression of the practitioner’s *love* and the Teacher’s *compassion*, and moderate inclusivism is an expression of the student’s *equanimity* and the Teacher’s *skillful means*. I’ll leave it up to you all to meditate on how these are the case.

Equanimously yours,

em

1365. Lineageholder – January 13, 2009

Dear Tenzin Peljor

Please stop spreading misinformation about the NKT, or at least get yourself up to date. You said:



“Heart Jewel”, the combined Guru Yoga of Je Tsongkhapa and the practice of Dorje Shugden, is introduced to Newbies as the “heart of the Kadampa practice” and it is expected that they and every devoted member practice it daily. Newcomers are encouraged to partake in the pujas without receiving clarification about the controversial status of that practice or clarification that Dharma protectors belong to HYT and is a secret practice which shouldn’t be performed by uninitiates.

I have never used *Heart Jewel* as a preliminary practice for GP teachings and as far as I know, no other Teacher in the NKT does either. I don’t even do *Prayers for Meditation* although I know that at some centres they do general prayers before GP classes. Whether prayers are done or not is the decision of the Resident Teacher.

I have never, or will ever encourage “newbies” to attend Heart Jewel or Wishfulfilling Jewel prayers. I know people who have been attending GP classes for a couple of years who have never attended these pujas, nor are they actively encouraged to do so. These pujas are on the center program, and if someone asks and shows an interest, then I will explain to them what is involved and the benefits of such practice. It is then *entirely up to them without pressure* whether they come or not.

Newbies, or anyone else, are not expected to do anything.

I will not have you portraying the NKT as some kind of 'boot camp' where everyone has to do what Geshe Kelsang and the Resident Teacher says like being in an army and where everyone is ordered to practise the Guru Yoga of Je Tsongkhapa and Dorje Shugden. Everyone has spiritual freedom and everyone has choice to engage with Kadam Dharma on whatever level THEY wish, and they exercise that right.

I really don't know where you get your wrong ideas from, but I'm not going to allow you to spread such misinformation without the truth being told.

1366. SeekingClarity – January 13, 2009

em

Hermaphrodites wielding smoke machines are the worst nightmare for Buddhist logicians!

1367. Tenzin Peljor – January 13, 2009

mhm,

i sent two times a PS to my previous post # 1363 but it wasn't approved. Probably due to adding a link to my profile at E-Sangha I added???

So I try now the third time to post it, I remove the link, and instead add a link to my impressum which links to my E-Sangha profile.

PS @ # 1350. Raymond M

Dechen did not only follow GKG's own example, she is as well a child of NKT as Samden, Lodrö, Thubten and others. They are born from the unhealthy structure, teachings and setting of NKT, they are the spiritual children NKT has produced.

Dechen is in a way a mirror of GKG or a 'clone' / duplicate of him, there is almost nothing which she has done what GKG did not himself on a more greater level:

- separating the students from the main stream
- seizing control over disciples and their relations outside the movement
- seizing control over a big castle
- claiming to be a great teacher (tulku / geshe)
- being hostile (or maybe even jealous) to HHDL and thinking to be higher realised or greater / more important than him
- establishing the conceptions of a pure inner group world and a hostile degenerated outer group world
- establishing fear and guilt to leave the teacher
- tolerating nobody on the same spiritual level – all others are either lower than oneself, nobody is equal to oneself, and only one or two lamas are established as being higher to ornament oneself with their names and to give oneself spiritual authority

On the other hand she was also a bit more open minded, and frank. e.g. when she explained to the assistant of GKG (Dekyi?) her plans about installing a library in the castle, according to Dechen, the assistant replied 'but only with Geshe-la's books?!', her reply was 'no,

also with other Dharma books.' She had also personally non-NKT books. Which she tried to justify to us after she was 'expelled' – as if this would be something bad to have non-NKT books as a NKT RT ...

GKG accused her of stealing *his* disciples and *his* Dharma centers and to have set up a main center which looks to much like Tibetan Buddhism and not like NKT. While he put the complete blame for every thing which went wrong on Dechen, he explained also: "I have done nothing wrong, NKT has done nothing wrong, you, (my dear students), have done nothing wrong, all difficulties are due to Dechen alone."

This pattern of solely blaming others, and to claim to be free of any fault and to accuse others of 'stealing' can be observed in different of GKG's actions and announcements, including the WSS / SCC campaigns against HHDL.

For a correct version of my history (though lacking details) click the link of my name in the post above.

—

LH what I said and quoted with respect of Wishfulfilling Jewel / Shugden Puja and the quote I gave is from the generic information which was wished to issue forth to the public by former NKT members, and it was discussed in the New Kadampa Survivors Forum. You may have personally a different approach but this does not qualify to disapprove what they say or my and Dorje's own experiences. though I am open to learn that this has changed if this really has changed.

1368. Lineageholder – January 13, 2009

Dear TP,

Thank you for your post #1363, your reply to Raymond M's posting, it's very insightful. I can now understand more clearly why you have such a distorted view about the NKT and why you are spreading misinformation as if you 'know' what you are talking about.

Firstly, your description of life under Carola shocks me. My initial feeling is sadness for you because Carola was so power crazed and dysfunctional, and you've wrongly concluded that she got this example from Geshe Kelsang, so from the very beginning your view of NKT has been like looking into a distorted mirror.

I'm flabbergasted by this:



it was GKG who said we should trust her and wrote even a long life prayer that all her wishes may be fulfilled, which we recited daily, he also encouraged us to trust her

Carola was lying to you. Geshe Kelsang has never written long life prayers for any of his other students, why would he do that? It was just part of her ego trip. How do you know what Geshe Kelsang actually said as opposed to the lies that were fed you by Carola to control you and have you rely and worship her alone? When she was 'enthroned' as a Tulku, this never had the agreement of Geshe Kelsang, even though you've tried to make it appear so by claiming it was performed by 'his good friend' Kundeling Rinpoche. As you know, we're not into Tulku

power trips and big titles in the NKT.

You seem to think that it's wrong to have a 'big castle' and that somehow there's something impure about getting one. To give teachings to a lot of people, you need a big space. That's the sole motivation for getting a large centre, any other reason is in your mind. How big a centre would you need to give teachings to **everyone** in Berlin, I mean, millions? Enormous! In reality, the Schloss wouldn't have been big enough in the long run. To benefit others, you need to think big. Geshe Kelsang thinks big but you think this is a fault, some kind of sign of an ego running amok. You're wrong. As Shantideva said, Buddhadharma is the sole medicine and all suffering and the sole source of happiness in this world. Don't you want millions of people to practice Buddhadharma? I do! I want the whole world to practice if possible.

Carola did steal the Centre from Geshe Kelsang. Geshe Kelsang was the Spiritual Director of the centre. You're quick enough to say that, since the Dalai Lama is the head of the Ganden Podrang and all Gelugpa monasteries are under its auspices, the DL has the right to cause a schism in the Sangha and throw out Shugden practitioners – why doesn't that apply in this case? If the Abbot of Sera Je Monastery told the Dalai Lama that they were going to change and practice Vietnamese Zen Buddhism, don't you think the DL would say "hold on a minute, I've got something to say about this" Why, then, doesn't Geshe Kelsang have a say in the Center he's the Director of and that NKT has given money to purchase? The Centre would have received money from the New Centres Development Fund as it was then.

You claim that Geshe Kelsang was a dictator. How many times did you see him teach, show a pure example and say pure things, but because he acted wrathfully towards Carola because she tried to steal his centre and was harming others and herself, you lost your faith? He was trying to help her. Can't you see what karma she was creating for herself? That's an issue for you, but one the basis of one incident and one example, you're now spreading propaganda on the internet that Geshe Kelsang is not a pure Teacher and NKT is not a pure tradition. More fool you!

I remember what happened in Berlin because I was around at the time – I remember Gen-la Dekyong, Gen Nyima and others going to the Schloss to try to talk to Carola but she wouldn't listen or discuss. Geshe Kelsang's actions of disrobing Carola were absolutely the last resort, considering she was being an obstacle to the the spread of Buddhadharma in Germany. Thousands, even millions, were being affected because of her ego and intransigence and so he had no choice.

Because of the deluded view you generated at that time, you've used what few teachings you received from Geshe Kelsang at Festivals as weapons to try to show that NKT regards itself as superior to the 'degenerate' Gelugpa Tradition of Tibetan Buddhism. Geshe Kelsang, or anyone else, has never said that NKT is better than others. Never! All you can do with the holy teachings you have received is to use them as weapons to destroy the NKT, the tradition that was kind enough to give you your initial experiences of Buddhism, and Geshe Kelsang, who was your first Master, as you say. How is that repaying anyone's kindness? It's just like the Dalai Lama stealing Trijang Rinpoche's teachings for his own purposes and using them to destroy the reputation of the very tradition from which he received them. How dreadful! Such actions will

have terrible fruition in the future.

I think it's very strange that you accuse Geshe Kelsang of being a Dictator when the Dalai Lama has controlled every aspect of Tibetan society and belief for over sixty years and is answerable to no one. There is no democracy in Tibetan society, just theocracy, with no signs that things are going to improve soon. At least NKT is free from political interference, unlike Tibetan Buddhism, sadly. You're out of the frying pan, into the fire, as we say – being controlled by a worse dictator than you thought you had before.

In summary, it seems that you never really had a chance of developing a balanced and positive view of the NKT and Geshe Kelsang, even though you claim he was your Master and you never trusted Carola. Now, because you have separated yourself from the NKT you have no possibility to see an alternative point of view, so your view will always be poisoned and distorted. You say you have 'discussed with other practitioners' so the implication is that you know the truth. Do you really think you're going to get an accurate view of the NKT from the New Kadampa Survivors? No, you're going to get the reinforcement of the negative view you've already got because the sunlight of positivity and balance is totally absent from that forum. It's simply a breeding ground for more deluded views.

As a result of your imbalance, which there is no possibility to correct, you constantly incur the negative karma of criticizing a pure Mahayana tradition and Teacher. I do think this is very regrettable. I'm not saying that NKT is perfect because many mistakes have been made and there are justifiable criticisms which are trying to be addressed, but I recognise your view as an extreme which spreads like poison throughout the internet, distorting the views of those who have no experience of the NKT and causing big problems for the spread of Buddhadharma.

I'm truly sorry to have to say these things, TP, I personally have some affection for you, but you and others have to hear the truth. Sorry.

1369. SeekingClarity – January 13, 2009

Hi em

Enjoyed your presentation. Still of the view that it boils down to whether practising the teachings of more than one tradition is a valid method of practice.

I think you are slightly mischaracterizing my argument in #1328. I simply pointed out that (1) *if* one relied on Protector X and (2) *if* one could equally rely on Protector Y so that Protector X was (in TP's sense) redundant, then this would not be a reason for ceasing to rely on Protector X. But, of course, I accept your point that one has karmic connections with one Protector rather than another.

In response to my quote from the DL that Protectors should only be used by advance Vajrayana practitioners, you replied



Dorje Shugden is Buddha Manjushri manifesting as the Sangha Jewel of a Dharma Protector to help us protect our Dharma realizations, so from that

perspective we're saying the same thing!

First, whether DS is Manjushri is, of course, hotly contested. Second, even if the DL accepts certain protectors are enlightened beings (rather than high Boddhisattvas – see #1257) he is, presumably, saying that one should not be engaging with this face of Buddha prior to advanced Vajrayana practice.

The NKT's practice of introducing a Protector practice to *relative* newbies outside the context of Vajrayana does seem to be unusual. Of course, the fact that it's unusual doesn't make it wrong. Still, I think it's worth noting.

1370. Kagyupa – January 13, 2009

True Reality transcends duality, EM. At some point, you have to let go of all conceptual frameworks. "Realiz(ing) the middle way between inherent existence and non-existence" implies a third position, somewhere in between the two extremes. This must, ipso facto, be a conventional position. True Reality is no position. But True Reality, as well as sectarianism, vs. its opposite, whatever that is, are only tangential to the issue of DS and the NKT/WSS.

On the other hand, it could be rightly said that this whole thread is about positions. On the one side you have the position of NKT/GKG and related position of WSS (pretty close, if not identical), and on the other, everyone else.

The pro-DS side ignores any evidence whatsoever that this practice as it exists now was an "innovation" of Pabongkhapa, and later GKG, and that, although DS existed prior to him, the centrality of his practice came into being only after Pabongkhapa's efforts. The pro-DS side ignores any written accounts of Pabongkhapa's sectarian and political activity, they ignore the written accounts from other Geluk Lamas regarding DS's nature as a vengeful, sectarian entity, including the Yellow Book, they completely ignore any accounts or positions from other lineages regarding PK's activities and positions, they ignore the historical records recounting the Geluk usurption of monastic centers of other lineages during PK's time, they ignore PK's own words regarding the vengeful nature of DS and the "highest" texts relating to DS (life entrustment texts), they claim all such information is heresy or bias. For their position, they cite GKG's works, repeat such unverifiable statements as "DS is a Buddha," "NKT has the only complete path to enlightenment translated into English," "NKT is the only inheritor of Tsong Khapa's Traditions," and other such empty platitudes, learned from the lips of their teachers, and memorized like a catechism, ready to be repeated at the drop of a hat, as their defense. When faced with any position which seeks to call into question any of these platitudes, rather than "seek the middle way," they revert back to their position, while still being unable to further develop the proofs behind such statements.

This thread has been "alive" long enough to see various people come and go, and there will always be a "Dougal" or a "Tenzin" to step in and be the Parrot. I mean, how can anyone dispute the Party Line? When you say "DS is a Buddha," for example, how is one to dispute that, when, despite historical or textual sources which call it into question, such sources will be ignored and not even considered? This, to me, is a good

working definition of Sectarianism—"I only believe what my Leader tells me, and your sources which contradict that will continue to be ignored, called such things as heresy, lies, or whatnot, and I will not even suspend judgement in order to consider that they may have some (relative) validity."

If one weighs the evidence, on the one side you've got PK and GKG, and Trijang Rinpoche and a few other disciples of his, while on the other side you have historical accounts of Western Scholars and Tibetan Lamas from all four Lineages. What's more, on the pro-DS side, it seems those on that side of the issue don't even agree on what documents are "accurate" (i.e., the Yellow Book, the Life Entrustment, PK's "Private letter") on the nature of this DS practice.

And then, aside from all of this, you have deliberate misinformation, formulated to blame the entire "dispute" on HHDL, and intended to create a "contemporary" case for religious (and even broader social) oppression and persecution, despite the fact that the controversy and conflict regarding this DS practice goes back prior to HHDL's birth. Of course, those who spread such misinformation, through the internet, and through news media, have no sense of the history behind the issues. Instead, they are content to stand in the spotlight, setting up their protests wherever HHDL goes, and wherever the media follows, wearing their robes and with their heads shaved, openly displaying their anger and displaying their placards and signs.

Meanwhile, PRC and Al Jazeera, and anyone else who has an interest in seeing Buddhism and/or "Tibet" take some hard knocks, revel in the display—despite the fact that it's obvious the vast majority of such protestors are not Tibetan, and less obvious (but still true) that the vast majority are actually not monastic in the true sense—though they surely look it.

Such is the "enlightened" display and activity of DS and it's supporters. This thread is just another manifestation of the same phenomenon.

1371. Raymond M – January 13, 2009

LH,

Thank you for that very clear and timely critique of Tenzin Peljor's "qualifications" for spreading disinformation and slinging mud, a task he has been tirelessly engaged in for years now, poor thing. I agree wholeheartedly with everything you write, and I believe that this understanding is shared by thousands of people who are fed up and disgusted with Tenzin Peljor's barely disguised hatred all over the Internet. At best, his posts about the NKT come over as passive aggressive. At worst, they are of course outright slander and aggression.

Two points to reply on his own defense to my previous points: he says that he didn't trust Carola — why then does he still call her Dechen and why did he follow her for two whole more years *after* she was disrobed by Geshe Kelsang? Why did he not stay with Geshe Kelsang, if indeed Geshe Kelsang was his Guru? Or why did he not simply leave altogether at that time?

No, I don't believe his connection with Geshe Kelsang or Kadampa Dharma was ever at all strong. (Judging by his book reviews on Amazon, for example, he knows very little about the books and has no

experience of them whatsoever). But he had strong karma with Carola. He relied upon Carola, and he enjoyed being in the limelight as her right-hand man during her over-the-top rule of the Berlin Schloss. He bought right into that cult. He was disappointed when Geshe Kelsang had to step in to topple this house of cards, and probably felt that not only she but *he* had been hard done by. It was probably embarrassing to be so close to someone who had been dethroned, seeing as he had been basking in her reflective glory. So he followed her from Lama to Lama as she went through the process of being enthroned as a tulku — again, no doubt basking in her reflected glory — until finally that didn't work out for him (because it wasn't working out for her) and he went to find a more famous teacher.

As he says himself, accurately describing his time with Carola:

” for some people their gut instinct tells them, that there is something wrong.”

Because his gut instinct did not tell him this at any point, even *after* GKG had made it clear that there was something wrong in Berlin, he must be very embarrassed. His instincts are not good. And this describes his time with Carola very well:



“a good cult leader has first installed a system of thoughts or reasoning / views about himself which establish him to be special, to have a special mission. probably such a cult leader had some special visions which justify these believes. he may have also developed a powerful system to repress critical views about himself and he will tend towards to see himself in a too good light. Such a cult leader, lacking a realistic perspective to himself, can be very convincing to others. So most cult leader have a system of inner self-deception and views they completely believe in. These they communicate with others, who must be convinced. (There is no cult leader without followers and no cult without leaders + followers.)”



He then projects this on the NKT, but there is nothing in the NKT resembling this situation he found himself in with Carola for all those years. Certainly, Geshe Kelsang has never evinced the characteristics of a cult leader described here. Geshe Kelsang never describes himself as special and always deflects praise to his own Gurus (he is unlike the Dalai Lama in this respect). He maintains and preserves the tradition taught to him by his own masters.

Any psychologist could see that

Tenzin Peljor has displaced his feelings of pride and hubris, followed by embarrassment, disappointment and so on, onto the NKT as a means of not having to look at these faults within himself. As Lineage Holder pointed out:



“In summary, it seems that you never really had a chance of developing a balanced and positive view of the NKT and Geshe Kelsang, even though you claim he was your Master and you never trusted Carola. Now, because you have separated yourself from the NKT you have no possibility to see an alternative point of view, so your view will always be poisoned and distorted. You say you have ‘discussed with other practitioners’ so the implication

is that you know the truth. Do you really think you're going to get an accurate view of the NKT from the New Kadampa Survivors?"



However, Tenzin Peljor is doing himself and many Dharma practitioners a huge disservice by seeing his faulty projection as the truth and spreading it for all he is worth. He may feel proud for his services to the Buddhist community, but I

suggest
this
pride
is
very
deluded.

As
for
his
point
about
the
letter,
that
it
was
not
private,
this
is
completely
wrong,
as
can
be
seen
from
the
first
line:
“Dear
Lucy”.

The
letter
was
written
to
Lucy
James.
It
certainly
was
not
addressed
to
“Lucy
James
and
Tenzin
Peljor”
or
to
“Lucy
James
and
Tenzin

Peljor
and
whoever
else
Tenzin
Peljor
feels
should
read
it
in
order
to
score
his
points".
Did
Tenzin
get
Lucy's
permission
before
posting
this
letter?
I
very
much
doubt
it.
And
if
he
did
not,
he
was
very
wrong
to
post
it
publicly.

1372. emptymountains – **January 13, 2009**

Dear SC,



In response to my quote from the DL that Protectors should only be used by **advance Vajrayana practitioners**, you replied...

Actually, I haven't responded to that particular point yet.

em

1373. Raymond M – January 13, 2009

Oops, everyone, sorry — was trying to use blockquote but I blew it. Here is the last part again in a readable format:

He then projects this on the NKT, but there is nothing in the NKT resembling this situation he found himself in with Carola for all those years. Certainly, Geshe Kelsang has never evinced the characteristics of a cult leader described here. Geshe Kelsang never describes himself as special and always deflects praise to his own Gurus (he is unlike the Dalai Lama in this respect). He maintains and preserves the tradition taught to him by his own masters.

Any psychologist could see that Tenzin Peljor has displaced his feelings of pride and hubris, followed by embarrassment, disappointment and so on, onto the NKT as a means of not having to look at these faults within himself. As Lineage Holder pointed out:

“In summary, it seems that you never really had a chance of developing a balanced and positive view of the NKT and Geshe Kelsang, even though you claim he was your Master and you never trusted Carola. Now, because you have separated yourself from the NKT you have no possibility to see an alternative point of view, so your view will always be poisoned and distorted. You say you have ‘discussed with other practitioners’ so the implication is that you know the truth. Do you really think you’re going to get an accurate view of the NKT from the New Kadampa Survivors?”

However, Tenzin Peljor is doing himself and many Dharma practitioners a huge disservice by seeing his faulty projection as the truth and spreading it for all he is worth. He may feel proud for his services to the Buddhist community, but I suggest this pride is very deluded.

As for his point about the letter, that it was not private, this is completely wrong, as can be seen from the first line: “Dear Lucy”.

The letter was written to Lucy James. It certainly was not addressed to “Lucy James and Tenzin Peljor” or to “Lucy James and Tenzin Peljor and whoever else Tenzin Peljor feels should read it in order to score his points”. Did Tenzin get Lucy’s permission before posting this letter? I very much doubt it. And if he did not, he was very wrong to post it publicly.

Tenzin Peljor’s barely disguised hatred all over the Internet. At best, his posts about the NKT come over as passive aggressive. At worst, they are of course outright slander and aggression.

Two points to reply on his own defense to my previous points: he says that he didn’t trust Carola — why then does he still call her Dechen and why did he follow her for two whole more years *after* she was disrobed by Geshe Kelsang? Why did he not stay with Geshe Kelsang, if indeed Geshe Kelsang was his Guru? Or why did he not simply leave altogether at that time?

No, I don’t believe his connection with Geshe Kelsang or Kadampa Dharma was ever at all strong. (Judging by his book reviews on Amazon, for example, he knows very little about the books and has no

experience of them whatsoever). But he had strong karma with Carola. He relied upon Carola, and he enjoyed being in the limelight as her right-hand man during her over-the-top rule of the Berlin Schloss. He bought right into that cult. He was disappointed when Geshe Kelsang had to step in to topple this house of cards, and probably felt that not only she but *he* had been hard done by. It was probably embarrassing to be so close to someone who had been dethroned, seeing as he had been basking in her reflective glory. So he followed her from Lama to Lama as she went through the process of being enthroned as a tulku — again, no doubt basking in her reflected glory — until finally that didn't work out for him (because it wasn't working out for her) and he went to find a more famous teacher.

As he says himself, accurately describing his time with Carola:

” for some people their gut instinct tells them, that there is something wrong.”

Because his gut instinct did not tell him this at any point, even *after* GKG had made it clear that there was something wrong in Berlin, he must be very embarrassed. His instincts are not good. And this describes his time with Carola very well:

“a good cult leader has first installed a system of thoughts or reasoning / views about himself which establish him to be special, to have a special mission. probably such a cult leader had some special visions which justify these believes. he may have also developed a powerful system to repress critical views about himself and he will tend towards to see himself in a too good light. Such a cult leader, lacking a realistic perspective to himself, can be very convincing to others. So most cult leader have a system of inner self-deception and views they completely believe in. These they communicate with others, who must be convinced. (There is no cult leader without followers and no cult without leaders + followers.)”

He then projects this on the NKT, but there is nothing in the NKT resembling this situation he found himself in with Carola for all those years. Certainly, Geshe Kelsang has never evinced the characteristics of a cult leader described here. Geshe Kelsang never describes himself as special and always deflects praise to his own Gurus (he is unlike the Dalai Lama in this respect). He maintains and preserves the tradition taught to him by his own masters.

Any psychologist could see that Tenzin Peljor has displaced his feelings of pride and hubris, followed by embarrassment, disappointment and so on, onto the NKT as a means of not having to look at these faults within himself. As Lineage Holder pointed out:

“In summary, it seems that you never really had a chance of developing a balanced and positive view of the NKT and Geshe Kelsang, even though you claim he was your Master and you never trusted Carola. Now, because you have separated yourself from the NKT you have no possibility to see an alternative point of view, so your view will always be poisoned and distorted. You say you have ‘discussed with other practitioners’ so the implication is that you know the truth. Do you really think you’re going to get an accurate view of the NKT from the New Kadampa Survivors?”

However, Tenzin Peljor is doing himself and many Dharma practitioners a huge disservice by seeing his faulty projection as the truth and

spreading it for all he is worth. He may feel proud for his services to the Buddhist community, but I suggest this pride is very deluded.

As for his point about the letter, that it was not private, this is completely wrong, as can be seen from the first line: “Dear Lucy”.

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1374. [emptymountains](#) – January 13, 2009

Dear TP,

What you quoted from Kay at the end of post 1363 is according to him one of **two** *unbalanced* ways of looking at the development of the NKT which he says are *not* fully informed. Here is the paragraph immediately preceding the paragraph you quoted:



Individuals who are most likely to place the NKT’s emergence within an overarching narrative of continuity fall within **two main groupings**: on the one hand, certain long-standing students within the Foundation for the Preservation of the Mahayana Tradition (FPMT) whose dealings with Geshe Kelsang and the Manjushri Institute terminated in the early 1980s; and, on the other, current NKT disciples whose involvement does not pre-date the formation of the organisation in 1991. **Both groupings tend to lack an adequate awareness** of the historical development of Geshe Kelsang’s emergent network during the 1980s, and their very different backgrounds and personal experiences ensure that their assessments are poles apart.

It is within that context that we are to understand Kay’s next two paragraphs—the one you quoted (which goes through one of those two perspectives), and the paragraph following that one as well.

em

1375. [emptymountains](#) – January 13, 2009

Dear SC,



Hermaphrodites wielding smoke machines are the worst nightmare for Buddhist logicians!

Dear Lord! I guess my main point is that if samsara is all that was possible, we could do just fine with dichotomies. But if we want to see things from a Buddhist perspective, we need to find the middle view.

By the way, I interpret Nagarjuna’s “no view” not as “no-view-at-all,”

but as “no samsaric view.” Nagarjuna just doesn’t have a samsaric view that his opponents can pin him down on. It doesn’t mean he doesn’t have “right view.”

em

1376. Tenzin Peljor – January 13, 2009

LH,
(# 1368)

of course GKG has written that long life prayer and he sent it to us together with a letter praising her. Until today nobody – not even her main enemy – K.N. had ever questioned this. GKG replied to one complaint himself: “If you would have Bodhicitta, you would see the Bodhicitta in your teacher.” The letter came by post from UK. He ignored complaints as he did it with Thubten and Samden, its just another story in the NKT universe. Of course, it appears to me NKT – presented here by you? – has again the strong tendency to rewrite history, and to bend events to an interpretation which puts the blame on others and whitewashes oneself.

It is wrong that Dechen did steal the center from GKG. LH it seems you are incapable to discriminate what a lie, a hypocrite or stealing is, yet you throw with these terms around you without that your object of imputation fulfil the requirements of being a valid basis for your imputations.

BTW there were also other centers GKG lost (outside of Germany) but there was not so much publicity about it. Dechen became mainly important for NKT because I oppose NKT publicity and the preferred method of NKT is to present opponents either as “disgruntled ex-members” or to offer strange psychic biographies.

I save my time to go more into details we have otherwise another issue were I feel challenged to correct the distorted version of history or events NKT present. WSS, Shugden and NKT themselves offer already enough stuff...

You claim:

“In summary, it seems that you never really had a chance of developing a balanced and positive view of the NKT and Geshe Kelsang...”

....you mean like all the other people from NKT who reported the same or similar patterns and events from NKT from all over the world in the New Kadampa Survivors Forum or on their own blogs, websites, or to INFROM, Rick Ross and CIC or how former members reported it to the Guardian, BBC (there is a docu) or Kay ?

Lets remember LH, that deep within us we are the same: “We recognize our view [each other] as an extreme, and think, this spreads like poison throughout the internet, distorting the views of those who have no experience of Buddhism and causing big problems for the spread of Buddhadharma.”, how is it about that? We are not so different 😊

We both are trained within the setting of NKT, as Dechen, Samden, Lodrö, Thogme, Thubten, etc etc are, so why should we not act in a similar way?

You say.

“I’m truly sorry to have to say these things, TP, I personally have some affection for you, but you and others have to hear the truth. Sorry.”

Why are you sorry? If you have 'some affection' then rejoice in your virtuous mindstate, and try to increase it. If you wish to tell 'the truth', please learn first the facts. 😊

—

Dear em,
(#1371)

I agree, no question.

My quotation was not aimed to balance something, it was aimed to support or proof my own claims, that also other witnessed what I witnessed. This was aimed to show, that what I said is not out of thin air or the statement of one person, but others portrayed it similar (maybe even more hard than I).

So we have a set of critical records over a certain period of time: starting from the foundation of NKT (Kay quote about FPMT members present at Manhusri Institute) to the year 2000 (what I said) until the present 2008/9 addressing what people from within the organisation issue as criticism to NKT.

If you investigate this, certain patterns are present through out all these times, and they repeat themselves. That's why I am sceptical to believe in a real change at the root, though changes take place.

The criticism is not balanced, for balanced work one should read neutral academic research about NKT or contact INFORM.

Thanks for putting things into perspective.
Best wishes, t

1377. Dorje - January 13, 2009



First, whether DS is Manjushri is, of course, hotly contested. Second, even if the DL accepts certain protectors are enlightened beings (rather than high Boddhisattvas – see #1257) he is, presumably, saying that one should not be engaging with this face of Buddha prior to advanced Vajrayana practice.

The propitiation of protectors has no relevance outside of HYT practice. It only 'works' when one has the ability to fully identify with the yidam. Tantric practice makes one open to certain problems. Protectors deal with these problems. If you don't do the practice you don't require the help that the protectors give.



I find this incredible. I have never taught Heart Jewel at GP level and never would and I'm amazed that a Teacher would do this. I think it's completely inappropriate to do so, but such unskilful things can happen.

I think it was common practice in the NKT's early days. The practice was recited at the end of each class. Once Lodro taught on the practice,

explaining why it is very important that we rely on his protector. Of course, EVERYTHING Lodro said was incorrect. But how were we to know? We were just beginners. Some were actually attending their first “Buddhist” class that night.

Now we are lucky. If a beginner wishes to find out about Buddhism and attend a NKT class, they can search the internet and find out all about them, from both sides. This is because of the good service that Tenzin Paljor provides. He helps prevent the spread of the lies and untruths that people like Kelsang Lodro charged me money to receive. Of course, his protector didn't help him in the end, unless the help he needed was to get into Colette's robes.

1378. emptymountains – January 13, 2009

Dear Dorje,



Having thought about your model for the past four days or so, I have to agree that it is correct, but your definition of tradition is a little off, as it misses out the political element that is really integral to the Tibetan traditions. This leads your misunderstanding the motivations of sectarianism and eclecticism in Tibetan religion. I can see that your model fits a western newbie in the 'spiritual supermarket', but it completely misses the motivation of someone like Jamgon Kongtrul Lodro Thaye or even the Dalai Lama.

Okay, I will try to learn more about it. Thanks.

em

1379. Dorje – January 13, 2009



From this, it is clear we shouldn't equate the term 'lineage' with 'tradition' as they are not synonymous. Different practices within a tradition can be of different lineages, which can even be shared across traditions. There is nothing impure about this.

This can lead to problems as lineages, being passed from lama to lama, are even more exclusive than some traditions.

Having thought about your model for the past four days or so, I have to agree that it is correct, but your definition of tradition is a little off, as it misses out the political element that is really integral to the Tibetan traditions. This leads your misunderstanding the motivations of sectarianism and eclecticism in Tibetan religion. I can see that your model fits a western newbie in the 'spiritual supermarket', but it completely misses the motivation of someone like Jamgon Kongtrul Lodro Thaye or even the Dalai Lama.

Sectarianism in Tibetan religion also has a strong political element. I don't believe Pabongkhapa was particularly interested in how the other

traditions taught madhyamaka, or how their meditation leads to the lower realms. He was more concerned with how their followers were growing in political strength and influence, sponsored by the Royal House of Dege, and how this threatened the Gelug Hegemony and his own political power.

The Rime movement also had a political motivation and could be seen as a non-Gelug means of countering Gelug political power, especially as it had been used periodically to destroy non-Gelug monasteries and ban non-Gelug texts. However, in synthesising this new tradition, the great Rime lamas were cherishing the Dharma in all its forms, enabling each to take whatever teachings they wished without sectarian restriction.

I am a student of Rime lamas and I am following the Rime tradition which I see as 'a perfect synthesis of Buddha's teachings presented by enlightened beings ... a special set of Dharma instructions uniquely suited to that tradition's practitioners'. If this fits your definition of a tradition, we are in complete agreement.

1380. Lineageholder – January 13, 2009

Dear Dorje,

You said



Of course, EVERYTHING Lodro said was incorrect.
But how were we to know? We were just beginners.

I can understand why you're disillusioned, but how is this actually true? Unless he was teaching something completely different to Geshe-la's books, I don't see how it could be.

1381. Dorje – January 13, 2009

All he said about protectors was incorrect. If he said he was going to out to the car, for example, and then went out to the car, he was probably not being incorrect, from a conventional level at least. We could probably argue about the exact ontological status of car, lodro, going and out, but maybe another day.

By the way, I don't feel disillusioned. I never thought lodro or any other NKT teacher was any more than they actually were.

1382. Dorje – January 13, 2009

PS Gyatso's teachings on his protector are incorrect, just in case you were in any doubt were my position is. I would actually be surprised if you hadn't worked that out by now.

1383. SeekingClarity – January 13, 2009

Dorje

You say that in your view



Gyatso's teachings on his protector are incorrect

I really do wish you'd made this clear before now!!!

1384. Lineageholder – January 13, 2009

Dear Dorje,

Two statements:



All he said about protectors was incorrect



Gyatso's teachings on his protector are incorrect

No, they weren't and aren't. This is just your view and you're following a different view that NKT people would contend with.

1385. Dorje – January 13, 2009

He taught that protector worship was appropriate for beginners. Are you saying this is correct?

1386. Dorje – January 13, 2009

"This is just your view and you're following a different view that NKT people would contend with."

And the NKT view is *just* the NKT view. The fact that we have different views is why we are having this discussion. Is this not obvious to you? Sorry LH but if this has just occurred to you, what on earth do you think we were doing here?

1387. SeekingClarity – January 13, 2009

em

Re #1372, on reflection, I'm not sure we're disagreeing (much) over dichotomies. Of course, to escape samsara we need to realize the middle way between inherent existence and non-existence. I suppose I was just making the (not desperately profound) point that in daily life (and in Dharma too) things are sometimes classified as pairs/opposites/dichotomies/polarities – e.g. men and women (OK, and the odd hermaphrodite), conventional and ultimate truths – and that we have to work within these classifications.

SC

1388. Tenzin – January 13, 2009

Dorje, you said about Heart Jewel practice:

"I think it was common practice in the NKT's early days. The practice was recited at the end of each class."

But i have been around the NKT for decades and never once heard of it being done at GP level until you mentioned it now.

At big Centers, it is generally recited once a day, sometimes at the end of the day, but as a separate practice for those who wish to attend — never as part and parcel of a GP class. Perhaps that is what you are

referring to.

1389. Dorje – January 13, 2009

It was recited at the end my GP class every week, as the ‘meditation’, after the talk and tea and biscuits. The GP class I attended was held in rented rooms in a town without a centre. A few people were regular, most were new comers, some only attending once or twice in total.

1390. Dorje – January 13, 2009

I’m not saying that every class had this, but I also don’t think it would have been the only class to do so.

1391. Dorje – January 13, 2009

I’d also like to point out that Guru Yoga is a also Highest Yoga Tantra practice and not appropriate for beginners either. Of course, one can see the possible advantages for the NKT in getting follwers to take Gyatso as a Buddha or emanation of Manjushri/Tsongkhapa as soon as possible.

1392. SeekingClarity – January 14, 2009

Dorje

Just to be clear, are you saying that because *Heart Jewel* includes the practice of Guru Yoga, it is necessarily a Highest Yoga Tantra practice?

1393. Lineageholder – January 14, 2009

Dear Dorje,

Two things:

1. There’s no problem with beginners relying upon an enlightened Dharma Protector such as Dorje Shugden just as there’s no problem with beginners relying upon any other Buddha, such as Buddha Shakyamuni, Buddha Manjushri, Buddha Tara or Buddha Avalokiteshvara. There are many different ways of relying upon Buddha, from simply asking Buddha for help (causal refuge) all the way up to deciding to become a Buddha and doing self-generation practice (resultant refuge). We don’t all have to be great practitioners of Guru Yoga from the very beginning and a skillful Teacher will encourage a student to go for Refuge and rely on Buddha on whatever level they deem to be appropriate and in accordance with their capacity. If you check the words of the Dorje Shugden prayers, they are for the most part simple requests for conducive inner and outer conditions for Dharma realizations. Everyone needs these.

2. You are distorting the facts regarding Geshe Kelsang. No one is trying to get anyone to take Geshe Kelsang as a Buddha, as he allows everyone to view him on whatever level they wish. He has never said “I am a Buddha” or “you should see me as a Buddha”, in fact he is usually very humble and self-deprecating when he gives teachings.

There was a lot of ‘Third Buddha’ nonsense in the early days of Full Moon magazine that has, unfortunately, been exploited by Geshe Kelsang’s enemies. This came from a bunch of over-enthusiastic and unskillful students of Geshe Kelsang, not from him. I rejoice that they

had such pure view of him, but it was naive of them to exclaim this publicly and it's certainly not right to force others to believe and follow it. I hope that such things do not happen these days. We live and learn.

It's beneficial to hold the view that one's Teacher is a Buddha but this is an internal view that should not be expressed physically or verbally. The benefits are experienced by an individual practitioner, not by an organization or a Teacher.

1394. SeekingClarity – January 14, 2009

LH writes



There's no problem with beginners relying upon an enlightened Dharma Protector such as Dorje Shugden.

Although Pabongka held DS to be an enlightened being, he did not believe in appropriate for newbies to rely on DS. So, for him, there would have been a problem. The DL has stated that one should only rely upon a protector in the advanced stages of tantric practice and Dorje has commented on this in #1377.

So there are different views on this subject.

1395. Dorje – January 14, 2009

“Just to be clear, are you saying that because Heart Jewel includes the practice of Guru Yoga, it is necessarily a Highest Yoga Tantra practice?”

No. Guru Yoga is only found in HYT, not lower tantras and obviously not sutra teaching. It is an HYT practice.

“No one is trying to get anyone to take Geshe Kelsang as a Buddha”

This is exactly what Guru Yoga is and this is precisely why Guru Yoga is a HYT practice.

1396. SeekingClarity – January 14, 2009

Dorje

Re #1395

In *Heart Jewel* it states that



When we practice the Guru yoga of Je Tsongkhapa... we meditate on our root Guru in the aspect of Je Tsongkhapa...

Sorry if I'm being dim. You say Guru Yoga is found only in HYT. Guru Yoga is found in *Heart Jewel*, so why then isn't *Heart Jewel* an HYT practice?

1397. Dorje – January 14, 2009

It is. If you 'meditate on our root Guru in the aspect of' an enlightened

being, it is HYT. This teaching is not found in any other vehicle, not even the lower tantras.

1398. Dorje – January 14, 2009

just to add, empowerment is the means by which one ‘unites’ with the Guru (guru yoga). Empowerments of Guru Yoga are pure HYT. You DON’T get sutra guru yoga. Not possible.

1399. Tenzin Peljor – January 14, 2009

Yes to meditate on the inseparability of oneself, guru and deity is HYT practice. For a pre-HYT practice one could imagine the guru dissolves into light and the light is blessing one’s mental continuum.

1400. Tenzin Peljor – January 14, 2009

LH,
yes GKG does not say he would be the 3rd Buddha, only his successor said this, the ‘first fully qualified Western Tantric master’, Gen-la Thubten, whom you seem to portray now as belonging to “a bunch of over-enthusiastic and unskillful students of Geshe Kelsang”, I wonder if you would have had the courage to say that when Gen-la Thubten was still the beloved and powerful successor of GKG.

GKG is skilful enough to establish himself as a Buddha by indirect means and indirect speech. So its natural that even his most naive followers will soon conclude that he is a Buddha. We have discussed this already elsewhere.

1401. Lineageholder – January 14, 2009

Dear TP,



I wonder if you would have had the courage to say that when Gen-la Thubten was still the beloved and powerful successor of GKG

At that time, it wasn’t clear that what was being printed in Full Moon was unskillful, but we can see that subsequently it was not a good idea. It was well intentioned but naive.

I say what I think, TP, we’re not programmed NKT robots as you would like to portray. If I find fault I will say so. This is the way for the tradition to improve, to recognise what mistakes were made and try to learn from them.

It’s a pity you don’t have the same opportunity. You have to tow the party line of bowing down to the God-King, the Dalai Lama, whose divine word is law and is the policy of the Tibetan Government in Exile. No-one dare step out of line on your side of the divide, we know what happens to those who do.



GKG is skilful enough to establish himself as a Buddha by indirect means and indirect speech. So its natural that even his most naive followers will soon conclude that he is a Buddha. We have

discussed this already elsewhere.

How can you help anyone who is determined to see faults even where there are none? You want to impute deception on everything related to the NKT, don't you TP? I think you proved from your posts yesterday why you will always find fault with the NKT – you're not programmed to do anything else.

1402. harry (gandul) – January 14, 2009

“GKG is skilful enough to establish himself as a Buddha by indirect means and indirect speech.”

The evidence for this kind of thing is rather flimsy. HHDL has jokingly suggested that he himself is Chenrezig. What does he mean? Was he really joking!?!... etc

One can start making a big thing out of this, but ultimately what is the point? One needs to take these things with a pinch of salt.

I have never got the impression that GKG is subtly trying to get people to think he is a Buddha.

1403. harry (gandul) – January 14, 2009

“You want to impute deception on everything related to the NKT”

Come on LH, it's not like some people aren't doing the same with the Dalai Lama, right?

1404. harry (gandul) – January 14, 2009

I mean, i agree that TP seems to have it in for the NKT and i don't agree with the general view he paints of NKT and GKG.

I just don't understand a lot of what the WSS is doing. They seem to paint quite a black and white picture of the DL, and put the whole blame of this situation onto him.

1405. Lineageholder – January 14, 2009

Dear Harry,

These are the facts, what has actually happened:

1. The Dalai Lama introduced an institutional ban of Dorje Shugden in 1996
2. There was an enforced signature campaign to make people comply
3. The Shugden Supporters Community engaged in demonstration against the Dalai Lama to try to overturn the ban. It didn't work
4. The Dalai Lama and his supporters vilified NKT and Geshe Kelsang because of his opposition. in 1998, SSC stopped their activities.
5. The Shugden Society was formed in India for those who refused to give up their practice. They too demonstrated, to no avail.
6. Everything went quiet for a while, although there was still persecution of Shugden practitioners in India.

7. January 2008 – the Dalai Lama visited the monasteries in Southern India and re-ignited the sectarian division between Shugdengs and non-Shugdengs because no one was listening to his ban. He instituted a completely undemocratic referendum which could only have one result – support for the ban once again. The enforced signature campaign began again, but this time in the wider Tibetan communities in the West as well, and this time forswearing having any contact or giving support to Shugden practitioners. Families were split.

8. Shugden monks were expelled from their monasteries by the Abbots, which the Dalai Lama praised them for.

9. Some Shugden monks remained in their monasteries, but segregated from the rest of the community, living in fear of expulsion

10. These monks were denied essential amenities such as being able to go into certain shops, receiving medical care and travel visas

11. The Western Shugden Society was formed and sent letters and emails to the Dalai Lama and each member of the TGIE requesting the Dalai Lama to reinstate the monks, otherwise there would be worldwide demonstrations. No reply was received.

12 Demonstrations were carried out by WSS, which includes Tibetans, in the USA, Australia, Germany, UK and France.

The reasons why the Dalai Lama instituted this ban in the first place are debatable, but it was his action that initiated all of this. If you look through the chronology, you'll see that the formation of the SSC and the WSS was a reaction against the Dalai Lama's draconian actions. Of course there is karma, of course this is happening because we all created the cause, but the Dalai Lama's actions have initiated this whole situation, undeniably.

Who else's responsibility is it? Everything that has happened has been a response to his actions. That is black and white.

From this, I do understand what the WSS is doing – standing up for religious freedom and against ostracism.

1406. Dorje – January 14, 2009

“These are the facts”

The controversial protector worship includes teachings that say all other traditions lead to hell. It praises this protector for killing specific sentient beings for not adopting sectarian exclusivism or harming them so that their future lives bear no positive result.

This practice would never be acceptable in any Buddhist monastery, no matter who the Dalai Lama was or what he said about it.

1407. Lineageholder – January 14, 2009

Dear Dorje,

As I said, those were the facts. It's the chronology of what happened. This present dispute is the result of the Dalai Lama's views and actions.

 This practice would never be acceptable in any

Buddhist monastery, no matter who the Dalai Lama was or what he said about it.

It was acceptable to Kelsang Thubten Jigme Gyatso 1743–1811 (a tutor to the 9th Dalai Lama), Losang Thubten Wangchuk Jigme Gyatso 1775 – 1813 (head of the Gelugpa in Mongolia), Ngulchu Dharmabadra, the Indian master Shakya Shri Bhadra, the 11th Dalai Lama 1838 – 1856 (who installed Dorje Shugden as the Protector of the Gelugpa tradition), Gyara Tulku Rinpoche, Tomo Geshe Rinpoche (regarded by the 13th Dalai Lama as an emanation of Je Tsongkhapa), Serkong Rinpoche (regarded by the 13th Dalai Lama as Vajradhara), Tagpo Kelsang Khedrub Rinpoche, Pabongkha Rinpoche, Trijang Rinpoche, Ling Rinpoche, Khangsar Rinpoche, Tathag Rinpoche (in charge of the Tibetan Government after the death of the 13th Dalai Lama), Zong Rinpoche, Lobsang Tamdin, Ribur Rinpoche, Khen Rinpoche Losang Tharchin, Lati Rinpoche, Geshe Rabten, Geshe Ngawang Dhargyey, Khensur Rinpoche, Khechog Rinpoche, Dagyab Rinpoche, Gelek Rinpoche, Lama Yeshe, Lama Zopa Rinpoche (until he followed the Dalai Lama's 'advice') Geshe Kelsang Gyatso, Yongyal Rinpoche, the 14th Dalai Lama (until he was in his forties), Dagom Rinpoche, Gonsar Rinpoche, Gangchen Rinpoche and countless others, but I suppose you know better and all these great Lama were wrong and unrealized?

1408. Dorje – January 14, 2009

If you think praising a protector for killing sentient beings is what great lamas do, fair enough. Of course, this would completely destroy your bodhisattva vows. If you are happy that, good luck.

1409. harry (gandul) – January 14, 2009

Hi LH,

I accept most of the points that you make. There is quite a bit of evidence, including videos (can't photoshop video :)), that indicate wrongdoing from the part of HHDL and the TGIE.

It's just a bit tricky to asses the situation when both parties are involved in blame games. Even here, which i assume is one of the few places where people from both parties are engaging in dialogue, there is little exchange of ideas and debate, instead we have a lot of we-are-right-and-you-are-wrong-ing.

I also see WSS has done some odd things, for instance claiming 4 million DS practitioners. And the "dictator" letter... Generally, when you look at any confrontation between individuals or between groups, you can never really blame everything on one party. I.e. for a fight you need the participation of more than one entity.

So overall, i think this tricky situation cannot be entirely blamed upon the DL. WSS have made mistakes too. Personally i think apologies are owed to the DL for material such as the "dictator" letter. This letter is completely wrong, and i doubt in the least that it has helped the situation. No, i think if anything it's made things worse.

1410. Lineageholder – January 14, 2009

Dear Harry,

The Western Shugden Society exists because of the Dalai Lama.

Perhaps the Abbots of Sera Monastery would like to apologise for their expulsion letter which is far worse than anything the WSS has written about the Dalai Lama?

As for the 'dictator' letter making things worse, things couldn't be much worse. The Dalai Lama has spent 30 years destroying the tradition of Je Tsongkhapa and he's not going to stop or even discuss it because attempts have been made to engage him, but he arrogantly ignores them. There can be no compromise because he's not going to compromise.

There's only one thing to do in that situation – tell the world the truth. Nothing has been fabricated, the Dalai Lama has said and done all the things that WSS have reported about him.

What part of the 'dictator' letter did you disagree with?

I feel the wheel is coming around again, we're just going to end up going back over everything has already been said.

1411. Dorje – January 14, 2009

“destroying the tradition of Je Tsongkhapa”

Sectarian spirit worship has NEVER been part of Je Tsongkhapa's tradition.

tell the world the truth. Nothing has been fabricated, Pabongkhapa has said and done all the things the respected western scholars and lamas have reported about him.

1412. Dorje – January 14, 2009

LH, you have claimed that Phabongkhapa's teachings do not represent the true nature of this tradition. Specifically, you have said:

1. It is no longer correct to rely on the Life Entrustment
2. It is no longer the case that this protector has the conventional appearance of a worldly spirit, contradicting the teachings of Phabongkhapa and your lineage lamas.
3. It is no longer the case that this protector harms and kills sentient beings for 'mixing' teachings, contradicting the teachings of your lineage lamas.

Are we to assume that you are talking for the NKT and are voicing Kelsang Gyatso's own reinterpretation of his lineage lamas?

Even if you are talking for the NKT, how can you assume you are talking for the Tibetans in India that propitiate this protector?

Was it dishonest of Kelsang Gyatso to obfuscate and deny the teachings above given by his own lineage lamas?

1413. SeekingClarity – January 14, 2009

LH/All

Shugdenpas produce a great long list of lamas who practised Shugden.

Anti-Shugdenpas produce a great long list of lamas who were opposed to Shugden practice.

First, both sides can equally make the argument “how can this great long list of esteemed lamas be wrong”. So LH making the argument for his side cuts no ice. More importantly, the unfortunate fact is that one great long list of lamas is wrong!

Second, even if the Shugdenpa list were longer (and I don't think it is) it would prove absolutely nothing about the nature of DS. To claim it would, would be to commit the fallacy of *argumentum ad populum*.

1414. Dorje – January 14, 2009

Trouble is, SC, all the lamas in both of these lists thought that this protector at least had the conventional appearance of a worldly spirit and acted, through violebt actions, as a worldly spirit. Kelsang Gyatso is completely alone in holding that this protector is a Buddha with the appearance of a Buddha.

1415. Lineageholder – January 14, 2009

Dear Dorje,



“destroying the tradition of Je Tsongkhapa”

Sectarian spirit worship has NEVER been part of Je Tsongkhapa's tradition.

I agree with you, so the Dalai Lama is wrong.

Relying upon Duldzin Dorje Shugden, the Sublime Protector of the tradition of Manjugosha Je Tsongkhapa, being the iincarnation of Tulku Dragpa Gyaltzen, who himself was the incarnation of the omniscient Panchen Sonam Dragpa, certainly is part of Je Tsongkhapa's tradition.

By discrediting all the great Lamas who I listed in the last post, and labelling them as mere spirit worshipers, the Dalai Lama has made a laughing stock of the Gelugpa tradition and completely destroyed its credibility.

1416. Dorje – January 14, 2009

If the hat fits...

1417. Lineageholder – January 14, 2009

Dear SC,



First, both sides can equally make the argument “how can this great long list of esteemed lamas be wrong”. So LH making the argument for his side cuts no ice. More importantly, the unfortunate fact is that one great long list of lamas is wrong!

It cuts plenty of ice when you realize the spiritual integrity of those Great Beings proves that they were not spirit worshipers and the Dalai Lama is wrong. It is impossible for a spirit worshiper to be a great Buddhist Master, and since these were all great Masters, they did not

worship a spirit, they relied on peaceful and wrathful Manjushri.

1418. Lineageholder – January 14, 2009

Dear all,

Aren't you finding this game of ping pong a little boring?

Surely all that's important has already been said?

1419. Dorje – January 14, 2009

“being the incarnation of Tulku Dragpa Gyaltsen, who himself was the incarnation of the omniscient Panchen Sonam Dragpa,”

I notice you've stopped making the idiotic claim that Virupa, Sapan and Buton were reborn as this protector.

Does this reflect another change in NKT policy?

1420. Dorje – January 14, 2009

To avoid the ping-pong, move the discussion forward and explain how you justify Phabongkhapa's teachings. If the NKT reject the teachings on violence and sectarianism that was integral to this protector worship, have the NKT issue a statement that their lineage lamas were wrong. This would surely be clearer than Gyatso's previous denials and obfuscations, rejecting that these teachings were ever spread.

LH, given the quotations from Phabongkhapa that have been provided, your position really seems untenable. How do you justify it?

1421. SeekingClarity – January 14, 2009

Test test test

1422. namkhah – January 14, 2009

I propose moving forward by action instead of words. To that end I complained to the local library board that has been allowing NKT to use public meeting rooms for introductory sessions recruiting new cult members. If people in every city actively resist the cult, their demise will be hastened.

1423. SeekingClarity – January 14, 2009

LH

If it cuts plenty of ice, then it does so both ways. There are very great lamas in both lists. Thus



It cuts plenty of ice when you realize the spiritual integrity of those **anti Shugdenpa** Great Beings proves that ~~they Shugdempas were not~~ spirit worshipers and the Dalai Lama is ~~wrong~~right.

The only move left to you here, LH, is to get out your realization-ometer as claim “my lamas are better than your lamas”.

1424. SeekingClarity – January 14, 2009

LH

Oops! Try again!

If it cuts plenty of ice, then it does so both ways. There are very great lamas in both lists. Thus



It cuts plenty of ice when you realize the spiritual integrity of those **anti Shugdenpa** Great Beings proves that ~~they~~ **Shugdenpas** were ~~not~~ spirit worshipers and the Dalai Lama is ~~wrong~~ **right**.

The only move left to you here, LH, is to get out your realization-ometer as claim “my lamas are better than your lamas”.

1425. Dorje – January 14, 2009

The Dalai Lama hasn't said anything about this practice that Phabongkhapa didn't say. It just so happens that Phabongkhapa thought that a protector killing people was okay. The Dalai Lama and other opponents to this practice do not.

1426. Tenzin Peljor – January 14, 2009

“The Dalai Lama has spent 30 years destroying the tradition of Je Tsongkhapa”

such a non-sense as Dorje-la pointed out, and the use of common sense will show to everyone having a bit knowledge what Je Tsongkhapa has taught.

Hi Harry,
you said:

“Personally i think apologies are owed to the DL for material such as the “dictator” letter. This letter is completely wrong, and i doubt in the least that it has helped the situation. No, i think if anything it's made things worse.”

What would change for you if Geshe-la himself wrote the manifest of the 21st Buddhist Century Dictator – what would you think then?

1427. Kagyupa – January 14, 2009

I wrote a long post yesterday which didn't show up. I attempted to re-post, and got the message that “it appears you already said that!”—but as of now, my post didn't go through.

Perhaps it's for the best. This thread just keeps circling around on itself. Pro DS people continue to pop up and quote empty statements with no recourse to textual sources (“DS is a Buddha”) and they continue to ignore the plethora of historical and textual records, both from within and outside their own tradition, regarding the nature, history, and function of DS. I see no further benefit in logical, rational discussions when the NKT folks will not even entertain the legitimacy of opinions

other than GKG's. Arguments regarding the true nature and contents of TsongKhapa's tradition, or regarding Pabonkhapa's positions and actions, are ignored or flatly denied. Despite the fact that neither the Kadampas nor Tsong Khapa had anything to do with DS, and despite the fact that prior to Pabongkhapa this "deity" was felt to be a mundane being, to put it nicely, with very minor importance, and with a clearly controversial identity, GKG and the WSS have chosen to hang their hats on this issue. Good luck to them. And good luck to you all.

1428. SeekingClarity – January 14, 2009

Dorje

Re #1420

LH has consistently claimed Pabongka is an enlightened lineage master.

The obvious response is to say that if he's enlightened then his Avichi Hell teachings must be true.

No says LH because Pabongka didn't actually mean what he said about Avichi Hell. It's just something he said in private to a few disciples to increase their faith. Skillful means and all that.

Sorry, LH, says we, actually Pabongka publicly made it very clear what his views were.

OK says LH (in #1262)



I believe that Je Pabongkhapa was simply pointing out the truth as he saw it.

OK says I in #1323, if you hold that Pabongka is enlightened then



"the truth as he saw it" is, in fact, "the truth"

And so you must hold that his Avichi Hell teachings are true.

To be continued...

1429. Dorje – January 14, 2009

As I said, both the Dalai Lama and Phabongkhapa say this protector kills beings. If you agree that beings deserve to be killed, you follow Phabongkhapa and worship this protector.

If you think sentient beings do not deserve to be killed, you follow the Dalai Lama (and many lamas before him) and reject this protector.

This is the bottom line. This is the dispute. There is no other question to be discussed here.

1430. SeekingClarity – January 14, 2009

Kagyupa

It's been a pleasure. I've found your posts both extremely informative and extremely well written. Shame you're not sticking around, though I

can understand why.

SC

1431. SeekingClarity – January 14, 2009

Dear all

I and others have argued that

- (1) GKG is wrong in his claim about Dhongthog's writing
- (2) GKG's statements on the Yellow Book are not tenable
- (3) GKG and supporters have never referenced their statement about Morchen...which suggests it is most likely incorrect.

Furthermore, I and others have argued that GKG is at odds with his root guru and/or his root guru's root guru with regard to

- (1) whether DS has in the past killed mixers
- (2) whether other schools have complete paths
- (3) the appearance of DS

However, it is important to note that none of this speaks to the question of whether DS is a wordly spirit or a Buddha. It simply illustrates that GKG's word cannot necessarily be taken as gospel on these matters and that lineage gurus seemingly diverge significantly on important issues.

So what are the arguments against DS being a Buddha. I put forward three.

- (1) The case for DS being a Buddha rests on the reincarnation lineage as set out by Trijang in MDOP and this lineage is simply not tenable.
- (2) DS is not mentioned in either in sutra nor tanta whereas all supramundane protectors propitiated in Tibet are. This argument has been made by Namdrol on, for example, the *Dirty Laundry* thread. In #493 Namdrol says



I frankly do not know of a single so called Dharmapala (defined as a being who is explicitly on the bodhisattva stages) who does not also appear in a tantra. But there are many lokapalas who are not mentioned outright in tantras.

<http://lazybuddhist.wordpress.com/2008/04/26/dirty-laundry/>

- (3) The DS practice has no clearly defined practice lineage (as opposed to reincarnation lineage). In *Quick Path* GKG lists the full practice lineage of Vajrayogini from Naropa through to the present day. Apparently (so Namdrol says) such practice lineages also exist for supramundane Protector practices. However, there is no such lineage for DS practice. Who was the first practitioner, who did he/she pass it on to etc etc

Hopefully this moves the debate on.

1432. harry (gandul) – January 14, 2009

“I propose moving forward by action instead of words. To that end I complained to the local library board that has been allowing NKT to use public meeting rooms for introductory sessions recruiting new cult members. If people in every city actively resist the cult, their demise will be hastened.”

Well i'm glad i found the cult in another town and in another time. Perhaps in your town i would have been prevented from encountering Buddha's teachings by the likes of you.

Honestly, how much longer are you guys going to maintain this “cult” business? So, some NKT members have displayed cult-like tendencies, does this mean that the whole tradition is a cult?

You criticize GKG all the time. But you can hardly find fault in his main body of work, his books. After some searching you point out a few little faults, but nothing substantial. JT's teachings are the main thing KG talks about, and has spent most of his energy in presenting these. I think you spend so much time contemplating the faults of NKT, wether they are there or not isn't my point here, that you miss the main point which is to spread JT's Dharma Jewels.

I am open to the possibility of KG and previous lamas being wrong about DS, and i am open to perhaps one day looking into other traditions to practice. But i hope i never fall into these activities of defaming other traditions, going around warning venues about this cult and that one... Certainly not in relation to a tradition which, although displays some cultish behaviour, clearly strives to promote the ancient wisdom of Buddha Shakyamuni.

If i discover that indeed NKT is a cult, i will always be grateful to it and KG. No price is too heavy to pay (that's me anyway), to be able to see images of Buddha and to hear his words.

1433. harry (gandul) – January 14, 2009

Hi LH, i will try to reply to 1410 tomorrow. Thanks for your comments.

1434. Tenzin Peljor – January 14, 2009

I agree with you Kagyuepa “This thread just keeps circling around on itself.” though some interesting points were stated.

I felt also it may be time to stop, because its circling, and most things have been said. Also GKG will soon leave this earth and then the master mind behind the WSS campaign (and NKT) won't be present any more in the way it is now. For NKT will start another period in their history and it will probably be quite hard.

We will see what the future will bring...

Personally I see the WSS campaign as a present for present NKT students because it made unmistakeably clear what the real views and thoughts within NKT are.

After the 1996–98 campaign NKT worked hard to hide that and to appear to outsiders as smooth and easy acceptable as possible – mainly by applying a certain type of duplicity (saying things in public or to newbies differently then they really think or act, aimed to bring Newbie into the group. After they had confidence the real views were gradually

communicated).

Some people woke up now due to the WSS campaign and have left NKT and are following now authentic Buddhist schools. So these people have a proper basis for their spiritual path. Probably in the future engaged NKT members, like LH, will say about the WSS campaign:

“This came from a bunch of over-enthusiastic and unskillful students of Geshe Kelsang, not from him. I don’t rejoice that they had such bad view of the Dalai Lama, it was naive of them to exclaim this publicly and it’s certainly not right to force others to believe and follow it. I hope that such things do not happen these days. We live and learn.”

and about LH someone will write:

“At that time, it wasn’t clear that what was being posted on tricycle blog and all over the internet was unskillful, but we can see that subsequently it was not a good idea. It was well intentioned but naive.”

And probably Khyenrab will write Open Letters, stating:

“in ... we decided to completely stop being involved in this Shugden issue because we realized that in reality this is a Tibetan political problem and not the problem of Buddhism in general or the NKT. We made our decision public at this time — everyone knows the NKT and myself completely stopped being involved in this Shugden issue at all levels.

I can guarantee that the NKT and myself have never performed inappropriate actions and will never do so in the future, this is our determination. We simply concentrate on the flourishing of holy Buddhadharma throughout the world – we have no other aim. I hope people gradually understand our true nature and function. ”

and many people from NKT will claim:

“Things have changed!” (Like the PRC always claimed when criticism with respect to Tibet situation was issued.) – while on the root – the views – haven’t really changed.

—

(Probably you had a link in your post and it was filtered out. I had the same. Remove the link and it will go through. Or add another word than the “it appears you already said that!” won’t be shown again.)

1435. Seeking Clarity – January 14, 2009

Hi Harry

Thanks for your very honest post (#1432).

It seems that there are many complaints regarding the NKT. Here are a few that come to mind. I’m sure there are others people could add.

- (1) The NKT/WSS is wrong about DS and has behaved badly towards the DL
- (2) NKT is a cult
- (3) NKT’s emphasis on having only one teacher (GKG) is inappropriate
- (4) GKG/NKT have not dealt with the “sex scandal” stuff appropriately
- (5) NKT has encouraged/not actively discouraged certain members from illegitimately claiming benefits

I guess my only point would be that 2–5 in the above list are irrelevant to the DS debate in the sense that whether they are true or false has no

bearing on whether DS is or is not a Buddha.

Like you, I think there is much of great value in GKG's books and I personally have appreciated the Dharma I learned in the NKT. (Others seemingly have had a pretty torrid time of it, though.)

1436. harry (gandul) – January 14, 2009

TP,

“What would change for your if Geshe-la himself wrote the manifest of the 21st Buddhist Century Dictator – what would you think then?”

What is the purpose of this question? Would you like to believe that KG wrote it or do you have any evidence?

Personally i am open to the possibility. Although i have my reasons to doubt it.

If he did write it i don't have a major problem with this. I wouldn't be happy of course. Maybe it's because i am new generation, i don't know, but i view KG as a human being as well as my spiritual guide. He has said things before which i did not agree with. As far as i'm concerned he is a man, who like all of us makes mistakes. I try to keep an open mind, with respect to apparent mistakes.

1437. namkhah – January 14, 2009

harry (gandul): The dharma flourished long before NKT and their books came along (or Lobsang Rampa's books, whom some have also attributed as instrumental spreading the dharma in the west). Hinduism neither advanced nor declined along with the Hare Krishna movement once in every airport of every city, except perhaps in India.

1438. Lineageholder – January 15, 2009

Dear Dorje,



To avoid the ping-pong, move the discussion forward and explain how you justify Phabongkhapa's teachings. If the NKT reject the teachings on violence and sectarianism that was integral to this protector worship, have the NKT issue a statement that their lineage lamas were wrong.

Firstly, you seem to think that I'm some official NKT spokesperson. I'm not. I'm an ordinary practitioner of no real note. Everything I've expressed on this blog has been my own understanding alone, not some official statement you can draw conclusions about 'NKT view' from (if there is such a thing!)

You're obsessed with your negative view of Pabongkha and you're prepared to trash a whole spiritual tradition just because of one person. You think it's important, I don't. There's nothing to explain and justify. That was then, this is now, and it's all different.

When Duldzin Dorje Shugden re-established Kadam Dharma in the West, of course things were different to how they were in Tibet because the

karma of Westerners is different to the karma of Tibetans. My view is that system of teaching and practice we have now for relying upon Dorje Shugden is completely appropriate to modern day Western Kadampas. It's perfect.

You seem to think that it has to be the same, that Dorje Shugden has to appear and act in exactly the same way that he did in Tibet, but he doesn't have to fall in with your expectations. You're stuck in this past, things have moved on. I'm not really interested in your view of Pabongkha or your criticisms of him because they're really not relevant to Protector practice today or to the NKT. The teachings on 'violence and sectarianism' as you see it are not part of NKT literature because they're not relevant for Westerners. Out with the old and in with the new.

You've got to have a flexible approach to practice Dharma. Buddha gives you the medicine that's most appropriate for you. Apparently, life entrustment and the extremely wrathful appearance and actions of the Tibetan incarnation of Dorje Shugden are not longer necessary or relevant. I think you should over yourself and move with the times.

1439. Lineageholder – January 15, 2009

Dear Dorje,



To avoid the ping-pong, move the discussion forward and explain how you justify Phabongkhapa's teachings. If the NKT reject the teachings on violence and sectarianism that was integral to this protector worship, have the NKT issue a statement that their lineage lamas were wrong.

Firstly, you seem to think that I'm some official NKT spokesperson. I'm not. I'm an ordinary practitioner of no real note. Everything I've expressed on this blog has been my own understanding alone, not some official statement you can draw conclusions about 'NKT view' from (if there is such a thing!)

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When Duldzin Dorje Shugden re-established Kadam Dharma in the West, of course things were different to how they were in Tibet because the karma of Westerners is different to the karma of Tibetans. My view is that system of teaching and practice we have now for relying upon Dorje Shugden is completely appropriate to modern day Western Kadampas. It's perfect.

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they're not relevant for Westerners. Out with the old and in with the new.

You've got to have a flexible approach to practice Dharma. Buddha gives you the medicine that's most appropriate for you. Apparently, life entrustment and the extremely wrathful appearance and actions of the Tibetan incarnation of Dorje Shugden are not longer necessary or relevant. I think you should get over yourself and move with the times.

1440. Tenzin – January 15, 2009

I also think Dorje is missing the point when it comes to the persecution of religious practitioners who have never done anything violent or sectarian, but devoted their lives to serving others and trying to attain enlightenment for their sake.

As Friend of Truth put it earlier:

“The world needs to know that the greatest Lamas that brought Buddhism to the West were Dorje Shugden practitioners. Not only Buddhism: they brought the Dalai Lama to the West.

Even in plain human terms of decency ... the lack of respect and gratitude for those holy Lamas shows where is the truth of this matter.

It's not on the side of the persecutor, the Dalai Lama and his TGIE and followers.

The truth is on the side of the persecuted, the Gelugpas who refuse to give up their commitment to their own Lamas, to Kyabje Trijang Rinpoche, Zong Rinpoche, Domo Geshe Rinpoche, Geshe Rabten, Lama Yeshe, and so many others. These immaculate Lamas left us the divine practice of the Supreme Dharmapala Dorje Shugden, and those who are faithful to their samaya are persecuted.

Little by little the world is being informed. One day it will take notice for good.

Time will take the side of the truth.”

1441. Tenzin – January 15, 2009

Lineage Holder,

“It's beneficial to hold the view that one's Teacher is a Buddha but this is an internal view that should not be expressed physically or verbally. The benefits are experienced by an individual practitioner, not by an organization or a Teacher.”

Succinctly put. This is a profound view, and not one held by followers of the Dalai Lama (witness Robert Thurman's book about the cult of the Dalai Lama).

For more on the subject of healthy Guru devotion, check out:

<http://newkadampatruth.wordpress.com/2009/01/14/smear-geshe-kelsang-calls-himself-the-third-buddha-and-seeks-veneration-from-his-students/>

Also, Al Jazeera have named the Dalai Lama Devil Within one of the two People and Power top stories of the year! Check it out on:

<http://www.wisdombuddhadorjeshugden.org>

The truth is gradually emerging. It is only a matter of time. Tenzin Peljor above indicates that he is waiting for the demise of Geshe Kelsang (as are the other members of Kadampa survivors, some of whom are viciously calling for his early demise in a lovely Buddhist way) — hoping that will bring about the end of the NKT as well. But the NKT succession is clearly established, the Internal Rules are extraordinarily good, the NKT has learnt from its mistakes, and it will survive for a very long time.

And, it might also be worth Tenzin Peljor remembering that the Dalai Lama cannot stay as the symbol of a Shangri-la Tibet forever (the image is tarnished beyond repair), and as a theocratic ruler over his people — freedom will triumph eventually.

1442. emptymountains – January 15, 2009

Dear SC et al.,

Slightly off-topic, but here is an example of compassion without wisdom:

http://news.yahoo.com/s/ap/20090113/ap_on_re_au_an/as_australia_rabbi
em

1443. Dorje – January 15, 2009



When Duldzin Dorje Shugden re-established Kadam Dharma in the West, of course things were different to how they were in Tibet because the karma of Westerners is different to the karma of Tibetans. My view is that system of teaching and practice we have now for relying upon Dorje Shugden is completely appropriate to modern day Western Kadampas.

So, the worship of this protector in the west differs to its worship in Tibet and India, and yet you base your defence of its worship in the monasteries in Tibet and India on your experience of a different version, stripped of its sectarian violence, in the west. Surely you can see the problem with your defence? You are essentially defending something you have no experience of other than in its diluted form.



I'm not really interested in your view of Pabongkha or your criticisms of him because they're really not relevant to Protector practice today or to the NKT. The teachings on 'violence and sectarianism' as you see it are not part of NKT literature because they're not relevant for Westerners.

Not relevant in the same way that your defence of the protector worship you engage in is not relevant to a discussion about the protector worship as performed in Gelug gompas in India and Tibet, which you admit is different.

It seems to me you are defending a practice (Phabongkhapa's protector

worship as found in the Gelug gompas in India) that in reality you reject, and base your defence for this on your experience of a different practice (NKT's protector worship.) These, as you readily concede, are not the same.

1444. Lineageholder – January 15, 2009

Dear Dorje,

You said:



You are essentially defending something you have no experience of other than in its diluted form.

I don't think you get it. Protector practice in the West is not diluted anything, it's a new form that has validity in its own right and doesn't have to be compared with anything. It is what is karmically most beneficial for Westerners. As far as Westerners are concerned, everything that's presented in *Heart Jewel* is the practice – there's nothing else to refer to.

Regarding the form of practice in India/Tibet, please name me someone who was killed in a Tibetan monastery by Dorje Shugden recently.....no? Thought you'd struggle with that one. For all your bluster about violence and sectarianism, the only violence is violence against Shugden practitioners and the only sectarianism is your attitude towards the NKT and the sectarianism the Dalai Lama shows towards his Guru's tradition.

1445. Dorje – January 15, 2009

“not some official statement you can draw conclusions about ‘NKT view’ from (if there is such a thing!)”

Of course there is such a thing. We are discussing Dharma. It is not for students to make their minds up on these things as they see fit. You follow Kelsang Gyatso, and his teachings are the NKT view. The trouble you have is, other than his books which contain at best a gloss about this worship, including various untruths such as the claims about Sakya lamas (eg. Morchen), you have his ‘interview’ with Tricycle, Yvonne Niles and his usenet discussion posts.

These don't really address the things that Phabongkhapa said or what Trijang Rinpoche said. They just dismiss Zemey Rinpoche's book as superstition from a lama who he doesn't consider as a Buddha. The problem with Gyatso's denial is that Phabongkhapa and Trijang Rinpoche taught the exact things that Zemey Rinpoche describes at length. So, if Gyatso dismisses the Yellow Book as superstition from an unenlightened lama, he must also dismiss Phabongkhapa and Trijang Rinpoche's teachings on the same grounds.

This wouldn't necessarily be a problem, but he bases his reliance on this protector because of what his lama, who received it from Phabongkhapa, taught him.

1446. Lineageholder – January 15, 2009

Dear Tenzin,

you said:



The truth is gradually emerging. It is only a matter of time. Tenzin Peljor above indicates that he is waiting for the demise of Geshe Kelsang (as are the other members of Kadampa survivors, some of whom are viciously calling for his early demise in a lovely Buddhist way) — hoping that will bring about the end of the NKT as well. But the NKT succession is clearly established, the Internal Rules are extraordinarily good, the NKT has learnt from its mistakes, and it will survive for a very long time.

How horrible and how ironic! Do you remember when Tibetan Buddhists accused NKT practitioners of praying for the Dalai Lama's death, when no one in the NKT would ever do that? And yet it seems the Kadampa Survivors are almost praying for Geshe Kelsang's demise. How utterly uncompassionate of them and another example of why their distorted and angry views are not to be trusted.

1447. Dorje – January 15, 2009



I don't think you get it. Protector practice in the West is not diluted anything, it's a new form that has validity in its own right and doesn't have to be compared with anything .

Okay, you are essentially defending something you have no experience of at all, if that suits you better.

The violence and sectarianism in this practice were practiced by followers of Phabongkhapa against other traditions and against Gelugpas that 'mixed', such as Retreng Rinpoche and Gendun Choephel. The violent sectarian teachings themselves, widely disseminated until the Dalai Lama took action, were reason enough for them to be removed from the Ganden tradition.

Quite how you can justify these sectarian teachings praising murder and causing suffering is beyond me. Maybe Kelsang Gyatso or one of his senior students can answer.

1448. Dorje – January 15, 2009



Do you remember when Tibetan Buddhists accused NKT practitioners of praying for the Dalai Lama's death, when no one in the NKT would ever do that? And yet it seems the Kadampa Survivors are almost praying for Geshe Kelsang's demise.

just so no one is in any doubt, kadampasurvivors is an e-mail group set up for and by people that have left the NKT after suffering the abuse, exploitation and hypocrisy at the hands of this 'new religious movement'. Not every member of that forum is a 'Tibetan Buddhist' by any means. Many have been put off Buddhism altogether due to their

involvement with Kelsang Gyatso's group.

To characterise the feelings of those on the survivors forum as somehow coming from Tibetan Buddhists is untrue. To dismiss the feelings of hurt and pain of those that have been victims of one's own sect seems uncompassionate and unfeeling. The NKT admit mistakes have been made but don't seem to acknowledge the existence of any victims. Instead, they run internet hate campaigns against their critics, such as the founder of the Kadampa Survivors group.

One of the most common complaints I hear about the NKT from ex-members is that the group puts its own interests ahead of the individuals in it. The kind of sentiment expressed above is an example of this.

1449. Dorje – January 15, 2009

“some of whom are viciously calling for his early demise in a lovely Buddhist way”

I wonder where ex-NKT members got these ideas from? Maybe it was from Phabongkhapa or Trijang Rinpoche who both called for the death of those Gelugpas that develop faith in other traditions, ‘in a lovely Buddhist way.’

1450. Tenzin – January 15, 2009

Dorje, I grant you persistence, you do come back to your monochrome topic over and over again — but it has been explained and discussed and debated a hundred times on this thread alone, let alone elsewhere, and most of your statements are nonsense. Succinctly put by Lineage Holder most recently (and unanswered as yet by you):

“Regarding the form of practice in India/Tibet, please name me someone who was killed in a Tibetan monastery by Dorje Shugden recently.....no? Thought you'd struggle with that one. For all your bluster about violence and sectarianism, the only violence is violence against Shugden practitioners and the only sectarianism is your attitude towards the NKT and the sectarianism the Dalai Lama shows towards his Guru's tradition.”

You clearly do not know the first thing about the incredible Lama Trijang Rinpoche and other glorious, kind, wise, loving, enlightened beings who engaged in this practice. And you have no ears to hear. Sunshine to a mole.

1451. Dorje – January 15, 2009



You clearly do not know the first thing about the incredible Lama Trijang Rinpoche and other glorious, kind, wise, loving, enlightened beings who engaged in this practice

Well, I know Trijang Rinpoche praised his protector for killing Gelugpas that developed faith in other traditions.



Furthermore, whether they were lords of Tibet,

great lamas who held the political power of the throne, lamas and tulkus, great or small, with illustrious lines of incarnation, holy beings rich in scriptural and realized qualities, high lords of vast lands and works, those haughty with pride of family lineage, dominion and wealth, any who hypocritically claimed to be followers of Protector Manjusri Tsongkhapa's Teachings while remaining unsatisfied with Je Lama's precious Teachings of Sutra and Tantra which, in terms of view, meditation, and action, need not crave more from any other tradition, and, instead, mixed, polluted, or confused them with other modes of view and practice, whether lay or ordained, regardless of status, there have been many who have met with unpleasant wrathful punishments, such as being punished by authorities, litigation and legal disputes, untimely death, and so forth. Such swift, decisive signs appear to direct perception. Here praise is offered to that manifestation as a great wrathful protector who raises the Yellow Hat Teachings to the heights of the heavens.

Are these the words of a kind and loving enlightened being? If so, I'm glad I'm not enlightened.

1452. Dorje – January 15, 2009

“it has been explained and discussed and debated a hundred times on this thread alone”

the point that I, along with others, have raised over a hundred times is the discrepancy between the way Phabonkhapa and his followers worshipped this protector and the way the NKT worship it. This has not been satisfactorily addressed by you NKT followers. Nor have you explained the contradiction in claiming Phabongkhapa and Trijang Rinpoche are enlightened whilst apparently not holding their view that other traditions lead to hell.

It seems you defend your protector worship by saying it does not contain these violent sectarian elements, yet in doing this you reject the teachings of the lamas you use to validate this practice.

How do you justify this???

Phabongkhapa's version of this protector worship is still practiced amongst those monks that remain loyal to his version of the Gaden tradition, taking the Life Entrustment and all that goes along with it. It is Gyatso alone who has revised this. Presumably to make it more palatable to its new western devotees.

1453. SeekingClarity – January 15, 2009

LH

In #1439 you say of Dorje

You're obsessed with your negative view of

Pabongkha and you're prepared to trash a whole spiritual tradition just because of one person. You think it's important, I don't. There's nothing to explain and justify. That was then, this is now, and it's all different.

I have to say that I don't think this statement is entirely accurate. Dorje has quite reasonably pointed out, as have I (e.g. #1435), that there are seemingly significant discrepancies between what GKG says about DS and what his root guru, Trijang and his root guru Pabongka say. Further, Dorje suggests that many would find it very constructive if GKG/NKT were to clarify these seeming discrepancies. Given that Buddhism is a religion based on reason, I can't help thinking Dorje's suggestion is a reasonable one!

With regard to Pabongka, you say there's nothing to explain or justify. I think you are being a tad disingenuous here. The question has been asked many times on this thread: explain how Pabongka can be enlightened and at the same time hold the views he does about other traditions? Now my point is that you obviously felt there was some **explaining** to do here, as you offered your "skillful means, only in private" **explanation**. When this was robustly challenged you then offered a different **explanation**, namely that Pabongka was telling the truth as he saw it.

At this point Dorje asked you to explain **your** position (as non-NKT spokesperson!) on Pabongka's view. If you hold Pabongka to be enlightened and that he was expressing the truth of the matter as he saw it re Avichi Hell, then aren't you **simply as a matter of logic** committed to the view that Pabongka's views on Avichi Hell were true. I might be wrong, but it does seem to me that this is a question that you have, thus far, been unwilling to address head on. And given that you follow *prasanga*, the method of logical consequence, I don't think it's entirely unreasonable that the question was put to you.

1454. SeekingClarity – January 15, 2009

Tenzin

Re #1441, what exactly has Bob Thurman's approach to Guru devotion (mistaken or otherwise) got to do with DS? Does it prove that DS is a Buddha? Even if the DL has behaved as badly as you believe him to have done, does this prove DS is a Buddha?

In #1440, you assert



These immaculate Lamas left us the divine practice of the Supreme Dharmapala Dorje Shugden

If this is so, then I'd welcome it if you were able to address the three arguments I set out in #1435 against DS being a supramundane protector.

1455. SeekingClarity – January 15, 2009

MOVING ON, MOVING FORWARD

Kagyupa, LH and TP have all expressed dissatisfaction that much of the debate would seem to be going around in circles.

To try and nudge things forward, in #1435 I put forward three arguments that I have come across against DS being a supramundane protector. The first of these has been discussed at some length but I don't think that the other two have.

Are these perhaps something new to chew over?

1456. Lineageholder – January 15, 2009

Dear Dorje,



The violence and sectarianism in this practice were practiced by followers of Phabongkhapa against other traditions and against Gelugpas that 'mixed', such as Retreng Rinpoche and Gendun Choephel. The violent sectarian teachings themselves, widely disseminated until the Dalai Lama took action, were reason enough for them to be removed from the Ganden tradition.

This 'violent sectarianism' is all in your mind. Give me some modern examples from the past ten years of the violent sectarianism of Shugden practitioners. Forget Pabongkha and you've got nothing, no justification whatsoever. But yet you go on and on about 'violent sectarianism' just like a worn out record playing the same groove over and over again, as if such a thing actually exists in this day and age.

Neither Pabongkha nor Trijang called for anyone's death, if they did, show me where. To make such a claim shows how extreme your views are. Admit it, you've got nothing on Dorje Shugden except your own bitter prejudice against Pabongkha.

1457. Lineageholder – January 15, 2009

Dear SC,

You say,



At this point Dorje asked you to explain your position (as non-NKT spokesperson!) on Pabongka's view. If you hold Pabongka to be enlightened and that he was expressing the truth of the matter as he saw it re Avichi Hell, then aren't you simply as a matter of logic committed to the view that Pabongka's views on Avichi Hell were true.

Dear SC, Dorje's hobby horse is his view that Pabongkha was violently sectarian and oppressed Nyingma monasteries for political purposes, and your particular hobby horse is Pabongka's view on other traditions leading to Avichi Hell, neither of which has any bearing on Dorje Shugden or the practice or Dorje Shugden in this day and age. It's an irrelevant distraction but one that I'm sure is welcomed by the Dalai

Lama as a justification for his religious oppression.

Implicitly, what you all want to say is “Pabongkha was violently sectarian, he was the originator of Dorje Shugden practice, therefore Dorje Shugden practice is violently sectarian and the Dalai Lama is right”.

What has that got to do with Dorje Shugden practice TODAY? It's history. Even if you did think that Pabongkha was sectarian, even if you were to prove it, you will not find any sectarianism in the views expressed by Shugden practitioners who simply want to be given their freedom to practice, something that should be a democratic right and is in most civilized countries. If you want to see sectarian, we've got a great example from a Tibetan Buddhist right here on this board with post #1422:



I propose moving forward by action instead of words. To that end I complained to the local library board that has been allowing NKT to use public meeting rooms for introductory sessions recruiting new cult members. If people in every city actively resist the cult, their demise will be hastened.

How is this any different from what Dorje is accusing Pabongkha of? The detractors of Dorje Shugden cannot take the moral high ground on this board with examples like this, which is the very thing they are falsely accusing Shugden practitioners of.

In any case, Pabongkha was not the originator of Dorje Shugden practice. It began in Tibet 370 years ago with the ‘death’ of Tulku Dragpa Gyaltsen who was the incarnation of all those great Lamas that Trijang Rinpoche lists and who was, by nature, Manjushri. Even the modern form of Dorje Shugden practice, with the empowerment and so forth came from Tagpo Kelsang Khedrub Rinpoche and not from Pabongkha, so this fixation on Pabongkha isn't going to get you any closer to the truth, I fear.

While you and Dorje want to focus on the history of Pabongkha's actions and ideas, I'm far more interested in the violently sectarian actions of the Dalai Lama and his followers which is causing suffering to Dharma practitioners in India and the West TODAY. I'm interested in people like Namkhah ringing their local venues where NKT classes are being held in a sectarian attempt to prevent the spreading of Buddhadharma because of one famous person's wrong view about Dorje Shugden. Hitler had a particular wrong view too, and like the Dalai Lama he was able to convince other to follow him and to fulfil his wishes. Look where that led to – destruction and negativity.

To know whether the Dalai Lama was right to ban the practice of Dorje Shugden, you've just got to ask one question. “Have there been any beneficial results from this action?”. The answer is most emphatically “no” – the spiritual lives of millions have been destroyed, families divided, the Sangha divided, disharmony has increased in the Buddhist community – all because of one person's view and actions. This is of far more concern to me than some academic discussion about whether Pabongkha thought that other traditions lead to Avichi Hell. If you want to use this as some device to justify the Dalai Lama's destructive actions, go ahead, I'm sure he'll be very happy.

In summary, If you think this debate about Pabongkha is going to reveal some truth about Dorje Shugden practice, I can't help feeling that you're both missing the point. You want to know the nature of blue by focusing on what red used to look like. Good luck!

1458. Dorje – January 15, 2009



To try and nudge things forward, in #1435 I put forward three arguments that I have come across against DS being a supramundane protector. The first of these has been discussed at some length but I don't think that the other two have.

I think you may mean # 1431, though it is possible the numbers have changed. The day before yesterday I got a reply to post from emptymountains that is posted before the post he quoted and replied to. That post reads:



Dear all

I and others have argued that

- (1) GKG is wrong in his claim about Dhongthog's writing
- (2) GKG's statements on the Yellow Book are not tenable
- (3) GKG and supporters have never referenced their statement about Morchen...which suggests it is most likely incorrect.

Furthermore, I and others have argued that GKG is at odds with his root guru and/or his root guru's root guru with regard to

- (1) whether DS has in the past killed mixers
- (2) whether other schools have complete paths
- (3) the appearance of DS

However, it is important to note that none of this speaks to the question of whether DS is a wordly spirit or a Buddha. It simply illustrates that GKG's word cannot necessarily be taken as gospel on these matters and that lineage gurus seemingly diverge significantly on important issues.

So what are the arguments against DS being a Buddha. I put forward three.

- (1) The case for DS being a Buddha rests on the reincarnation lineage as set out by Trijang in MDOP and this lineage is simply not tenable.
- (2) DS is not mentioned in either in sutra nor tanta whereas all supramundane protectors propitiated in

Tibet are. This argument has been made by Namdrol on, for example, the Dirty Laundry thread. In #493 Namdrol says

I frankly do not know of a single so called Dharmapala (defined as a being who is explicitly on the bodhisattva stages) who does not also appear in a tantra. But there are many lokapalas who are not mentioned outright in tantras.

<http://lazybuddhist.wordpress.com/2008/04/26/dirty-laundry/>

(3) The DS practice has no clearly defined practice lineage (as opposed to reincarnation lineage). In Quick Path GKG lists the full practice lineage of Vajrayogini from Naropa through to the present day. Apparently (so Namdrol says) such practice lineages also exist for supramundane Protector practices. However, there is no such lineage for DS practice. Who was the first practitioner, who did he/she pass it on to etc etc

Hopefully this moves the debate on.

1459. Dorje – January 15, 2009

“What has that got to do with Dorje Shugden practice TODAY? ”

The life entrustment that Phabongkhapa composed contains his teachings which say all other traditions are wrong and lead to hell, and this protector’s special function is to punish and kill Gelugpas that take teachings from these false traditions. This life entrustment is taken by those that worship this protector in India and Tibet TODAY.

1460. SeekingClarity – January 15, 2009

REPOST: MOVING ON, MOVING FORWARD: #1431

Numbering corrected. Thanks, Dorje. Sorry for any confusion folks.

Kagyupa, LH and TP have all expressed dissatisfaction that much of the debate would seem to going around in circles.

To try and nudge things forward, in #1431 I put forward three arguments that I have come across against DS being a supramundane protector. The first of these has been discussed at some length but I don’t think that the other two have.

Are these perhaps something new to chew over?

1461. Tenzin Peljor – January 15, 2009

Dear Harry,

thanks for your points.

With respect to the author of the 21st Century Dictator, I have some evidence, though no hard facts.

Your approach to see GKG as a human being sounds healthy, this is also my approach.

Dear LH&Tenzin

I don't know how you can claim without any basis things like "When Duldzin Dorje Shugden re-established Kadam Dharma in the West," do you think GKG is DS and Kadam Dharma was "re-established" by him or do you think all the four Tibetan Schools who teach the Kadam Dharma as well were supported by DS in doing this?

The Kadam school is absorbed into all the four major school of Tibetan Buddhism and is there kept alive. There is no separate 5th Kadampa school or lineage, this is a plain wrong claim of NKT/GKG, established mainly for PR reasons, and to impute to oneself purity and exclusiveness.

How, Tenzin, can you validly claim that Shugdenpas "who have never done anything violent or sectarian, but devoted their lives to serving others and trying to attain enlightenment for their sake." were you present in India? What is the source of such claims? What is with the violent events performed by Shugden monks and now searched by Interpol?

You maybe a bit to idealistic. The Tibetans give three entries for ordination: 1. fear from persecution or punishment as a reason to become a monk 2. fear from having no food or drinking to become a monk 3. renunciation. All three motivations are accepted though of course the 3rd is what is advised. In Buddhist countries – like Tibet or Sri Lanka – many become monks also for worldly interests, due to social customs or family issues. This is also true for those practising Shugden. To naively impute to them "who have never done anything violent or sectarian, but devoted their lives to serving others and trying to attain enlightenment for their sake." shows a lack of any understanding with respect to reality, culture, and history.

another untenable claim of Tenzin:

"The world needs to know that the greatest Lamas that brought Buddhism to the West were Dorje Shugden practitioners. Not only Buddhism: they brought the Dalai Lama to the West." it follows HH Dujom Rinpoche, HH Karmapa, Gendun Rinpoche, HH Dilgo Kyhentse Rinpoche, Ajahn Chah, Ajahn Sumedo, Akong Rinpoche and and and "brought Buddhism to the West were Dorje Shugden practitioners"? You seem to lack knowledge of history. Maybe as a start try to read some informed papers, e.g. this paper by Prof Baumann:

<http://www.globalbuddhism.org/2/baumann001.html>

It is amazing to see how semi-truths, untruths and professional spins are continuously issued forward by NKT/Shugdenpas, and objects are labelled without that the object fulfil the criteria of being a valid basis for the name which is imputed on them e.g. 'sectarian DL', 'stealing', 'lie', 'oppression' etc The result of such distorted actions will only be more confusion but not 'exposing the truth', regardless how much the proponents of spreading semi-knowledge of untruths call themselves 'friends of the truth' 'truthsayer' 'truthbody' 'just the truth' and so on.

Its interesting to see how LH spins in # 1446 two sentences I said in # 1434, which are just facts, to absurd consequences which culminate in LH's pathetic spin: "How horrible and how ironic! ... How utterly uncompassionate of them and another example of why their distorted and angry views are not to be trusted." – it appears to me LH has well familiarized with the patterns and methods of the WSS campaign: How to produce "truths" based on a mix of some truths, semi-truths and untruths.

LH, your trial with respect to deny the sectarian nature and history of Shugden worship (which led also to the killings of three Shugden opponents not so long ago(!), and other violence by Shugden followers), and to claim things have changed now, we are in a new age etc, remind me strongly on the trials and politics of the Communist Party. The East German Communist Party (SED) follows exactly your politics: without having ever had a self-critical review, strongly denying their controversial and oppressing history or whitewashing it, without any excuse to the victims they announce a new age, while deeply within them the views have not changed at all.

Change is mainly based on introspection, open and honest discussion, from acknowledging the facts, based on vast and valid knowledge, and to be able to see the own faults. If this would really be done, one can openly admit the faults and an honest apology is inevitable. Until today NKT has not shown the latter, this indicates for me how much they lack the former.

It appears the USA at least give now a good example of change (based on some of the mental tools I mentioned), after the USA had gone through a self-destructive period of religious and political fundamentalism and narrow mindedness mixed with arrogance and world wide performed self-centred actions which interfered with all the other countries' interests (that of the majority). NKT can learn from them if they don't like to learn from HHDL and Tibetan Buddhist masters or other Buddhists. I doubt to copy the smear site from Barack Obama is sufficient for a change.

Dear SC; thank you for all your good posts, input, and unbiased research effort. I am sorry but I feel the thread has exhausted itself so I will not pick up #1435, #1455.

To quote from those I oppose:
"The truth is gradually emerging. It is only a matter of time."

May it be so.

1462. SeekingClarity - January 15, 2009

LH

Re #1457

You have yet again declined to answer the question put to you in #1453.

When I read #1457, my first thought was that there must be a lot of hungry cattle around where you live. I say this because with the amount of straw you must have used to construct all of your straw men, there can't be much left for the poor cattle to eat.

You say



Dorje's hobby horse is his view that Pabongkha was violently sectarian and oppressed Nyingma monasteries for political purposes, and your

particular hobby horse is Pabongkha's view on other traditions leading to Avichi Hell

I have discussed a wide range of issues on this thread. Nine of them are clearly set out in #1431. If I was so obsessed with this issue, why in #1431 was I trying to move the debate into new areas.

You say



neither of which has any bearing on Dorje Shugden or the practice of Dorje Shugden in this day and age.

I drew the link in #855 when I said



Similarly why would DS be so concerned to prevent mixing if non-Gelug paths lead to enlightenment as quickly or quicker even than Gelug paths. But if non-Gelug paths lead to Avichi hell, then preventing mixing begins to make sense. Hence, one can see why Pabongka would be such a strong advocate of Shugden practice.

Dhongthog makes a similar point on pp20-1 of *The Earth Shaking Thunder*

You say



Implicitly, what you all want to say is "Pabongkha was violently sectarian, he was the originator of Dorje Shugden practice, therefore Dorje Shugden practice is violently sectarian and the Dalai Lama is right".

Where in this thread have I said that the DS practice of the NKT is (violently) sectarian? I have clearly acknowledged that GKG's views about other schools is diametrically opposed to that of Pabongka and also conceded in a reply to Harry that it's possible that DS may have change his modus operandii (#799).

I've actually said very little about the DL as I haven't followed things in India that closely. I explained my position in one of my very first posts on this thread (#192).



In #161 I suggested that there were essentially two questions with regard to DS

(1) What is the nature of DS: enlightened being or spirit?

(2) Given that the DL believes that the nature of DS is that of a spirit, what actions is it legitimate for him to take?

My main interest has to date been in (1) because, as a former DS practitioner, I felt I needed to clarify whether it was appropriate for me to continue to remain so.

You say



What has that got to do with Dorje Shugden practice TODAY? It's history.



See #1459.

You say



If you want to see sectarian, we've got a great example from a Tibetan Buddhist right here on this board with post #1422:

"I propose moving forward by action instead of words. To that end I complained to the local library board that has been allowing NKT to use public meeting rooms for introductory sessions recruiting new cult members. If people in every city actively

resist the
cult, their
demise will
be
hastened”.

In #865, and on a related
theme, I entirely agreed with
you saying



Re #857, I
agree that
defacing
posters etc
is not
good.

You say



How is this
any
different
from what
Dorje is
accusing
Pabongkha
of? The
detractors
of Dorje
Shugden
cannot take
the moral
high
ground on
this board
with
examples
like this,
which is
the very
thing they
are falsely
accusing
Shugden
practitioners
of.

Two wrongs don't make a right
- see

<http://www.nizkor.org/features/fallacies/two-wrongs-make-a-right.html>

In any case, Pabongkha was not the originator of Dorje Shugden practice. It began in Tibet 370 years ago with the 'death' of Tulku Dragpa Gyaltsen who was the incarnation of all those great Lamas that Trijang Rinpoche lists and who was, by nature, Manjushri. Even the modern form of Dorje Shugden practice, with the empowerment and so forth came from Tagpo Kelsang Khedrub Rinpoche and not from Pabongkha, so this fixation on Pabongkha isn't going to get you any closer to the truth, I fear.

I don't think I ever claimed Pabongka was the originator. The reincarnation lineage is

contested as we have discussed
ad nauseum.



While you and Dorje want to focus on the history of Pabongkha's actions and ideas, I'm far more interested in the violently sectarian actions of the Dalai Lama and his followers which is causing suffering to Dharma practitioners in India and the West TODAY. I'm interested in people like Namkhah ringing their local venues where NKT classes are being held in a sectarian attempt to prevent the spreading of Buddhadharma because of one famous person's wrong view about Dorje Shugden.

History has not been my
overriding focus. See also my

previous comments about libraries.



Hitler had a particular wrong view too, and like the Dalai Lama he was able to convince other to follow him and to fulfil his wishes. Look where that led to – destruction and negativity.

You really do yourself no favours using Hitler in analogies.



To know whether the Dalai Lama was right to ban the practice of Dorje Shugden, you've just got to ask one question. "Have there been any beneficial results from this action?". The answer is most emphatically "no" – the spiritual lives of millions have been destroyed, families divided, the

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that other
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Avichi Hell.
If you want
to use this
as some
device to
justify the
Dalai
Lama’s
destructive
actions, go
ahead, I’m
sure he’ll
be very
happy.

I don’t think I’ve ever used
Pabongka’s views to justify the
DL’s actions.



In
summary, If
you think
this debate
about
Pabongkha
is going to
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Good luck!

None of the three arguments I
put forward against DS practice
in #1431 has anything to do
with Pabongka.

Hope that covers it.

SC

1463. SeekingClarity – January 15, 2009

SORRY!

LH

Re #1457

You have yet again declined to answer the question put to you in
#1453.

When I read #1457, my first thought was that there must be a lot of
hungry cattle around where you live. I say this because with the amount
of straw you must have used to construct all of your straw men, there
can't be much left for the poor cattle to eat.

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In #865, and on a related theme, I entirely agreed with you saying



Re #857, I agree that defacing posters etc is not good.

You say



How is this any different from what Dorje is accusing Pabongkha of? The detractors of Dorje Shugden cannot take the moral high ground on this board with examples like this, which is the very thing they are falsely accusing Shugden practitioners of.

Two wrongs don't make a right – see

<http://www.nizkor.org/features/fallacies/two-wrongs-make-a-right.html>

You say



In any case, Pabongkha was not the originator of Dorje Shugden practice. It began in Tibet 370 years ago with the 'death' of Tulku Dragpa Gyaltzen who was the incarnation of all those great Lamas that Trijang Rinpoche lists and who was, by nature, Manjushri. Even the modern form of Dorje Shugden practice, with the empowerment and so forth came from Tagpo Kelsang Khedrub Rinpoche and not from Pabongkha, so this fixation on Pabongkha isn't going to get you any closer to the truth, I fear.

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While you and Dorje want to focus on the history of Pabongkha's actions and ideas, I'm far more interested in the violently sectarian actions of the Dalai Lama and his followers which is causing suffering to Dharma practitioners in India and the West TODAY. I'm interested in people like Namkhah ringing their local venues where NKT classes are being held in a sectarian attempt to prevent the spreading of Buddhadharma because of one famous person's wrong view about Dorje Shugden.

History has not been my overriding focus. See also my previous comments about libraries.

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To know whether the Dalai Lama was right to ban the practice of Dorje Shugden, you've just got to ask one question. "Have there been any beneficial results from this action?". The answer is most emphatically "no" – the spiritual lives of millions have been destroyed, families divided, the Sangha divided, disharmony has increased in the Buddhist community – all because of one person's view and actions. This is of far more concern to me than some academic discussion about whether Pabongkha thought that other traditions lead to Avichi Hell. If you want to use this as some device to justify the Dalai Lama's destructive actions, go ahead, I'm sure he'll be very happy.

I don't think I've ever used Pabongka's views to justify the DL's actions.

You say



In summary, If you think this debate about Pabongkha is going to reveal some truth about Dorje Shugden practice, I can't help feeling that you're both missing the point. You want to know the nature of blue by focusing on what red used to look like. Good luck!

None of the three arguments I put forward against DS practice in #1431 has anything to do with Pabongka.

Hope that covers it.

SC

1464. namkhah – January 15, 2009

RE: 1450. Tenzin, I had very a good an close Tibetan friend who was a former monk and gyalpo shugden practitioner. He died prematurely (late 40's of stomach cancer despite blessings and teachings from Song Rinpoche, Tomo Geshe and others.

1465. SeekingClarity – January 15, 2009

Anti-Shugdenpas have been asked by Shugdenpas to prove that DS has killed mixers recently/in the west. I guess the burden of proof *could* be reversed and anti-Shugdenpas could ask Shugdenpas to prove that DS *hasn't* killed mixers recently/in the west! However, I won't adopt this strategy as, intuitively, it feels like the burden of proof is with the anti-Shugdenpas.

Presumably it takes a certain level of realization to be able to know these things. So for those of us who don't have such realizations we are reliant on those who (we think) do.

In #827, TP recounted the story of a lama who told someone that DS was attempting to kill them? Is this credible? I don't know.

But here's an interesting line of argument. At Spring Festival 2008 GKG taught that there 80,000 spirits that can cause humans to die and the 80,000 that can cause illness. Now if one holds that Shugden is a spirit, he might be one of the 80,000 that can kill humans!?

Here's a interesting (or at least I thought so) post (#471) from Namdrol on Dirty Laundry (in reply to WJ)



WJ:

Since you are not trained in Tibetan medicine etc., you would not know how to recognize a gyalpo provocation, or any other kind of spirit provocation. This is not a slam, this is just a fact.

Kelsang Gyatso definitely accepts the concept of spirit provocation- in Heart Jewel he writes:

“In general, there are many people who are harmed by spirits called `Behar`. These spirits enter into people's bodies, causing them to become insane, interfering with their spiritual development, or causing untimely death.”

What KG is not telling you is that Pehar is Nechung, and that Nechung is a Gyalpo, like Shugden. What KG is talking about here is gyalpo provocation.

What KG is also not telling you is that Pehar (Behar) is not a class of spirits, the class of spirits Pehar belongs to is called “rgyal po”- so he is either being

disingenuous, or he himself is not very sophisticated about this issue of spirit provocations.

When Pabhongkha admits that generally it is not acceptable to take refuge in protectors that have taken worldly form even though their nature is considered to be “beyond the world”, it is because their worldly form can still act harmfully, that means that they can harm people in general.

Let's take Pehar, the chief of the rGyal po sku Inga, for example: Pabhongkha claims in that Pehar is a worldly manifestation of the five Buddha families, i.e. that Pehar manifests as worldly god, but is by nature a wisdom deity (i.e. making the same claim for Shugden). Pehar, who by Pabhongkha's definition is a wisdom Buddha, has an extremely long history of acting harmfully, beginning with his being tamed by Padmasambhava. Pehar caused problems for Sachen Kunga Nyingpo when he was doing a Manjushri retreat under Bari Lotsawa when he was 12.

Dorje Yudronma, also mentioned by Pabhongkha as being a wisdom Buddha by nature, also has a similarly long history of causing problems- even though she was tamed by Padmasambhava too, centuries ago.

One can read accounts of the Fifth, and other great masters such as Ngulchu Dharmabhadra, and see that Gyalpo Shugden has continued to cause problems up to the present day- not to mention the accounts related by Trijang Rinpoche to Zemey Tulku.

So, WJ, you want physical evidence that Shugden is harmful- well, there is no physical evidence of spirits, but obviously Kelsang Gyatso believes in them. The term for spirit in Tibetan is gdon. gdon means “To doubt”. In Tibetan medicine, this class of illness is called kun brtags gdon nad i.e. “Illnesses imputed to spirits” why imputed? Because gdon, spirits do not have actual physical bodies- they are basically beings of the preta realm, stuck in the bardo. Some very powerful spirits like the bardo. Why? Because their power and clarity is much greater while they remain bodiless.

The forms of these worldly protectors like, Nechung, Setrab, Shugden, that you see in representation are not their real forms (they don't have any real form)- these are images are based on the stock Tibetan medical/astrological representations of spirits. In particular, Shugden is represented as in the classical manner of all Gyalpo spirits, i.e. as a monk wearing a traveling hat. For example, if you examine plate 66 of Tibetan Medical Paintings, a book which reproduces the

series of paintings commissioned by Desi Sangye Gyatso for his seminal medical treatise, Baidurya sngon po, you can see very clearly in the left hand diagram in the upper middle section is representation of a spirit clearly labeled in Tibetan as “rgyal po” — wearing monastic robes, riding a snow lion, holding a sword in the right hand and a heart in his left (this is not a good representation, but it gives the general idea:

<http://www2.bremen.de/info/nepal/Medic/KTM-66.htm>)

In any case, the main point is that Shugden is exactly one of these types of entities, and is generally considered harmful by everyone but his devotees.

<http://lazybuddhist.wordpress.com/2008/04/26/dirty-laundry/>

1466. Tenzin Peljor – January 15, 2009

i have to correct a word, I used ‘pathetic’ in # 1461 it sounds like the German word ‘pathetisch’ but the meaning is very different. The correct word I meant is ‘emotive’ or ‘emotional’.

1467. Tenzin Peljor – January 15, 2009

Dear SC,

it looks like that before the rather recent claim appeared Shugden is a Buddha, he was seen as belonging to the Gyalpo class, like Pehar (Nechung).

Namkhai Norbu Rinpoche writes about this class of Gyalpos:

“The Gyalpo always provoke people with nervousness, confusion and being upset. These are the most important secondary causes through which the Gyalpo can provoke or disturb and for the person under their influence, confusion rises even more. So this is the provocation of Gyalpo in general.”

see: http://info-buddhism.com/dorje_shugden_Choegyal_Namkhai_Norbu.html

(for classification of Shudgen see e.g. Wojkowitz and Mumford, they put classify him as a mundane protector like pehar – we have discussed this.)

Its just an addition to your quote from Namdrol on lazybuddhist blog.

1468. Tenzin – January 15, 2009

The problem with all this polemic discussion, as I see it, is that it is one thing talking from the head, without any actual experience of what you one is talking about, and another to talk from the heart, as a devoted practitioner who has seen the beneficial results of relying upon Dorje Shugden in the growth of their own Dharma life. The former will never be able to agree with the latter.

Just to balance out intellectual views espoused by the likes of Namdrol of E-Sangha (who is quite possibly one of the most arrogant people i’ve

ever encountered, with a huge amount of intellectual pride and little loving-kindness that I can see), here is part of the reason I view Dorje Shugden as fully enlightened. It goes along with my own experience of relying upon him as a Buddha and feeling his profound blessings guiding me along the spiritual path taught by Je Tsongkhapa.

According to Trijang Rinpoche, Geshe Kelsang Gyatso, and other Gelug practitioners, Dorje Shugden appears as a fully ordained monk to show that the practice of pure moral discipline is essential for those who wish to attain enlightenment. In his left hand he holds a heart, which symbolize great compassion and spontaneous great bliss – the essence of all the stages of the vast path of Sutra and Tantra. His round yellow hat represents the view of Nagarjuna, and the wisdom sword in his right hand (like the one held by Manjushri and Je Tsongkhapa) teaches us to sever ignorance, the root of samsara, with the sharp blade of Nagarjuna's view. This is the essence of all the stages of the profound path of Sutra and Tantra. He rides a snow lion, symbolizing the four fearlessnesses of a Buddha. Geshe Kelsang suggests:

“Even Dorje Shugden's form reveals the complete stages of the path of Sutra and Tantra, and such qualities are not possessed by the forms of worldly beings.”

Also, one of the characteristics of the iconography of Dorje Shugden is the central figure surrounded by four cardinal emanations. According to Nebresky-Wojkowitz:

* “In the East resides the ‘body emanation’ (sku'i sprul pa) Zhi ba'i rgyal chen, white with a mild expression” (Vairochana Shugden)

* “In the South dwells ‘emanation of excellence’ (yon tan gyi sprul pa) rGyas pa'i chen.” (Ratna Shugden)

* “In the West dwells ‘emanation of speech’ (gsung gi sprul pa) dBang 'dus rgyal chen, of white colour, having a slightly wild expression.” (Pema Shugden)

* “In the North resides the ‘emanation of karma’ ('phrin gyi sprul pa) Drag po'i rgyal chen. His body is of a green colour, and he is in a ferocious mood.” (Karma Shugden)

According to Trijang Rinpoche, Geshe Kelsang Gyatso, and other Gelug followers, Dorje Shugden is the incarnation of the five Buddha families and appears in five forms that symbolize the five families, called ‘the five lineages of Dorje Shugden’. These forms also symbolize Dorje Shugden's attainment of pacifying, increasing, controlling and wrathful actions and his main form as Duldzin symbolizes the supreme attainment of enlightenment itself.

In addition to this Nebesky-Wojkowitz mentions in one text additional retinue “appear nine shaktis and eight bhikshus, who act as mount-leaders; their names unfortunately are not given. The dGe lugs pa priests refer to this group of shaktis as the mDzes sdug yum chen mgu; they also claim that rDo rje shugs ldan is accompanied by ten armed youths (stag shar bcu).”

According to Sachen Kunlo, a Sakya Lama, each of the thirty-two Deities of Dorje Shugden's mandala has a specific enlightened function. Duldzin Dorje Shugden leads followers to correct spiritual paths by bestowing wisdom; Vairochana Shugden helps pacify negative karma and obstacles; Ratna Shugden increases good fortune; Pema Shugden helps control the mind; and Karma Shugden overcomes the four maras and evil spirits. The nine great Mothers help Tantric practices; the eight

fully-ordained monks help Sutra practices; and the ten wrathful Deities help daily activities.

Unlike other Dharma protectors, the practice of Dorje Shugden has a body mandala. This is considered an indication that he is a fully enlightened being because only Buddhas have body mandalas. Dorje Shugden's body mandala is based on the 32 deities of Lama Losang Tubwang Dorjechang (Je Tsongkhapa).

1469. Kagyupa – January 15, 2009

...though it could be that someone just made all this up about DS having a body mandala, and manifesting in various forms, and being a Buddha in the first place.

In cases like this, one usually traces the historical records, and texts, back to India. You won't find anything, pre Pabongkhapa, that claims any of this.

yadda yadda yadda...same old, same old.....

1470. Kagyupa – January 15, 2009

I have started practicing the glorious Yab Yum form of Cap'n Crunch and Betty Boop in Union. They're both manifestations of Sakyamuni, you know. In the east is Bugs Bunny, residing on a carrot, while in the west is Elmer Fudd, carrying a shotgun and wearing a big hat...to the north is Underdog, residing in a telephone booth, and to the south is Bullwinkle the Moose.

I could go on, but you see how ridiculous this is. It's so, because I say it's so, and there's nothing you or anyone else can tell me that will cause me to change my opinion.

1471. Lineageholder – January 15, 2009

Dear TP:



“The Gyalpo always provoke people with nervousness, confusion and being upset. These are the most important secondary causes through which the Gyalpo can provoke or disturb and for the person under their influence, confusion rises even more. So this is the provocation of Gyalpo in general.”

who isn't nervous, confused or upset at some time.....?

SO IT MUST BE GYALPO DORJE SHUGDEN HARMING EVERY LIVING BEING IN SAMBARA!!!

BURN THE WITCH! BURN THE WITCH!

http://wisdombuddhadorjeshugden.blogspot.com/2009/01/scapegoating-of-dorje-shugden-and-dorje_11.html

1472. Tenzin Peljor – January 15, 2009

Hi Tenzin,

Dechen or Carola, who NKT dislikes so much, could not argue better than you do it in # 1468. She has exactly the same strategy: we practice from heart, this you won't understand because you are so intellectual, you have no heart, no real experience (while oneself has a heart and real experience, which of course is valid and "the truth".)

The underlying meaning is: don't use your common sense, just follow your heart. The argument is like that of an Evangelical who had a 'jesus experience' and is asked by the Evangelicals to spread this joyful message to everybody. There are also UFO-believers who have experience with extraterrestrial beings... I do not criticise their tradition or belief but for Buddhism critical investigation and discriminating intelligence are advised tools.

A heart which is not supported by discriminating intelligence will probably fool oneself. I guess even when you would read something by Je Tsongkhapa you would argue: oh, he is so academic, no heart, what a pity.

A good heart and wisdom must go together otherwise you degrade the vastness and deepness of Buddhism and all the holy masters, who were also very learned (intellectual) scholars.

Do you like to invite for a naive form of belief-Buddhism or do you oppose what the Buddha said himself?



(The Kalamas of Kesaputta ask for guidance from the Buddha)

3. The Kalamas who were inhabitants of Kesaputta sitting on one side said to the Blessed One: "There are some monks and brahmins, venerable sir, who visit Kesaputta. They expound and explain only their own doctrines; the doctrines of others they despise, revile, and pull to pieces. Some other monks and brahmins too, venerable sir, come to Kesaputta. They also expound and explain only their own doctrines; the doctrines of others they despise, revile, and pull to pieces. Venerable sir, there is doubt, there is uncertainty in us concerning them. Which of these reverend monks and brahmins spoke the truth and which falsehood?"

(The criterion for rejection)

4. "It is proper for you, Kalamas, to doubt, to be uncertain; uncertainty has arisen in you about what is doubtful. Come, Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, 'The monk is our teacher.' Kalamas, when you yourselves know: 'These things are bad; these things are blameable; these things are censured by the wise; undertaken and observed, these things lead to harm and ill,' abandon them.

(Greed, hate, and delusion)

http://buddhism.kalachakranet.org/resources/kalama_sutra.html

1473. SeekingClarity – January 15, 2009

Kagyupa

In #1469 you say



In cases like this, one usually traces the historical records, and texts, back to India. You won't find anything, pre Pabongkhapa, that claims any of this.

Any chance you could expand on this? When you say texts are you referring to tantras (and/or other texts)? When you say historical records are you talking about a lineage of practice/practitioners? In other words, are you making a similar sort of point to reasons 2 and 3 in #1431? Any clarification gratefully received.

1474. Tenzin Peljor – January 15, 2009

LH,

it is clear that you can only accept GKC's position but your emotional statements and spin-exaggerations, like "BURN THE WITCH! BURN THE WITCH!" as a conclusion to the (thoughtful) statement by Namkhai Norbu Rinpoche is ridiculous.

However, I agree with you:

"who isn't nervous, confused or upset at some time.....?"

But what is when 'sometimes' transform to 'all the time'?

1475. SeekingClarity – January 15, 2009

In #1469 Kagyupa writes



...though it could be that someone just made all this up about DS having a body mandala, and manifesting in various forms, and being a Buddha in the first place.

Dhongthog writes in *The Earth Shaking Thunder...*(p18)



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 than the traditional Gadenpa deities , six-armed Mahakala, Dharmaraja

and Shri Mahakali Devi.

1476. Dorje – January 16, 2009



In addition to this Nebesky-Wojkowitz mentions in one text additional retinue “appear nine shaktis and eight bhikshus, who act as mount-leaders; their names unfortunately are not given.

Nebesky-Wojkowitz also says,



The group of protectors and guardian deities, which comprises some of the best-known gods and goddesses of the Tibetan Buddhist pantheon, is considered to be divided into two main branches: firstly the powerful, high ranking deities, known as the ‘jig ten las ‘das pa’i srung ma, i.e. the gods and goddesses who have passed beyond the six spheres of existence; to this group belong all the protective deities of the eighth, ninth and tenth rank” [eighth, ninth and tenth bodhisattva stages], as my Tibetan informants explained it. Secondly those deities who are still residing within spheres inhabited by animated beings and taking an active part in the religious life of Tibet, most of them assuming from time to time possession of mediums who act then as their mouthpieces. These god and goddesses, known as the ‘jig rten pa’i srung ma [worldly guardians] or ‘jig rten ma ‘das pa’i srung ma, are also frequently called dregs pa, “the haughty ones”, an expression derived from the fact that most of the deities of this class are depicted with a haughty-fierce facial expression.

The by far greater part of deities belonging to the two above mentioned classes, is recognized and worshiped by all schools of Tibetan Buddhism, only a smaller number of gods and goddesses claimed to be special protectors of one or the other sect. Thus Pe har [Nechung], a well-known ancient god of the branch styled ‘jig rten pai srung ma [worldly guardians], occupied a prominent position in the religious systems of all Buddhist schools of Tibet while on the other hand rDo rje shugs Idan, another important protector of the same branch [i.e. worldly protectors], is apparently only recognized by the dGe lugs pa and Sa kya pa sects, especially the former claiming that he is a powerful guardian and protector of their doctrine against any detrimental influence coming from the side of the old rNying ma pa school

Nebesky-Wojkowitz clearly saw this protector as a worldly deity. His

main informants on this protector was his Gelug lama, Dhardo Rinpoche, who acted as the officiating lama during the oracle seances for this protector.

1477. Tenzin – January 16, 2009

Tenzin Peljor,

as usual, you are trying to twist people's words, but I think you know clearly that I was not talking about wisdom, which in fact also comes from the heart. I was talking about intellectual or superficial understanding NOT backed up by wisdom, just what other people have said with no feeling for it e.g. the superstition that Dorje Shugden is a spirit. You can talk down to me as much as you want, but that just goes to show your sense of intellectual pride, which is a big obstacle to developing the wisdoms arising from listening, contemplating and meditating.

As you choose to continue insulting everyone (who doesn't share your narrow view), let me say also to you that I have never found you wise or, for that matter, particularly compassionate. You come over as arrogant and passive aggressive.

1478. Tenzin – January 16, 2009

Kagyurpa:

"...though it could be that someone just made all this up about DS having a body mandala, and manifesting in various forms, and being a Buddha in the first place."

(Plus all your other insulting drivel that follows... denigrating others' religious practices and yet turning around and saying that it is Shugden practitioners who are sectarian. The depth of hypocrisy on this thread by those who do this is breath-taking).

It could be made up — I think everything is made up by the mind, and whether it works well or beneficially depends on whose mind. As I believe in Manjushri and my lineage Gurus, I love this emanation from their minds. It works. The practice has worked for hundreds and hundreds of thousands of people, and still works for those who maintain it — which is why, if you think about it, we are trying to defend it against people like you.

It clearly doesn't work for you (if you have ever tried it) because you lack faith in it. Perhaps some of your practices would seem equally silly or superstitious to me, but I'm still not going to insult you for them. I don't want that kind of karma.

1479. Tenzin – January 16, 2009

And let alone not insulting you, I would never dream of actually banning your heartfelt treasured religious beliefs.

1480. Dorje – January 16, 2009

Your lineage lamas sought to extend the ban on Gorampa's 'treasured religious beliefs.' David Jackson described the way Phabonkhapa "continued in his sectarian machinations, decrying to a Kuomintang Governor (Lu Cun-krang) the fact that uncle 'Jam-bdyangs-rgyal-

mtshan had published Go-rams-pa's works." This is a reference to Khenpo Jamyang Gyaltzen republishing Gorampa's collected works after they were banned rather than responded to by the Gelug authorities. Similar to the way the NKT followers here prefer to ignore the points raised against their protector worship rather than answer them.

1481. Tenzin – January 16, 2009

You would rather live in the past, based on hearsay, then open your eyes to the very real persecution of Dorje Shugden practitioners that is happening RIGHT NOW, in the present.

Here is a full transcript of the recent footage on Al Jazeera, called The Dalai Lama: the devil within — footage that was balanced, factual and fair.

The Dalai Lama is revered as a hero by his people and respected worldwide for his peaceful philosophy. But a number of exiled Tibetan Buddhists living in India no longer believe in his leadership. They are accusing him of religious discrimination.

At the heart of this dispute lies a Buddhist Deity Shugden. Considered a god by some and a demon by others.

The Dalai Lama has banned worship of Shugden. In May, 400 monks were thrown out of monasteries because of their religious beliefs and Shugden worshippers have been shunned by other Tibetan Buddhists.

On the streets of the Tibetan refugee camp of Bylakuppe in southern India, Delek

Tong, a Shugden worshipping Buddhist monk, is no longer welcome.

(Delek Tong) "Look at this, it says: 'No Shugden worshippers allowed.'"

"Hi, I worship Shugden, can I come in?"

"No, I am sorry, I don't want you or any Shugdents in my shop."

The Dalai Lama has asked the Tibetan community to stop the worship of the 400 year old Deity Shugden.

"When you followed the Dalai Lama's advice, did you not forget that us Shugden are also Tibetans like you?"

What this means in practice is that Delek Tong cannot walk into this shop because of his religious beliefs.

(Shopkeeper)

"I have taken an oath and I won't have anything to do with the Shugden people who are doing bad things for the Tibetan cause. I won't do anything he says. But he is telling the truth. I'm not a person who just blindly believes someone. I believe someone who is telling the truth. Here Dalai Lama always tells the truth."

(Another monk) "What do you think you are doing? Aren't you ashamed of yourself? We are both Tibetan monks. The Dalai Lama is our only protector."

(Delek Tong) "I am not violating the teaching of Lord Buddha."

(Another monk) "You have nothing to do here. There are certain rules in worshipping idols. If you don't do it right your idol becomes the devil."

For some, Shugden is an idol that protects you from harm. For the ones that follow the teachings of the Dalai Lama, Shugden is simply a spirit that brings evil.

“This is a sensitive issue. Filming is not forbidden. But filming these Shugden people can create a lot of problems. Be careful what you say in front of the camera. We are going through a critical time.”

“Can you please stop. Otherwise I’m going to break that camera. I said I’m refusing all this and you are taking again and again.”

Now this Deity is at the center of the controversy. On the one hand, the Dalai Lama wants to ban it; on the other, there are more than 4 million people across the world that worship Dorje Shugden.

According to the Buddhist tradition, the deceased monk came back as a spirit and was deified by the 5th Lama. Ever since, Shugden has been revered as a Protector Deity.

The worship of Shugden is a sensitive issue that is creating tension in the exiled Tibetan community. Last January the Dalai Lama asked his community to stop the worship of the 400 year old Deity so as to end the divisions.

Dalai Lama:

“I used to worship Shugden. The spirit was very fond of me. However, I realized it was a mistake. So I stopped. Recently monasteries have fearlessly expelled Shugden monks where needed. I fully support their actions. I praise them. If monasteries find taking action hard, tell them Dalai Lama is responsible for this. Shugden followers have resorted to killing and beating people. They start fires. And tell endless lies. This is how the Shugden believe. It is not good.”

For Mai and her family, Shugden remains a protector. Her family have been worshipping the Deity for generations. Because they have defied the rule of the Dalai Lama, they have been ostracized from the community.

“They have made separate rules for us. They said that no one is supposed to talk to us. And no one is supposed to have any contact with us.”

“If he is really Buddha, if he’s really God, he would not create so much problem. He won’t give us so much trouble. If he is the Buddha, he would not give any problem to any human being.”

“Dalai Lama is being unfair and selfish. He is doing his own wish.”

The decision to ban the worship of Shugden was taken here in Dharamsala. Since 1960 there are 46 MPs working here to decide the affairs of Tibet and the refugees living here. This is the heart of Tibetan democracy.

“Did you debate about Shugden in parliament?”

(Tsultrim Tenzin):

“There was no argument. There was no argument. If there is some opposition then there will be argument. But there is no opposition. We do not have any doubt about Dalai Lama’s decisions. We do not think he is a human being. He’s a supreme human being and he is god. He’s

Avalokiteshvara. He has no interest of himself. He always thinks of others. Everybody is happy. In our system everybody is happy because there is full democracy. Everybody can express whatever he likes.”

So why are Shugden people discriminated from the community? We asked the Prime Minister what he thought about the signs posted outside the shops.

(Samdhong Rinpoche):

“That is true. ‘Who have not disassociated the perpetrating the spirit, kindly not come in this shop.’ This is very clear. Then why should they go into that shop? That is unfair on their part. A lot of Shugden perpetrators are becoming terrorists and that they are willing to kill anybody. They are willing to beat up anybody. It is very clear that now people who are perpetrating Shugden are very close to the PRC leadership. That is clear.”

Being linked to the PRC, the People’s Republic of China, is the highest act of treason in the eyes of the Tibetan government in exile.

No Shugden worshipper has ever been charged or investigated for terrorism and yet the monks that continue to worship Shugden remain victims of name and shame.

“What the posters say is that we are related to the Chinese government. We don’t have anything to do with China. There is no proof, yet many people are harassing us and threatening us.”

Fearing for their lives, these Shugden monks are now living in hiding in a monastery in southern India where they sought refuge after being told they must leave their monastery.

Now these monks living here in India have taken matters into their own hands. They’ve decided to take the Dalai Lama to court on the grounds that he is breaching their freedom of religion.

Thubten is on a campaign to gather evidence of religious discrimination.

(Thubten:)

“Why I am here – I am working very hard for religious freedom. I fight for religious freedom. So therefore, I’m here. There is no chance to have religious freedom. If you fight for religious freedom with the Tibetan exile government, then automatically they will put your picture on the poster and everybody says, “Don’t talk to them. Don’t listen to them.” So therefore, we haven’t any chance to tell our truth all over the world.”

With the help of rebel monk Kundeling Rinpoche, they are taking the most famous ex-Shugden practitioner, the Dalai Lama himself, to court.

“So there is no democracy. The man, Dalai Lama, talks about democracy, talks about compassion, talks about dialog, talks about understanding, talks about a solution, but for us there is no solution. There is no dialog. There is no understanding. There is no compassion. Because in his perception we are not human beings. We are just evil. We are evil and we are agents of the Chinese. That is what it is. It is as simple as that.”

With just a few days to go before the Dalai high court hearing, Kundeling and Thubten meet with their lawyer.

(Shree Sanjay Jain:)

“It is certainly a case of religious discrimination in the sense that if within your sect of religion you say that this particular Deity ought not to be worshipped, and those persons who are willing to worship him you are trying to excommunicate them from the main stream of Buddhism, then it is a discrimination of worst kind.”

No matter what the outcome of the court case, in a country where millions of idols are worshipped, attempting to ban the Deity is an uphill battle. One in which many Buddhist monks have lost their faith in the spirit of the Dalai Lama.

Earlier this month the Dalai Lama’s lawyers requested a 3-month extension on the grounds that he was ill.

The case against the Dalai Lama is still with the courts. We hope to bring you an update later in the year.

1482. Dorje – January 16, 2009

“footage on Al Jazeera, called The Dalai Lama: the devil within — footage that was balanced, factual and fair.”

Fair and balanced just as Fox News is fair and balanced.

“there are more than 4 million people across the world that worship Dorje Shugden.”

Fair and balanced?

1483. harry (gandul) – January 16, 2009

Hi LH,

I withdraw my criticism of the “dictator” letter. I think the reason i initially took offense to it last year was because at the time it seemed offensive. Reading it again now, i realize that it is not necessarily so.

Of course, to one attached to HHDL it naturally will appear offensive.

I think i took badly to the words “cruel” and “evil”, assuming that no Buddhist should say that someone’s nature is “cruel and very evil”. But i guess if it is true that HH is causing a lot of suffering for people, and knowingly lets this happen because it helps him fulfill his own agenda, then one could sort of use these words to describe his actions.

Nevertheless i do think this kind of wording is dangerous, perhaps encouraging people to believe that someone can be intrinsically bad. Perhaps it is just me, incorrectly linking the terms nature and intrinsic.

I much prefer the western psychology approach of criticizing the delusions and/or actions and not the person. “You are behaving like an idiot” instead of “you are an idiot”. I think this fits very well with Buddhism which blames delusions and not individuals as the source of suffering.

Anyway, apart from some wording, i suppose i would have to conclude that this letter isn’t that bad. Of course, if it is coming from a well-researched place and written with a good intention, all the better.

I’m a bit out of touch with this side of the conflict, what with all this debate about the nature of DS 😊

All the best to you and i hope you are very well.

x x h

1484. harry (gandul) – January 16, 2009

Hi SC,

I would be interested to hear what your views on HHDL are. Do you believe there is a ban and that many people have been, and continue to be unfairly treated? Or do you think otherwise, that KG and others have invented all the things they accuse HHDL of?

1485. Lineageholder – January 16, 2009

Dear Harry,

Thank you for your reply. I agree that the 'Dictator' letter is very strong, but that's for a purpose – it's to wake people up and make them take notice. WSS were taking a risk, though, because it could easily backfire and I remember at the time there was a debate about it on dorjeshugden.com when it used to have a forum. Many people were very strongly in favour of toning it down or getting rid of it altogether.

I do believe the Dalai Lama's nature is 'evil and very cruel' because he is using Holy Dharma for his own political purposes and causing suffering to a lot of people, seemingly without caring and even rejoicing in it! From the Al Jazeera programme we've got the DL's own words:



Recently monasteries have fearlessly expelled Shugden monks where needed. I fully support their actions. I praise them. If monasteries find taking action hard, tell them Dalai Lama is responsible for this. Shugden followers have resorted to killing and beating people. They start fires. And tell endless lies. This is how the Shugden believe. It is not good

He's lying about Shugden practitioners engaging in such negative actions.

Given such actions, how can anyone regard him as the Buddha of Compassion? There's definitely an incorrect basis of imputation there! Also, although its not the Dalai Lama's fault, there are the stories of how the Reting Rinpoche caused the wrong boy to be chosen as the 14th Dalai Lama. I have no idea if they are true, but they would certainly explain a few things. I'd be amazed if this present Dalai Lama was in the same mental continuum as Je Gendundrub or the Seventh Dalai Lama, Kelsang Gyatso who were both great and pure spiritual practitioners.

The WSS are not the first to point out the discrepancy between the Dalai Lama's words and his actions, because there was the Mongoose-Canine letter over ten years ago and the Karmapa issue too showed the Dalai Lama to be playing a political game, using his authority to harm the Buddhadharmas and interfere with another spiritual tradition.

It's clear that the Dalai Lama is in a difficult position, and of course he wants to unite the Tibetan people, but there must be another way other than using Dorje Shugden as a 'common enemy' to blame all of Tibet's problems on and persecuting those who follow the practice. How can a

non-virtuous action, such as destroying a spiritual tradition lead to a result that would require a virtuous cause, such as unity? It doesn't make sense. I've raised the issue of the Dalai Lama's apparent lack of conviction in karma before:

<http://dorjeshugdentruith.wordpress.com/2008/09/10/does-the-dalai-lama-believe-in-karma-a-perspective-on-unwinking-gaze/>

1486. SeekingClarity – January 16, 2009

Hi Harry

As I've said in some earlier e-mails, as I see it there are two salient questions re DS:

- (1) Is he a Buddha or a spirit?
- (2) Given the DL believes him to be a spirit, what actions can he legitimately take?

I have focused pretty much exclusively on (1). First, this was the question relevant to my decision as to whether to stay within or leave the NKT and second, given the limited time available to me to do research, this was about all I could manage! So, I really haven't followed too closely the claim and counter-claim re what the DL has or hasn't done.

However, one observation that I would make again is that the answer to (1) in no way depends upon the answer to (2). The DL could be the baddest man in town (I personally don't think he is) and DS could still be a spirit. But it has sometimes seemed to me that some folk seem to believe that if they can expose the DL as a liar/dictator/saffron-robed muslim then this somehow validates their Protector practice.

From the little I know, it does seem to me that the Gelug monasteries in India are under the control of the TGIE. Thus as head of the TGIE it seems reasonable to me that the DL should propose a referendum in the monasteries as to whether DS practice should continue. (Of course there are debates about whether the referendum was strictly in accordance with the Vinaya but I simply haven't followed the detail.)

I don't think for a moment that there aren't some Shugden practitioners who have been (very) badly/unfairly treated. As far as I can see, a number of people who believe DS to be a spirit have stated publicly on forums that some things (such as Shugden practitioners not being served in shops) are bang out of order. But if the DL sincerely believes that DL is a spirit he must surely take legitimate (however defined) actions to discourage/ban it.

Don't know if this is at all useful. As I say, I don't really know that much.

1487. SeekingClarity – January 16, 2009

Tenzin

In #1481 you say



You would rather live in the past, based on hearsay, then open your eyes to the very real persecution of Dorje Shugden practitioners that is happening

RIGHT NOW, in the present.

LH has made it very clear that his views on Pabongka are based on hearsay. And how could it be otherwise. There is no photographic or video evidence about what when on. There is only people's testimony. LH simply believes, for reasons he has set out, that the hearsay upon which he forms his opinion is a better class of hearsay!

1488. harry (gandul) – January 16, 2009

Hi SC,

Sorry i only just read your post 1463, where you explain that you haven't followed the situation in India that closely.

You say the following in 161:



Think there are two distinct questions re Dorje Shugden (DS), which, roughly speaking, are these:

(1) What is the nature of DS: enlightened being or spirit?

(2) Given that the Dalai Lama (DL) believes that the nature of DS is that of a spirit, what actions is it legitimate for him to take?

I would simply observe that showing that (some of) the DL's actions have not been legitimate does not prove DS is an enlightened being. (And conversely showing that the DL's actions have been legitimate does not prove DS is a spirit.) Whilst this is perhaps obvious, I can't help feeling that sometimes the issue of DS's nature and that of the legitimacy of the DL's actions get inappropriately conflated."

Once again, SC, i really appreciate your unbiased stance. It's a breath of fresh air around here.

However, whilst obviously sometimes the issues at hand do get inappropriately mixed up, i think it's worth considering that if HHDL would go to the extremes of ostracizing his own people, would he not likely do something like making sure that all the texts with proof of lineage, are destroyed so no one can prove him wrong?

What i'm saying is that someone who possesses the amount of influential power that HHDL does, can pretty much make anything happen if they put the right amount of pressure on. And if he has so blatantly created such a divide within his own community, then the question arises: what else has he been up to behind closed doors?

Questioningly yours,
Harry the Gandul

1489. harry (gandul) – January 16, 2009

Sorry SC,

I sent my last post before i had seen your reply.

1490. SeekingClarity – January 16, 2009

Hi Harry

Thanks for your note



if HHDL would go to the extremes of ostracizing his own people...

Not quite clear what you mean by the above? Could you clarify?

1491. Dorje – January 16, 2009



He's lying about Shugden practitioners engaging in such negative actions. Given such actions, how can anyone regard him as the Buddha of Compassion? There's definitely an incorrect basis of imputation there! Also, although its not the Dalai Lama's fault, there are the stories of how the Reting Rinpoche caused the wrong boy to be chosen as the 14th Dalai Lama. I have no idea if they are true

You really have no idea if any of this is true. It is all based on nothing more than hearsay. You may refuse to believe that Shugden worshippers killed Geshe Lobsang Gyatso or his two assistants, but this is your belief based on your obvious vested interest. You may also refuse to believe the accounts of assault and arson levelled at other followers of your protector, but this is also based on little more than your bias. Of course, the people accused of these crimes have not been brought to justice, so are innocent in the eyes of the law, but this does not mean that people that think they committed these actions are lying. There is a difference of opinion, not difference in honesty. After all, neither you nor the Dalai Lama were present when these crimes took place.

Questioning whether the Dalai Lama is the Dalai Lama is problematic given that his recognition was agreed by Trijang Rinpoche. Unless you are suggesting Trijang Rinpoche was incorrect or acted dishonestly to further his own standing.

1492. Lineageholder – January 16, 2009

Dear Dorje,

<You may refuse to believe that Shugden worshippers killed Geshe Lobsang Gyatso or his two assistants, but this is your belief based on your obvious vested interest.

I was appalled by those murders, there was no justification for them at all. If so called 'Shugden' practitioners perpetrated these, they are not Shugden practitioners or even Buddhists because, as Buddha himself said "those who harm others are not trainees in virtue". What did appall me as well was the swiftness of the TGIE to pin the blame for these

murders on Shugden practitioners, even to the point of lying on television about the meaning of a threatening note that had been received by Ven. Lobsang Gyatso. As Helmut Gassner pointed out, there were others who might have wanted him dead, but they were not suspects at all according to the TGIE. This is duplicitous.

I'm not aware of any acts of arson or violence that have been perpetrated by Shugden practitioners, or lies, apart from Samdhong Rinpoche's obvious lies concerning the connection between Shugden practitioners and the PRC.

It may be that negative actions have been committed by individual Shugden practitioners in India, but I haven't heard of any. What I resent is Samdhong and the Dalai Lama going on about 'the Shugdens' as if everyone who relies on this Deity are liars, arsonists, murderers and so forth. That's like, if one Tibetan stole something, someone else were then to say "Tibetans are thieves". It's an ignorant projection by a biased mind, something the Dalai Lama and Samdhong Rinpoche are both guilty of. It stirs up sectarian hatred, something the Dalai Lama hypocritically says he's against.

As far as the authenticity of the Dalai Lama is concerned, I don't know. Where is your evidence for saying that Trijang Rinpoche agreed that he was the genuine Dalai Lama?

1493. Tenzin Peljor – January 16, 2009

dear tenzin,

i lack time to read all what is said here, but i wish to respond to # 1477 – just because it is a short post and easy to address without much thinking or writing.

you say:

“as usual, you are trying to twist people's words, but I think you know clearly that I was not talking about wisdom, which in fact also comes from the heart.”

Maybe I was not accurate enough in my reply and took too less time to think about what you've said.

What do you mean with 'heart'?

Wisdom comes from discriminating intelligence or is based on discriminating intelligence. Do you agree?

you say:

“I was talking about intellectual or superficial understanding NOT backed up by wisdom, just what other people have said with no feeling for it e.g. the superstition that Dorje Shugden is a spirit.”

Do you think to investigate the nature, function and status of a being is “intellectual or superficial understanding NOT backed up by wisdom”?

“just what other people have said with no feeling for it e.g. the superstition that Dorje Shugden is a spirit.”

How can you say this?

The majority of masters who see Shugden as a spirit and all the historical accounts there exist of its application even by enthusiastic followers by e.g. Mumford, Wojkowitz, von Brück, clearly indicate that he was seen even by his followers as a spirit (one Shugden follower even called him 'a demon'). Are these people just “other people have said with no feeling for it e.g. the superstition that Dorje Shugden is a

spirit.”?

So they are wrong because you and GKG/PabRp/TrRp. are so right? They have a heart and those seeing it differently have “no feeling for it e.g. the superstition that Dorje Shugden is a spirit.”?

We can posit the other direction too:

“I was talking about intellectual or superficial understanding NOT backed up by wisdom, just what other people have said with no feeling for it e.g. the superstition that Dorje Shugden is a Buddha.”

If your claim is correct also this claim is correct because your claim lacks reason as the latter claim does. Mere assumptions, mere claims.

How do you know that all these masters opposing Shugden have only an “intellectual or superficial understanding NOT backed up by wisdom, just what other people have said with no feeling for it e.g. the superstition that Dorje Shugden is a spirit.”?

This is a mere claim – not backed up by reasoning.

you say:

“You can talk down to me as much as you want, but that just goes to show your sense of intellectual pride, which is a big obstacle to developing the wisdoms arising from listening, contemplating and meditating.”

I see you see pride in me, what is about your pride? Do you have already overcome it? Since what are trials to issue forward correct information mutually inclusive with “showing sense of intellectual pride”? Do you can read the mind of others? Is the pride you see in me the projection of your own pride or is it a really dependent arising pride in me? How do you discriminate this and what reasons do you have to claim I would “just go to show [my] sense of intellectual pride”?

This is a mere claim – not backed up by reasoning.

you say:

“As you choose to continue insulting everyone (who doesn’t share your narrow view), let me say also to you that I have never found you wise or, for that matter, particularly compassionate. You come over as arrogant and passive aggressive.”

If you feel insulted, please excuse me. This wasn’t my intention at all. Thank your for sharing your feelings about me with me.

I heard similar statements by other NKT members. Its a dependent arising phenomena, appearing based on causes and conditions, dependent relationship and imputations. To understand this more deeply needs investigation.

I take your frank statement as a chance to investigate this more closely. Thanks a lot, TP.

1494. Kagyupa – January 16, 2009

I feel I must respond when Tenzin writes:

“Kagyurpa:

“...though it could be that someone just made all this up about DS having a body mandala, and manifesting in various forms, and being a Buddha in the first place.”

(Plus all your other insulting drivel that follows... denigrating others' religious practices and yet turning around and saying that it is Shugden practitioners who are sectarian. The depth of hypocrisy on this thread by those who do this is breath-taking)."

Tenzin, I was merely illustrating something that, while obvious to others, has apparently not appeared to your mind—the fact that quoting someone's liturgical text or account of the deity, in this case DS, does not make it so. You can quote all the "Ngon Tok" or Sadhana texts and commentaries you want—of course they will all paint the given deity (in this case DS) in a flattering, awesome, awe-inspiring way. My point is that such quotes do absolutely nothing to prove the nature of the practice. They merely support an already-formed opinion—in this case, yours and the writer's—regarding the nature of the deity. In the same way, you and others like to quote various assertions about DS being a Buddha, the emanation lineage, the identity of DS with Manjusri and Tsong Khapa, etc. Such quotes are meaningless to those who have not already formed faith, and they cannot be used as prima facie evidence of the truth.

Tenzin continues:

"It could be made up — I think everything is made up by the mind, and whether it works well or beneficially depends on whose mind. As I believe in Manjushri and my lineage Gurus, I love this emanation from their minds. It works. The practice has worked for hundreds and hundreds of thousands of people, and still works for those who maintain it — which is why, if you think about it, we are trying to defend it against people like you. "

Yet some people have given it up, and have felt a great deal of relief, or a burden being lifted. Some have noted "feeling uncomfortable" about this practice, and there are some who have given up connection with the Dharma as a result. Furthermore, as has been exhaustively documented, both here and elsewhere, "the practice" has been questioned, or outright denounced, by various Lamas for a long, long time. The nature of the practice itself has been called into question, the historical records, stemming from the Sakyas, but also from the Gelukpa lineage, have shown clear differences of opinion, to put it mildly, regarding the nature and value of the practice of DS. I believe in Manjusri as well, but I do not consider DS an emanation of him, nor an emanation of TsongKhapa. I have no reason to believe it to be so, and plenty of reasons, exhaustively detailed here and elsewhere, to believe it NOT to be so.

Tenzin concludes: "It clearly doesn't work for you (if you have ever tried it) because you lack faith in it. Perhaps some of your practices would seem equally silly or superstitious to me, but I'm still not going to insult you for them. I don't want that kind of karma."

I have no desire to "try it," because, first of all, my teachers have clearly stated that the roots of this practice are based in a sectarian attitude, second, my own research into the nature and history of this practice has caused me to conclude that it has no merit, and plenty of "demerit," and that it has all sorts of negative associations, throughout its history, and third, my observations of those who currently practice this, as seen here on this blog, and also in videos of protests, etc., further illustrate the fact that this practice must foster anger, intolerance, a lack of critical thinking, and a tendency to ad hominem attacks, and a "fallback" position to empty repetitions of high-sounding liturgical descriptions

and accounts which cannot be used as proof.

Your practice of DS does not appear silly or superstitious to me, by the way. Instead, it appears as dangerous and ill-conceived. For an outsider, one who is not a Vajrayana Buddhist, the whole idea of Deity Yoga can be said to be “silly or superstitious,” it’s true. But for Vajrayana Buddhists, we understand the nature, meaning, and purpose of such things—but we also understand that these practices come from a lineage, and originally, from the Buddha. The very basis of Vajrayana Buddhism in Tibet depends on the historic subjugation of various forces and “spirits”—this subjugation was done by Padmasambhava, and others, and to this day, these mundane, oath-bound beings have been called “protectors” and have been “respected” by various means, including pujas. But it has never been the case that such a being has been elevated to Supramundane status, as far as I know, and made the “centerpiece” of a tradition. Until Pabongkhapa, that is.

Lastly, I would say that you have imputed an insult where none exists....I don’t see any personal attacks in my posts—I merely focus on the content, the claims, the issues. I am not interested in whether you find me or anyone else passive-aggressive or arrogant, nor have I ever called anyone such a thing on this list. I have, however, called people “Wrong.” That is not an insult. It is the basis of this whole discussion. But being wrong should not be taken as an insult. We are all wrong to one degree or another, and that’s the nature of Samsara. Only the Buddhas are right without fail.

1495. Disillusioned – January 16, 2009

I have been reading a number of these posts over the last few days and I must admit to being really shaken up by them. I have been in the NKT for five years and nobody ever told me about the background to Dorje Shugden. I just thought that the Dalai Lama was acting badly because of his political ambition to be the head of all Tibetan Buddhism as I was told. Not that it was ever really explained why banning DS would help with that.

Now I see that the other schools can’t have a head of state who follows a practice that teaches all other traditions are evil and lead to hell. This is really bad. Geshe-la said that DS protected all traditions because he was a Buddha but this can’t be true as he kills people that follow traditions that are described as wrong or so our lineage guides said including Geshe-la’s own Spiritual Guide.

How come this situation wasn’t explained to us? With all of the Spiritual Guides of our lineage saying bad things about other schools why weren’t we told?

I really feel I have been lied to by Geshe-la, Gen-la and my teachers. They said this is a practice four hundred years old that is followed by all the spiritual guides from Je Tsongkhapa’s tradition, but it clearly isn’t. How do the NKT get away with lying like this?

I’d like to thank Seeking Clarity and other people on here who have opened my eyes to the truth of what really has happened. I thought Geshe-la was telling the truth when he said those things against the Dalai Lama. I ever protested against him last year in London. Now I feel really ashamed and embarrassed I did something just because a liar told me to.

Even if Geshe-la (I don't even know if he is a Geshe any more) hasn't lied he has been very misleading about what DS is like. Why didn't he just come clean and explain why these spiritual guides I always thought were Buddhas behaved in this way and wrote the things they wrote. At least then I would know what to make of it. All I have instead is him saying that he doesn't believe the Yellow Book but Trijang Rinpoche taught the very same thing.

I really don't know what to do now. I feel like I'm in shock. I want answers but I can't go back to my center. I just can't. The things that have been happening in the NKT are bad enough especially after Gen-la Samden left. I now know the things about Geshe-la not being honest about Samden are true. Now the things Geshe-la says about DS is not true. I have been taken in by one big lie after another.

Thanks everyone. You've help me see the truth at last.

1496. Seeking Clarity – January 16, 2009

Dear Kagyupa

I found your #1494 very helpful. I'd like to follow up on one of the things you said.



Furthermore, as has been exhaustively documented, both here and elsewhere, “the practice” has been questioned, or outright denounced, by various Lamas for a long, long time. The nature of the practice itself has been called into question, the historical records, stemming from the Sakyas, but also from the Gelukpa lineage, have shown clear differences of opinion, to put it mildly, regarding the nature and value of the practice of DS.

You say here that over time opinion has been divided between lamas as to whether DS is a spirit or a Buddha, and my understanding is that (many) more lamas have concluded “spirit” than have concluded “Buddha”. For me the question is what can one conclude from this fact? Clearly one cannot infer DS is a spirit simply from the fact that the majority of lamas have concluded “spirit”. This, as I've mentioned previously, would be to engage in *argumentum ad populum*. By the way, I'm not for a moment suggesting that this is what you're doing – you're clearly not. However, I just thought it worth re-iterating the point.

What I personally get from the fact that the majority conclude “spirit” is that it's probably worth taking a very serious look at their arguments (though of course the validity of these arguments is not in any way dependent upon them being made by the majority!)

The first of these arguments I came across was that the DS reincarnation lineage was not valid. For it to be valid, it would have to be true, for example, that Sakyas were for centuries entirely wrong about their most precious lamas, Virupa and Sapan, and I simply can't believe that is the case. However, it seems to me that Shugdenpas can simply respond, as LH has, that they trust their lineage gurus, Trijang and GKG, on this one, and if a consequence of holding the lineage to be valid is holding that the Sakyas have got it badly wrong, then so be it.

The second argument I came across is that all supramundane protectors are mentioned by name in tantra and, as DS is not mentioned by name, he cannot be a supramundane protector. But again, it seems open to Shugdenpas to argue that, if their lineage gurus say DS is a supramundane protector, then he is. OK, he's a little unusual as he's not mentioned in tantra, but that's not a problem for them.

The third argument I came across is that valid supramundane protectors have clear lineages of practice and as DS doesn't, he can't be a valid supramundane protector. But again, it seems open to Shugdenpas simply to argue that if their lineage gurus say DS is a supramundane protector, then he is. OK, he's a little unusual as the lineage from the time of Tulku Dragpa Gylatsen is not clear but that's (a) because it's been secret lineage or (b) just the way it goes.

Now, I personally find these Shugdenpa responses pretty weak/unsatisfactory but ultimately it seems to come down to how reliable one believes ones lineage guru to be. It's always open to Shugdenpas to say: well my lineage gurus might be in the minority, but that in no way means they're wrong. We trust their words more than we trust the words of others' gurus.

I wonder whether the fact that it seems to boil down to the reliability of the guru is why Dhongthog in *The Earth Shaking Thunder* (p5) writes



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 transworldly 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.

Don't know if this makes sense, but I'd welcome people's thoughts.

1497. Kagyupa – January 16, 2009

SC, I think it makes sense, and yes, ultimately, it comes down to the matter of Who You Believe.

However, as many of us have tried to show, that question, i.e., "Who is most credible," is to be answered by a careful examination of a variety of factors. Written records, oral tradition, etc., all of the the things that have been exhaustively covered in this blog. All any of us can do is present "facts"—and I grant you that when we start talking about Gyalpo Spirits, Deities, Manifestations, and Incarnation Lineages, we're "off the

map” as far as most reasonable Human Beings go.

1498. namkhah – January 16, 2009

Disillusioned: Good for you to not have too much time invested in a tainted path. I know a sort of social club is attractive to many people but ultimately one’s true friends, spiritual and otherwise emerge. Tashi Deleg, namaskar, shalom.

1499. Lineageholder – January 16, 2009

Dear Disillusioned,

I’m sorry you feel like that, Geshe-la has not lied. I can feel the confusion in your words. Sometimes when our faith is not strong it is easily swayed by the negative views of others, which is one reason why I’m here: to try to combat the negative and wrong views which are very prevalent in these degenerate times.

I hope you will consider both sides of the arguments.

1500. Lineageholder – January 16, 2009

Dear SC,

I agree with you that it completely depends upon who you believe, and that depends upon faith.

There are many negative stories about Pabongkha, but there are many positive ones too, so at the end of the day you take your choice. However, I have to say that Pabongkha is not the founder of the worship of Dorje Shugden. This practice has been around for 300 years. The present system of practice comes from Tagpo Kelsang Khedrub Rinpoche, Pabongkha’s Guru. The practice was popularised in the Gelug tradition by Je Pabongkhapa and Trijang Rinpoche, which is why they are mostly associated with it.

I know a Gelugpa Scholar who is currently translating Tibetan texts from before Pabongkha’s time and that will show that this practice has been around for 300 years and didn’t begin with Pabongkha, so I guess we’re all looking forward to that.

1501. namkhah – January 16, 2009

Lineagehonker: Some people are not blinded to the truth, simple as that. Lament the passing of the Tibetan scholars at this time: how many Geshes or Khenpos has NKT produced? How many yogis and accomplished practitioners? It takes time, we can wait.

1502. SeekingClarity – January 16, 2009

Disillusioned

It seems like you’ve taken on board a lot of unexpected and shocking information over rather a short space of time! So it’s perhaps not surprising you feel rather shaken up and disorientated. The stuff on this thread is stuff I came across over the course of several months of rootling around, so I guess I had more of a chance to become acclimatized.

I don’t think you should necessarily feel you’ve been lied to. As I see it,

Geshe-la believes that other traditions have complete paths and that Dorje Shugden is Buddha Manjushri. However, there is a lot of stuff (about Pabongka, reincarnation lineages and so forth) that is not widely broadcast and which does take a bit of ferretting out. And so I would imagine that a lot of NKT resident teachers aren't actually too familiar with much of this stuff (mine certainly wasn't).

It's trite advice, I know, but I think that when one's had something of a shock and feels somewhat disorientated, the thing to do is not to rush into anything and to try and take it easy (though perhaps easier said than done!) And the fact that this has all come as something of a shock to you does not at all mean there have not been things of great value during the time you have been with the NKT. Though I have come to question certain of GKG's views re DS, I have benefitted greatly from the Lamrim he teaches and am very thankful I encountered these teachings.

With all best wishes

SC

1503. Tenzin Peljor – January 16, 2009

1476, thanks Dorje and the others.

As you've said, Nebesky-Wojkowitz clearly shows that Shugden was seen as a wordly (and clan) protector. (Also Mumford's research shows this.)

Nebesky-Wojkowitz states also



A Tibetan tradition claims that the guardian-deity rDo rje shugs ldan, "Powerful Thunderbolt", will succeed Pe har as the head of all 'jig rten pai srung ma [mundane protectors] once the latter god advances into the rank of those guardian-deities who stand already outside the wordly spheres. Compared with other dharmapalas, rDo rje shugs ldan – who bears the titles dgra lha'i rgyal chen, "great king of the dgra lha" and srog bdag, "life-master" – is a divinity of comparatively recent origin. The following legend explains, how and when rDo rje shugs ldan came into existence....

Mumford states:

"The Tibetan guardian deity called Shugs-lDan (or rGyal-po Shugs-lDan, rDo-rje Shugs-lDan, etc.) provides a special case study of the Tibetan Srungma and its transmutation. He is extremely popular, but held in awe and feared among Tibetans because he is highly punitive. Dawa Tshering, a wealthy merchant of Tshad-med village, has done very well with Shugs-lDan as his guardian deity. He gave the following oral account of Shugs-lDan's origin:



Long ago in Tibet, rGyal-po Shugs-lDan was a powerful, learned lama who was more popular than the Dalai Lama himself. Other lamas envied him and tried to kill him. They shot at him but could not hit him. They tried to crush him under a rock,

but he did not die. They tried to burn him in a fire, but he was not burned. Shugs–Idan called his enemies before him and said: “You want me to die. All right, I will.” Then he stuffed a scarf down his own throat. Thus he died by his own hand.

The spirit of the dead lama became a demon. He attacked his own former enemies and they died. The people asked the Dalai Lama to send a lama to exorcise the demon. A Jinseg [sbyin–seg: “fire exorcism”] was prepared. But when the fire was lit, it burned the lama instead of the demon. The people called another lama. Chanting mantras, the lama tricked the demon into entering his body. Then the lama himself entered the fire and died. The demon part of Shugs–Idan was destroyed, so Shugs–Idan became a god.

Mumford states also:

“Shugs–Idan participates in a folk belief that is regularly transmuted by the lamas: a historical person who dies a strange, sudden death is likely to become a dangerous wandering ghost having “unfinished business,” often regarded as a vindictive btsan warrior spirit. Such a warrior may, like the Ghale ancestor, become the protector of a noble clan and its dependents, but when bound by the oath of the Buddha it becomes a protector of both the kin group and the Buddhist dharma. Lamaist authority is particularly strengthened when the warrior spirit is also, like Shugs–Idan, a historical lama....

The merchant Dawa Tshering for instance does an offering once a month, but at high risk:



If I forget, then he’ll make me sick. But if I do not neglect him he will aid me wherever I go. When I travel I pray to him, “May sickness not come.” When I cross a bridge I ask, “May the bridge not fall.” If I do not serve Shugs–Idan he will get angry. He will kill my animals and I will lose my wealth and the members of my household will fight.

This is what Shugden followers themselves believe, though GKG had made it more convenient to his Western followers now.

1504. Lineageholder – January 17, 2009

Dear TP,



This is what Shugden followers themselves believe, though GKG had made it more convenient to his Western followers now.

How would you know? It’s not what I believe or experience.

1505. Dorje – January 17, 2009



If so called ‘Shugden’ practitioners perpetrated these, they are not Shugden practitioners or even Buddhists because, as Buddha himself said “those who harm others are not trainees in virtue”

I don’t think I have to quote Phabongkhapa, Trijang Rinpoche or Zemey Tulku praising their protector for harming and killing to show the contradiction in your position, do I?

1506. Tenzin Peljor – January 17, 2009

Thank you Disillusioned for your open post.

I am not sure if Geshe-la intentionally lies. It could be he believes so much what he thinks would be “the truth” that he perceives it as ‘a truth’ and the mind believes so strongly in this perceived truth that it fades out all the other aspects of history, events, perspectives. Because he is the highest and sole authority in NKT and most RT know only his pov and books, they believe also what he says to be “the truth” – so as CS said also what they say mustn’t be lies.

Though I do not deny some of the statements could be (blatant) lies. With respect to disillusionment what helped me a lot for my own transition was a short passage from a teaching by Bkikkhu Bodhi:



The search for a spiritual path is born out of suffering. It does not start with lights and ecstasy, but with the hard tacks of pain, disappointment, and confusion. However, for suffering to give birth to a genuine spiritual search, it must amount to more than something passively received from without. It has to trigger an inner realization, a perception which pierces through the facile complacency of our usual encounter with the world to glimpse the insecurity perpetually gaping underfoot. When this insight dawns, even if only momentarily, it can precipitate a profound personal crisis. It overturns accustomed goals and values, mocks our routine preoccupations, leaves old enjoyments stubbornly unsatisfying.

At first such changes generally are not welcome. We try to deny our vision and to smother our doubts; we struggle to drive away the discontent with new pursuits. But the flame of inquiry, once lit, continues to burn, and if we do not let ourselves be swept away by superficial readjustments or slouch back into a patched up version of our natural optimism, eventually the original glimmering of insight will again flare up, again confront us with our essential plight. It is precisely at that point, with all escape routes blocked, that we are ready to seek a way to bring our disquietude to an end. No longer can we continue to drift complacently through life, driven blindly by our hunger for sense pleasures and by the pressure of prevailing social

norms. A deeper reality beckons us; we have heard the call of a more stable, more authentic happiness, and until we arrive at our destination we cannot rest content.

also his teaching on the Ethic of Right Speech, to avoid lies and state the truth, helped me enormously to ease myself, to get more clarity, and to put my experiences into perspective. See:

<http://www.accesstoinight.org/lib/authors/bodhi/waytoend.html#ch4>

Altogether this is also a Karmic process of ourselves. Maybe it is correct to posit this as an environmental effect of having lied oneself in the past, which resulted to live in an environment which is not honest or issues incorrect or incomplete information or deceives oneself and others.

The good thing with karma is, it can be exhausted and then one gets more clarity, it is a bit as awaking into another reality. (A shock is according to my understanding mainly a state of tension between two 'realities' which contradict each other extremely, like + and -. The mind in-between these two realities can not bring these two extremely opposing 'realities' together, and enters into a state of deep confusion. - I had this struggle for about two-three years, and in the beginning even my body shook.)

So I think, the good thing is, a certain type of negative Karma has been exhausted - though other negative Karma could ripen also now; that's why to have a positive and happy mind, and taking refuge in all the Buddhas and Bodhisattvas and ask for their guidance, help and protection may be a good approach, and never in disaccordance with any of the realities one is struggling with.

Good luck!

There is a thoughtful person and former NKT teacher who was 12 years within NKT, and is going through this transition process and appears to me quite balanced. This person may help you or may help you to contact others in a similar situation.

Maybe also someone here you could contact:

<http://www.newkadampatruths.org/>

(Just some ideas to let you know, you are not alone, others have gone through this already or are actually going through such a transition as your post indicates with respect to yourself.)

1507. namkhah – January 17, 2009

We can assume, in the absence of a response, that the number of Geshes that NKT has produced is zero and holding.

1508. Dorje – January 17, 2009



SC, I think it makes sense, and yes, ultimately, it comes down to the matter of Who You Believe.

However, as many of us have tried to show, that question, i.e., "Who is most credible," is to be answered by a careful examination of a variety of

factors. Written records, oral tradition, etc., all of the the things that have been exhaustively covered in this blog. All any of us can do is present “facts”- and I grant you that when we start talking about Gyalpo Spirits, Deities, Manifestations, and Incarnation Lineages, we’re “off the map” as far as most reasonable Human Beings go.

I agree, Kagyupa. I think SC’s questions miss out some important aspects in this discussion. These point to inconsistencies in Kelsang Gyatso’s assertion that this protector is a Buddha. Firstly, this protector is referred to as a gyalpo spirit by both its detractors and supporters. It is even referred to as a gyalpo or gyalchen in NKT texts.

As has been pointed out, gyalpos have a series of characteristics which differentiate them from other spirits, including the broad-brimmed hat and bleeding heart. This appearance as a worldly spirit is accepted by Phabongkhapa.

The function of communicating through an oracle is another characteristic of a worldly spirit. The NKT has a close connection to this, as Kelsang Gyatso’s uncle was an oracle for this protector. He was invited to the Manjushri Centre on various occasions and held oracular seances there. If the NKT’s position is that enlightened beings speak through oracles, as seems to be the case, this is inconsistent with traditional teachings regarding protectors.

The origins of this protector also point to its gyalpo status. Gyalpos are said to be reincarnated powerful meditators, who use the mental powers they developed in their past life to give themselves power in their new largely mental existence.

These are just a few more factors that give credence to the view that this protector is a gyalpo spirit. Giving that the NKT’s lineage lamas shared the view that this protector appears as a gyalpo spirit and acts as such, it would seem strange that the NKT is dismissing the view as superstition.

1509. Lineageholder – January 17, 2009

Dear Dorje,



Firstly, this protector is referred to as a gyalpo spirit by both its detractors and supporters. It is even referred to as a gyalpo or gyalchen in NKT texts.

‘Gyalchen’ means ‘Great King’, as in Dharma King. Dorje Shugden is an emanation of Tsongkhapa, the King of the Dharma, appearing as a Dharma Protector to protect his own tradition, but you can interpret this in the way that justifies your own incorrect position if you wish.

Dear Namkhah,

There is no Geshe study programme in the NKT so there will never be Geshe in the NKT in the way you understand that term. I think it’s important to produce living Buddhas myself through a programme of structured study and meditation retreat. If the Geshe studies programme

does this, I rejoice.

The Teacher Training Programme of the NKT is an intensive programme of study and retreat that takes about twenty years to complete. I'm not knocking the Geshe study programme, but many of the subjects are very intellectual and philosophical and it's hard to see a practical application (and my understanding is that a practical application is not really shown and encouraged). The TTP contains both practical and philosophical subjects, all of which is meant to be integrated into lamrim and meditated upon. The purpose of any Dharma study must be to change our mind.

As you know, the meaning of Geshe is 'virtuous friend' not 'master of philosophy'. The original Kadampa Geshees were Atisha's disciples. Becoming a Geshe therefore involves becoming wise and compassionate and being a virtuous 'friend of the world'. I know many sharp, wise, compassionate and sincere students on this programme, so I believe we already have people who are real Virtuous Friends in the NKT but because they are humble, you won't see them shouting about their qualifications. As the NKT develops and overcomes its growing pains there will be more and more of these sincere virtuous friends, so everything looks bright!

1510. Rodney Billman – January 17, 2009

Dear SeekingClarity,

Regarding your 3 arguments:

1. Argument one: reincarnation lineages

Jaya Pandita's (Mongolian, 17th century) Tulku Dragpa Gyaltsen biography introduction lists:

1. Manjushri (rgyal ba kun gyi yab)
2. Thonmi Sambhota
3. Pandita Akarmati
4. Loden Sherab
5. Khache Pandita Shakyashri Bhadra, the Seventh Buddha of this Eon
6. All-knowing Choku Ozer
7. Pandita Sonam Dragpa
8. Sonam Wangpo
9. Tulku Dragpa Gyaltsen

Published in published by Lokesh Chandra, International Academy of Indian Culture 1981 volume 4 folios 43–60. Panchen Lobsang Chokyi Gyaltsen's list is similar yet lists Buton, etc. Found in Collected writings of the 1st Panchen Lama Lozang Chokyi Gyaltsen (1570–1662), volume ca pages 81–83. mongolian lama gurudeva: 1973.

Other enumerations list slightly different reincarnations such as Sakya Pandita and Jamyang Birwa, in particular from the praise section of Dagpo Kalsang Khedrup's sprul pa'i chos skyong rgyal chen rdo rje shugs ldan rtal chen po'i bskang 'phrin sbyor dngos cha tshang dge ldan bstan pa'i dbu 'phangs bstod byed kham gsum zil gyis gnon pa'i dbyangs rnga Zhes bya ba bzhugs so (folio 10) found in Shugden Be Bum, cataloged by Lobsang Tamdin.

2. Dorje Shugden is mentioned in a Tantra

It appears the earliest Sakyas to incorporate Shugden found ways to justify the ontological status of whom they call the Great Protector Dorje

Shugden Tsel (folio 312 in volume listed below). In the introduction to Sachen Kunga Lodro's autobiography (Lamdre Lobshe series, volume 6) Shugden's prophecy is listed that Sachen Kunga Lodro was the reincarnation of the Indian master Jetari. Then folios later various reasons behind this prophecy are given, first it is stated that the prophet Shugden is valid with this:

"From the Nyingma tantra Rin chen sna bdun: Dolgyal, Dolgyal he who is thus called is by nature undeceiving, because he is the Great Compassionate One himself." (folio 322).

Also, related is that in historical terms Morchen Dorje Chang, according to his autobiography, entrusted Shugden earlier (1718) than Sakya Throne Holder Sonam Rinchen. Therefore the claim Sonam Rinchen "tamed" Shugden is likely not to be true. Dhongtog's claim is this taming happened during the time of the Fifth Dalai Lama, but clearly this cannot be historically true because the Fifth Dalai Lama died in the 17th century. So Sonam Rinchen's involvement came slightly after Morchen's, in the colophon to Sachen Kunga Lodro's torma it states Shugden appeared to Sonam Rinchen at which time he enthroned him (the word in Tibetan mnga' gsol). The praises to Shugden also have this same anachronism, but these are praises ment to mention all of the important events and not necessarily state them in historical terms (it would be a versed poetry spoiler if praises said "then 50 years passed by and you went to Sakya...").

3. Dorje Shugden being a Supramundane Protector is a strawman argument

First of all talking about refuge is adding even more straw on the pile because in Pabongkha's/Trijang's rituals there is no taking refuge in Shugden verses mentioned. Second representing the views of most Shugden followers, Trijang Rinpoche's Music Delighting Ocean of Protectors asserts Shugden is a worldly protector (not a supramundane protector) that is an enlightened being emanated in a worldly form. Does this assertion have precedent? Yes, it is found in a number of late 18th/19th century rituals. The earliest mention you can find is in the Second Retreng Rinpoche's collected works (dharamsala, h.p. library of tibetan works and archives 1985, volume 2) in the verses it states Shugden is an emanation of Vajrapani. Also Ngulchu Dharmabhadra's student, Sera Tantric college's Namkha Tenkyong states Shugden is an emanation of Vajrapani (TBRC W1GS135531, folios 899-910). This claim is also found in Dragri Dorje Chang's kangso (also of Sera monastery) and Serkong Dorje Chang's kangso published in the Shugden Be Bum.

On the other hand, there is a ritual (partially translated in Oracles and Demons) written Zhide Nyungne Lama, a student of Khachen Yeshe Gyaltsen (18th century). In the colophon it states the ritual is to the supramundane form (rjigs rten las 'das pa'i) of Shugden. So there is some precedent recognizing a Supramundane form as well.

So, as you can see there is historical precedent to state Shugden is an emanation of Manjushri, Avalokiteshvara, and Vajrapani.

1511. Al-J - January 17, 2009

Dear Rodney,

You obviously haven't read the above citations from the previous Ngor abbot who asserted that Shugden was harmful, or the countless other Sakya lamas who saw him as merely a worldly deity. Taking a

supramundane “aspect” does not make the actual practice supramundane. In fact, this is a dangerous precedent. By the same reasoning, a terrorist could take on the aspect of a tourist in order to enter a hotel, or a regular citizen could take on the aspect of a Policeman to get access to police documents. Really, they are just “costume changes.” But the nature itself is the same. Also, you yourself note discrepancies in the “reincarnation lineage” that you posit proves Shugden reincarnation “lineage” is rather dubious, since your sources themselves contradict (the source published in India vs the source from Dagpo Kelsang for example). Also, though they prophet a Dolgyal being arising, this does not mean the practice itself is found within the tantras, so the point stands.

Finally, I wonder what Al-Jazeera television would make of the anti-Muslim vitriol in the Wss pamphlets (basically inferring that because HHDL was born in a Muslim village or may have muslim ancestry, he cannot be the “real Dalai Lama”). I hope someone forwards this disgustingly racist document to Al-Jazeera, who undoubtedly will consider more carefully taking the words of the Shugden camp at face value in the future.

1512. Al-J – January 17, 2009

Also, in the dubious prophecy you attribute to the Nyingma lineage, did it predict Phabonkha and Trijiang would use this practice as a way to relegate Nyingma practices within Gelug so the tradition wouldn't be polluted? Or that this being “inseparable from the great compassionate one” would kill Gelugs who “mixed”..... It's really a far fetched conclusion you are trying to draw.

1513. Rodney Billman – January 17, 2009

Al-J,

OK, the history of Shugden should not be mentioned simply because it does not fit within the contemporary polemics. Whether it is found in the Nyingma Tantras or not, the Sakyas who wrote this take responsibility for this claim, as they used it for a purpose. If it is dubious it should not have been mentioned. But I'm sure it is impossible to verify now in Nyingma tantras given all of the redaction going on.

Regarding your nature and aspect argument you have it mixed around from the claim made. The nature is enlightened (ie. Vajrapani), but the aspect is worldly (dregs). For example, Serkong Dorje Chang says Vajrapani showing form (aspect) as a dregs.

Regarding the Ngor abbot, his campaign and views caused a personal rift between himself and the previous Ngor abbot.

Differences are normal in reincarnation lineages, especially when different masters at different times write them (in this case Jaya Pandita vs. Panchen Rinpoche, not just the publisher). The teachings encourage the view that ultimately all masters are emanations of Buddha.

Therefore there is no contradiction in Thuken Dharmavajra's prophecy that Je Tsongkhapa is the reincarnation of Padmasambhava, although in aspect it is not the normal claim made which sees Tsongkhapa as Manjushri.

I'm not drawing conclusions, just showing historical statements that

have been made.

1514. harry (gandul) – January 17, 2009

Hi SC,

You asked me to clarify the following sentence from my post 1488:



if HHDL would go to the extremes of ostracizing his own people...

I was referring to the various different activities which go far beyond simply prohibiting the practice of DS in Gelug monasteries. Activities such as making people sign papers where they swear not to have anything to do with Shugden practitioners.

WSS have documented plenty of cases of wrongdoing. A recent one i think, was the one where the letter received from a Shugden group turned out to be an invitation to parley, and not a death threat as the TGIE wanted people to believe. This was following the murders of which Shugden practitioners were accused of.

If WSS are correct about this information, one begins to wonder what is the real agenda. The point i was trying to make is that if HHDL will go to these extreme lengths, what else will he do in order to get his way with Shugden? Destroying texts that may indicate lineage would be an easy feat for someone in his position of influential power.

Of course, all of this is mere speculation, and i have no intention of spreading ideas that don't have any real evidence. I just think it's something else to bear in mind.

1515. Lineageholder – January 17, 2009

Dear all,

How ironic that Dorje Shugden should be praised in a Nyingma Tantra! It seems he's not 'anti-Nyingma' at all, as some on this list would have us believe (however, we already knew this. How can a Buddha be anti-anything?)

This is consistent with the findings of Anthropologist Stanley Mumford who studied Buddhism in Nepal in late 1970's:



In Gyasumdo the lamas are Nyingmapa, yet most of them honor Shugs-Idan as a lineage guardian picked up in Tibet in the past by their patriline

Mumford, Stan. Himalayan dialogue: Tibetan lamas and Gurung shamans in Nepal, p. 135. Madison: University of Wisconsin Press, 1989.

1516. SeekingClarity – January 17, 2009

Hi Rodney

Thanks very much for your extremely interesting post (#1510).

Unlike yourself, I am not a Tibetan Buddhist scholar and do not read

Tibetan. Thus, I and folk like me are to a large extent reliant on the arguments and translations scholars provide. During my time looking into the DS controversy, I came across a number of scholarly arguments against the view that DS is an enlightened being with which it seemed important to engage. Until your posts on this thread (#631 and #1510) I had not come across any refutation of these arguments and so took them to be (reasonably) strong.

Note: At the time of writing in #1431 that DS was not mentioned in tantra, I had indeed read your #631 but hadn't picked up the reference therein to tantra. Apologies for that.

REINCARNATION LINEAGE(S)

What's interesting for me about what you write is that reincarnation lineages of DS were around long before Tagpo and Pabongka. However, I'm not entirely clear what your overall point is. There is clearly some significant variation between the various lineages. Does the fact that these varied lineages exist make some/all of them valid? Do they refute Sakya objections re Virupa, Sapan and Buton?

(NOT) MENTIONED IN TANTRA

As I mentioned in #1431, the claim that DS is not mentioned in tantra is one made by Namdrol. And in #229 I quoted an extract from a piece by Sakya scholar, Jeff Watt who writes



Shugden is completely a worldly deity. I have never seen any text or heard of any oral commentary coming from a Sakyapa Lama, living or dead, past or present, that states anything other than the worldly nature of Shugden. In particular, he is not regarded by Sakyapas as an emanation of Manjushri or of Yamantaka.

According to the Sakyapa tradition Shugden belongs to a set of three deities known as the 'Three Kings': Tsi'u Marpo, Dorje Saithrap and Shugden. As a minor protector in Sakya he has on occasion developed a closer relationship with some Sakya Lamas. Sakya Trinzin Kunga Lodro, a scholar and mahasiddha, and son of Sakya Trizin Sonam Rinchen, wrote a slightly longer 'torma offering' puja text ("Shug-den Gyal-so"). He also created a dance for Shugden so he was not left out during the large Mahakala celebrations where all the protectors are represented with music and dance.

This suggested to me that Sachen Kunga Lodro regarded DS as a straightforward worldly deity. However your quote from Sachen Kunga Lodro's autobiography (Lamdre Lobshe series, volume 6) certainly seems to cast doubt on both Jeff Watt's take on Sachen Kunga Lodro's view of Shugden and on Namdrol's statement about tantra. I'd be interested to hear their responses!!

Re Morchen, in #229 I quoted a passage from an e-mail written by Chris Fynn.

You also write that Sakya Lama Morchen Kunga Lhundrup said that Dorje Shugden is an enlightened being and encouraged his followers to rely upon him. Could you please provide an exact reference to support this conflicting claim of yours? A friend of mine carefully read the autobiography of Morchen Kunga Lhundrup (Lamdre Collection, Volume #5, folio 451–625) and found only one reference to Shugden (which occurs on folio 577) where Morchen Kunga Lhundrup makes reference to making an offering to Dorje Shugden Tsal ‘so that oaths are maintained.’

There are also very long detailed lists of teachings that Morchen received and detailed lists of the teachings etc he gave at various places and to specific students. Nowhere in these lists it seems is Shugden mentioned as a teaching or a scriptural reading (lung) received or transmitted.

Also Namdrol writes on the following e-Sangha thread (#116)

<http://www.lioncity.net/buddhism/index.php?showtopic=34974&st=100>

I have read Morchen’s namthar. His relationship with Shugden was not that great– and such a statement [“Now is the time to rely on Dorje Shugden”] is not in his Namthar. He relied instead upon Panjaranatha, Shri Devi and Caturmukha, the usual protectors of the Sakya Order. In a Burnt Offering Supplication written by Sakya Trizin’s grandfather, Dragshul Trinley Rinchen, Shugden is listed after Pehar and Ponlop Satrap, among the worldly protectors.

So the rituals Morchen wrote to Dolgyal were merely meant to secure Shugden’s obedience. This is quite apparent to anyone who has read them.

As someone trained in the Sakya order– I can guarantee you that Shugden, was never regarded as being anything more than a minor worldly protector placed in the retinue of Caturmukha Mahakala.

I’d be interested on any comments you have regarding these perspectives on Morchen.

(SUPRA)MUNDANE PROTECTOR

You write

representing the views of most Shugden followers, Trijang Rinpoche’s Music Delighting Ocean of Protectors asserts Shugden is a worldly protector (not a supramundane protector) that is an enlightened being emanated in a worldly form.

In fact, Trijang says (MDOP, p5)



In regard to mundane protectors, some are actually transcendent wisdom **supra-mundane protectors** just exhibiting the form of a worldly deity, while others are actually mundane deities, in fact.

According to Namdrol (#474 on *Dirty Laundry thread*, <http://lazybuddhist.wordpress.com/2008/04/26/dirty-laundry/>), the *Vajra Mahakala Krodhanatha tantra* clearly define three categories of protectors (1) wisdom protectors i.e. Buddhas (2) Dharmapalas i.e. a being explicitly on the Bodhisattva stages e.g. Mahakala and (3) worldly protectors i.e. tamed and bound spirits.

To these three categories, Trijang adds a fourth, Dharmapalas appearing as worldly protectors, or as he puts it supramundane deities appearing as mundane deities. This is what Namdrol (#524) says about “category four (#4)” protectors.



The idea of #4 for comes statements such as in the Lotus Sutra, that for example, Avalokiteshvara can appear as a brahman, Shiva, Indra, and so on convert non-Buddhists to Buddhism (http://reluctant-messenger.com/lotus_sutra_24.htm).

But this is not the same situation. We are already Buddhists.

It is often said, in all schools, for example that the Five Emanations of the King Spirit (rgyal po sku Inga i.e. Pehar) is an emanation of the five Buddha families, but this needs to be investigated. Who said this first? Why? Where? Exactly what was meant?

I think that a general confusion about protectors that pervades Tibetan Buddhism in general, and that such confusion is not restricted to students, but is also found among Lamas. When some Lama begins to proclaim that such and such a protector is an “emanation” of such and such a Buddha, without qualifying what this means, this is very negative.

When Trijang Rinpoche qualifies his statement that Shugden appears as a worldly protector i.e. a gyalpo, this must be heeded. This means it is wrong to consider Shugden a refuge. But this points to a deeper problem- i.e. what authority can be brought to bear to validate such claims?

Therefore, it is best, in my opinion, to consider that Mahakala, Palden Lhamo, Ekajati, Dharmaraja and so on, protectors with clear tantric provenances, to

be Dharmapalas on bodhisattva stages; and the rest, such as Dorje Legpa, Rahula, Pehar, Setrap, and so on to be worldly guardians of limited value.

So in answer to your question, in principle I reject category four protectors since when we examine the accounts of such protectors we invariably find that they originate from worldly protectors that somehow get devotionally promoted over time– two examples of this are Setrap i.e. the wrathful form of Brahma, and Pehar.

The other problem with category four protectors is that different lineages have grave disagreements about this– as we can see when we compare Sakyapa opinions about Shugden with the Mongolian Gelug opinions beginning in the very late eighteenth century apparently, or the classical Kadampa and Sakyapa opinion about Setrab (worldly) with the current Ganden Shartse opinion of Setrab (Amitabha emanation).

In short, category four protectors are problematical, and I don't think there is much validity to them.

In line with Namdrol, you note the precedents for supramundane protectors appearing as mundane is fairly late (late 18th century onwards).

1517. SeekingClarity – January 17, 2009

Hi Dorje

In #1508 you write



I think SC's questions miss out some important aspects in this discussion. These point to inconsistencies in Kelsang Gyatso's assertion that this protector is a Buddha. Firstly, this protector is referred to as a gyalpo spirit by both its detractors and supporters. It is even referred to as a gyalpo or gyalchen in NKT texts.

As has been pointed out, gyalpos have a series of characteristics which differentiate them from other spirits, including the broad-brimmed hat and bleeding heart. This appearance as a worldly spirit is accepted by Phabongkhapa.

I'm not sure this is entirely accurate. Trijang lists three types of protectors (1) supramundane (2) supramundane appearing as mundane (3) mundane. Both Pabongka and GKG agree that fundamentally DS is supramundane i.e. either (1) or (2). They simply disagree about what aspect this supramundane being shows. Whilst this is noteworthy in terms of lineage holders disagreeing, I don't think it's such a big deal.

The big deal is surely the debate between those who hold DS is

fundamentally mundane i.e. (3) and those who hold he is fundamentally supramundane i.e. (1) or (2).

You write



The function of communicating through an oracle is another characteristic of a worldly spirit. The NKT has a close connection to this, as Kelsang Gyatso's uncle was an oracle for this protector. He was invited to the Manjushri Centre on various occasions and held oracular seances there. If the NKT's position is that enlightened beings speak through oracles, as seems to be the case, this is inconsistent with traditional teachings regarding protectors.

I wonder whether this issue isn't complicated by (3). If protectors were either (1) supramundane or (2) mundane, your argument may well be decisive. But given that Trijang holds that supramundane protectors can appear as mundane, it perhaps leaves it open for him and GKG to claim that it is simply the worldly appearance of a fundamentally supramundane being that is communicating through an oracle!

You write



The origins of this protector also point to its gyalpo status. Gyalpos are said to be reincarnated powerful meditators, who use the mental powers they developed in their past life to give themselves power in their new largely mental existence.

If one believes that Tulku Dragpa Gyaltzen was a powerful mediator who died with a negative mind, then one can hold he arose as a gyalpo. But if one believes in the enlightened reincarnation lineage then Tulku Dragpa Gyaltzen could incarnate as nothing other than an enlightened being. So the question is why believe the former version of events as opposed to the latter. Doesn't it, again, come down to which guru you believe?

1518. SeekingClarity – January 17, 2009

CORRECTION

In #1517



I wonder whether this issue isn't complicated by (3). If protectors were either (1) supramundane or (2) mundane, your argument may well be decisive.

should, of course, read



I wonder whether this issue isn't complicated by (2). If protectors were either (1) supramundane or

(3) mundane, your argument may well be decisive.

1519. Gyalpo – January 17, 2009

Re 1515. Dear “Lineageholder”:

That is a very slender evidence indeed from a western anthropologist, Nepali tribesmen just as likely worship Lord Shiva as well. You can't be serious. We have also seen the bazaar cheesy thangka as well, in the Mischa Jucker collection , it proves nothing. A more accurate reflection of the Nyingma view of your spirit is found in Ven. Chatral Sangey Dorje Rinpoche's “Rain of Adamantine Fire”

Chatral Sangey Dorje Rinpoche barely survived an attempted murder by strangulation in Nepal a few years back. The attacker, a strong western man, had requested a private interview but when noises were heard in the interview room the attack was thwarted and Chatral Rinpoche survived despite being in his nineties. This incident is not widely known.

1520. harry (gandul) – January 17, 2009

Hi Gyalpo,



Chatral Sangey Dorje Rinpoche barely survived an attempted murder by strangulation in Nepal a few years back. The attacker, a strong western man, had requested a private interview but when noises were heard in the interview room the attack was thwarted and Chatral Rinpoche survived despite being in his nineties. This incident is not widely known.

I got verbally abused on the street today. Usually i would deduce that samsara sucks, or that this is my karma. But hey, maybe it's DS showing his displeasure at my questioning my tradition...

Nah, i'm not yet convinced. I think i'm off to WisdomJunkie's place to have another read of The Buddhist Witch.

1521. Gyalpo – January 17, 2009

Okay Harry i just looked at this gossip site quickly, until I saw “many Tibetan women waving their aprons at the protesters. This is a gesture Tibetans use to ward off spirits.” No, that is just a common insult , and most of the people at the New York event were Sherpas and Nepalis as it was a fundraising function in aid of the local himalayan society. Where do you people find such rubbish, digest it and get all in a tizzy when simple basic facts are ignored?

1522. Neil Elliot – January 17, 2009

WisdomJunkie is the brilliant scholar of NKT we've all been waiting for. Now, drink this Koolaid.

1523. neil Elliot – January 17, 2009

Harry, I had thought you were intelligent enough to not get information from such scurrilous sources. An Aussie who magically knows what

went on in New York? nonsense!

Scurillous: imposters who use a religious exterior to rob poor people, that's NKT alright.

1524. harry (gandul) – January 17, 2009

Hi Gyalpo,

It isn't a gossip site. I know the author. Not personally, but from various encounters online. He is not even a DS practitioner himself. He does however have a lot of knowledge about witch-persecution.

So you can glance over the site and, at the first error you perceive, denounce it as "rubbish", but that doesn't mean that it doesn't provide some interesting insight into the subject. The parallels he draws are quite surprising.

I agree with you about the "waving of the apron" gesture, when i read this part i also thought he had got the meaning wrong. But if this is your only criticism, with which you slam the entire 6-part article, i think i'll be listening to other judgement.

I have a problem when you draw a link between Chatral Sangey Dorje Rinpoche's criticism of DS and someone trying to murder him, implying that perhaps DS is responsible. I certainly do fail to see "simple basic facts" here. Apart from "simple basic facts" a) Chatral Sangey Dorje Rinpoche criticised DS, and b) Chatral Sangey Dorje Rinpoche got attacked, that is.

There are two possibilities: 1) The misfortune was caused by DS. 2) The misfortune was caused by an infinity of other possible reasons. We will never know which it is until we achieve some big and loud realizations.

So i think it's better to stick to what we can verify, and not wild speculations.

1525. Lineageholder – January 17, 2009

Dear Gyalpo,

If you don't like the evidence because it doesn't support your view... sorry, but that's facts for you.



Chatral Sangey Dorje Rinpoche barely survived an attempted murder by strangulation in Nepal a few years back. The attacker, a strong western man, had requested a private interview but when noises were heard in the interview room the attack was thwarted and Chatral Rinpoche survived despite being in his nineties. This incident is not widely known.

I don't condone this attack on Chatral Sangey Dorje Rinpoche, but next you'll be having us believe it was due to Dorje Shugden. I'm sorry, but I find a lot of hearsay and superstitiousness around this subject, all the way from this to Namdrol's wacko idea that practising Shugden is the cause of Mad Cow Disease (I don't know about mad cows...but there's definitely mad something else!)

Maybe it's Tibetans struggling to escape their animist roots.

1526. Gail – January 17, 2009

Have you read Phayul and other Tibetan websites over the last months and years and how they denounce Je Phabongkhapa and Trijang Rinpoche and Geshe Kelsang Gyatso and other respected elders of the Sangha community of being liars, devil worshippers, cult members and so on? And in language that is infinitely more abusive, violent and emotional than anything the WSS has ever used.

Have you seen the things the Dalai Lama says about his own Gurus, that they were “wrong, all wrong”? Have you seen his comments in Newsweek and other publications calling Shugden practitioners cult members and spirit worshippers?

And have you noticed that he has not only resorted to name calling but has backed up his words with an actual ban, using the TGIE to back him, so that Shugden practitioners have three choices (1) give up their cherished practice and commitment to their Gurus (2) go underground or (3) be persecuted?

Luckily, Dorje Shugden practitioners are no longer in thrall to the Dalai Lama, who has proved himself to be a selfish politician every bit as much as a spiritual leader; and they are finally fighting back. There is no way that the Dalai Lama is going to get away with this. Already the tide is turning, luckily for religious freedom and human rights.

1527. neil Elliot – January 17, 2009

Gail: Dream on, in fact NKT has peaked, its downhill all the way now, just like the Hare Krishnas, no genuine lineage, no tradition ‘new’ or otherwise.

1528. neil Elliot – January 17, 2009

Gail: You don't like Newsweek or Time, The Guardian is right out I guess. You seem to be lifting your quaint prose such as “infinitely more abusive, violent and emotional than anything the WSS has ever used” from the below vintage publication it would seem.

Chinese Propaganda Magazine Continues to Exploit Shugden Controversy (CTC)
By Conrad Richter

A Chinese propaganda magazine, “China's Tibet,” continues to exploit the Shugden controversy in an effort to score point against the Dalai Lama and his exile government. For the second consecutive issue (No. 1, 1997), the Shugden controversy is the lead story. In an article by Su Si, the Dalai Lama is accused of stirring a religious controversy to “beef up his political and economic control” of “overseas monks”. The Dalai Lama's disciples “obey him on religious matters, [but] they do not follow his order to the letter politically”, Su alleges. The Dalai Lama “feels impotent to exercise direct control” for “his cause” of winning Tibetan independence.

Su recounts the formation of the “Support Shugden Group” in Delhi in April 1996 (likely referring to the Dorje Shugden Devotees Charitable & Religious Society formed in Delhi and linked to the Shugden Supporters

Community of the United Kingdom). Su repeats the Shugden group's claim that the Dalai Lama is exercising "religious dictatorship" and describes how the group used newspapers, radio stations, the Internet, and demonstrations to spread its views.

In a separate unsigned editorial in the same issue of "China's Tibet" the aims of the magazine are clarified for readers. The self-congratulatory article, celebrating eight years of publishing, outlines the magazine's goals to "inform the world of developments in Tibet" and to "bring to light how the Dalai Lama and his clique are working for the separation of Tibet from the motherland."

If photographs of the same issue are any indication, the magazine portrays a Tibet increasingly dominated by Chinese culture. In photographs that show local signage, all signs were in Chinese only. The front entrance of the new Tibetan Hospital for Infectious Disease in Lhasa has a large sign in Chinese only. A satellite television ground station in Ngari is shown having Chinese-only signage also. Even a modern thangka-like painting commemorating "Harmony Between Yuan Dynasty and Tibet" has commentary painted on it in Chinese only. Veteran observers have long dismissed "China's Tibet" as blatant communist propaganda. But the publication is growing in size and sophistication.

Articles appear to be more responsive to criticisms of Chinese policies in Tibet. Formerly a quarterly, it is now a bimonthly circulated to more than 100 countries. Although it claims to have been honoured as "one of China's best social science journals" it still does not give any of the names of the publishing and editorial staff.

1529. Dorje - January 17, 2009



'Gyalchen' means 'Great King', as in Dharma King. Dorje Shugden is an emanation of Tsongkhapa, the King of the Dharma, appearing as a Dharma Protector to protect his own tradition, but you can interpret this in the way that justifies your own incorrect position if you wish.

If people wanted to say this protector is a Dharma King it would have been called Chogyal not Gyalpo or Gyalchen. As Rodney points out above, there is not nor never has been the position that this is a supramundane protector. It has always been considered to at least appear as a gyalpo spirit which is exactly why it is referred to as a gyalpo spirit.

Of course, Phabongkhapa and his followers have chosen to say that this gyalpo spirit is ultimately an emanation of an enlightened being, but it is still not appropriate to treat it as an object of refuge unless one is able to directly perceive its ultimate nature. If NKT followers are able to see this, as they certainly do treat it as a suitable object of refuge, I would be surprised. I was definitely not able to see this when I attended GP classes and was taught to recite praises to this gyalpo spirit.

The appearance of this spirit apparently enables it to communicate through oracles and to harm sentient beings, killing Gelugpas that develop faith in other traditions. I personally feel that the

inconsistencies of enlightened beings appearing as worldly spirits that talk through oracles and harm and kill beings cannot be overcome.

As can be seen in other protector cults, the promotion from worldly spirit to emanation of enlightened being often has no other basis than flattery and devotion. Fair enough, just don't take them as objects of refuge.

1530. Dorje – January 17, 2009



I'm not sure this is entirely accurate. Trijang lists three types of protectors (1) supramundane (2) supramundane appearing as mundane (3) mundane. Both Pabongka and GKG agree that fundamentally DS is supramundane i.e. either (1) or (2). They simply disagree about what aspect this supramundane being shows. Whilst this is noteworthy in terms of lineage holders disagreeing, I don't think it's such a big deal.

I think you may misunderstand the difference between a supramundane protector and a mundane one. A mundane protector is one that appears in a mundane form. If it is said that its ultimate nature is supramundane that's nice but it doesn't effect the way it functions nor does it make it an suitable object of refuge. This point, and indeed any mention of its mundane status, is totally lacking in any description the NKT give of this protector. This is the problem.

1531. harry (gandul) – January 18, 2009

Hi Dorje,

You are incorrect when you say:



As Rodney points out above, there is not nor never has been the position that this is a supramundane protector.

He said in post 1510, that Trijang says (in MDOP) that Shugden is a mundane protector. But he also says:



On the other hand, there is a ritual (partially translated in Oracles and Demons) written Zhide Nyungne Lama, a student of Khachen Yeshe Gyaltsen (18th century). In the colophon it states the ritual is to the supramundane form (rjigs rten las 'das pa'i) of Shugden. So there is some precedent recognizing a Supramundane form as well.

So, as you can see there is historical precedent to state Shugden is an emanation of Manjushri, Avalokiteshvara, and Vajrapani.

He also says:



The earliest mention you can find is in the Second Retreng Rinpoche's collected works (dharamsala, h.p. library of tibetan works and archives 1985, volume 2) in the verses it states Shugden is an emanation of Vajrapani. Also Ngulchu Dharmabhadra's student, Sera Tantric college's Namkha Tenkyong states Shugden is an emanation of Vajrapani (TBRC W1GS135531, folios 899–910). This claim is also found in Dragri Dorje Chang's kangso (also of Sera monastery) and Serkong Dorje Chang's kangso published in the Shugden Be Bum.

I find this very interesting.

My question is, even if DS is not an enlightened being appearing as a supramundane protector, but instead an enlightened being appearing as a mundane protector, how can we say that this protector is harmful? Fair enough, perhaps he is not an adequate object of refuge, but how can an emanation of an enlightened being cause all the trouble that DS is accused of?

1532. Dorje – January 18, 2009



how can we say that this protector is harmful? Fair enough, perhaps he is not an adequate object of refuge, but how can an emanation of an enlightened being cause all the trouble that DS is accused of?

Not “accused of” but “praised for”. As has been amply stated, Phabongkhapa, Trijang Rinpoche and their followers PRAISED their protector for harming and killing. They don't deny it, they revel in it. So, how do we circle this square?

I suggest, as is the case in other protector cults, this worldly protector has been referred to as an enlightened emanation (never consistently, I might add) out of devotion and flattery. This really isn't that uncommon, but also shouldn't be taken that seriously. Sakya Pandita rejects this kind of poetic exaggeration saying,



Moreover, if a being is praised,
He is like the sun, the moon,
His teeth are like a rosary of snow mountains, etc.;
The example of space is given for vastness;
for the subtle, apply the example of an atom;
mountains, for the example of the coarse;
an elephant for a mouse,
Vaisravana for the wealthy,
Indra for petty kings.
Also praising common geshes
as being like Buddhas
Is not rejected by poets.

But if the reality of things is explained,
or the characteristics are established,
if an explanation does not accord with reality,
how will it be pleasing to scholars?

Just a few quotations out of context neither establish that an object is as it is claimed to be nor even that the author actually held that view.

1533. Dorje – January 18, 2009

“So there is some precedent recognizing a Supramundane form as well.”

Some? You mean once.

1534. Tenzin Peljor – January 18, 2009

1526. Gail – January 17, 2009

“Have you read Phayul and other Tibetan websites over the last months and years and how they denounce Je Phabongkhapa and Trijang Rinpoche and Geshe Kelsang Gyatso and other respected elders of the Sangha community of being liars, devil worshippers, cult members and so on? And in language that is infinitely more abusive, violent and emotional than anything the WSS has ever used.”

It is true that users of Phayul denounced Geshe Kelsang Gyatso – I think this is Karma. When I remember correctly the accounts I read by GKG, GKG has himself called the Tibetans ‘foolish’ and HHDL he denounced as being “very ignorant and foolish at achieving Tibetan independence. This should be his main job because he is the Tibetan political leader, but in this he is paralyzed, without any direction. Everyone can see this situation now.”

There were also some who denounced Trijang Rinpoche, but as far as I remember, this was rather seldom, the main target was GKG. It should be noted that Phayul deleted all the threads. I think the comments on Phayul by angry Tibetans is a clear sign how much GKG upsets his own people and how less he represents them. Contrary to your claim Geshe Kelsang Gyatso is no ‘respected elder of the Sangha community’ he is an ‘expelled member of the Sangha Community’. More precise:



Fifteen abbots and Geshes of Kelsang’s original monastery, the Sera Je Dratsang (now in Bylakuppe, Karnataka) issued an open letter against Kelsang stripping him of his membership in the monastery, calling him an ‘apostate’ and comparing him to Mohammed of Ghazni.

What this people said is no high profiled world wide media and protest campaign against GKG but their rather single-voiced helpless expression of deep disappointment about the actions and slander by GKG’s and his devoted students. Although in no way correct at least to some point understandable. Those people also didn’t claim to be ‘pure Kadampas’ or in anyway to represent a special ‘pure’ form of Buddhism, as NKT does.

It has been said already by SC: Two Wrongs Make a Right.

<http://www.nizkor.org/features/fallacies/two-wrongs-make-a-right.html>

“Have you seen the things the Dalai Lama says about his own Gurus, that they were “wrong, all wrong”? Have you seen his comments in Newsweek and other publications calling Shugden practitioners cult members and spirit worshippers?”

What are you telling or suggesting here? HHDL meant that with respect to Shugden as a Buddha Trijang Rinpoche and Pabongkha Rinpoche were wrong. He didn't say it that they as persons were wrong. You spin the facts, by taking things out of context and misrepresenting them. HHDL said clearly:



“I am of the opinion that Phabongkha and Trijang Rinpoche's promotion of the worship of Dholgyal was a mistake. But their worship represents merely a fraction of what they did in their lives. Their contributions in the areas of Stages of the Path, Mind Training and Tantra teachings were considerable. Their contribution in these areas was unquestionable and in no way invalidated by involvement with Dholgyal... My approach to this issue (i.e. differing on one point, whilst retaining respect for the person in question) is completely in line with how such great beings from the past have acted.

To say that they were wrong in that context is clearly the opinion of many highly realised Buddhist masters from all schools, and also that of his predecessors, the 5th and 13th Dalai Lama.

“And have you noticed that he has not only resorted to name calling but has backed up his words with an actual ban, using the TGIE to back him, so that Shugden practitioners have three choices (1) give up their cherished practice and commitment to their Gurus (2) go underground or (3) be persecuted?”

Firstly let remind us that there is and was no general ban. Secondly that the ban in the monasteries is based on recent complex events in the Gelug monasteries and reminding the controversial sectarian and violent background of the practice it is appropriate to suggest this ban for the Gelug monasteries. However the decision was made by the abbots and is backed up by the majority. Probably also butcher could posit a removal from Buddhist monasteries as being 'persecuted' and being forced to 'go underground'. It is appropriate to remove a practice which contradicts Buddhist principles. Spirit worship is no Buddhist practice, to take refuge in a spirit and sectarian intolerance neither.

It can be argued the way how these means were applied, however to judge this in full, one needs full information of the complex setting as well as of Tibetan temper, that's why all people having some understanding and also Tibetans say since years: 'Leave that issue to Tibetans'. A view supported also by Barnett:



The Western Shugden Group is severely lacking in credibility, since its form of spirit-worship is

heterodox, provocative and highly sectarian in Buddhist terms and so more than likely to be banned from mainstream monasteries – while its claimed concerns about cases of discrimination in India should be addressed by working within the Tibetan community instead of opportunistically attacking the Dalai Lama in order to provoke misinformed publicity for their sect.

“Luckily, Dorje Shugden practitioners are no longer in thrall to the Dalai Lama, who has proved himself to be a selfish politician every bit as much as a spiritual leader; and they are finally fighting back. There is no way that the Dalai Lama is going to get away with this. Already the tide is turning, luckily for religious freedom and human rights.”

Luckily, Dharma practitioners in the Gelug monasteries and the Tibetans are no longer in thrall to Dorje Shugden, who

- “is extremely popular, but held in awe and feared among Tibetans because he is highly punitive.” (Mumford)
- “causes obstacles to spiritual practice and brings discord in families and among the community of monks.” (Thai Situ Rinpoche)
- “is a hungry ghost in the human realm.” (HH Mindrolling Trichen Rinpoche)
- “will get angry. He will kill my animals and I will lose my wealth and the members of my household will fight.” (Dawa Thsering, a devoted Shugden follower, quoted by Mumford)
- “is extremely important for holding Dzong-ka-ba’s tradition without mixing and corrupting [it] with confusions due to the great violence and the speed of the force of his actions, which fall like lightning to punish violently all those beings who have wronged the Yellow Hat Tradition, whether they are high or low.” (Pabongkha Rinpoche)
- etc etc

and the followers of Dorje Shugden have proved themselves to be selfish politicians every bit as much as GKG did as a spiritual leader. There is no way that GKG is going to get away with this or can turn this process. Luckily for religious freedom and human rights! Religious Freedom and the human right to be able to practice different schools without being punished or killed by Gyalpo Shugden, as Pabongkha Rinpoche portrayed it, a ‘protector’ who “manifests his own form or a variety of unbearable manifestations of terrifying and frightening wrathful and fierce appearances. Due to that, a variety of events, some of them having happened or happening, some of which have been heard or seen, seem to have taken place: some people become unhinged and mad, some have a heart attack and suddenly die, some [see] through a variety of inauspicious signs [their] wealth, accumulated possessions and descendants disappear without leaving any trace, like a pond whose feeding river has ceased, whereas some [find it] difficult to achieve anything in successive lifetimes.”

1535. Tenzin Peljor – January 18, 2009

it should read “Two Wrongs Make not a Right.”

Please excuse my weak English in the last post.

The passage “Dorje Shugden have proved themselves to be selfish politicians every bit as much as GKG did as a spiritual leader.” is not my

personal opinion, I just used the phrasing of Gail and changed the names and some words to show that all what he says applies also for those he defends, there is no real argument behind it which backs these claims up. Rather there are enough arguments about the deep controversial status of Dhogyal Shugden and his nature to be a mundane spirit. This I have reminded again by quoting some of the previous mentioned authoritative sources.

1536. Tenzin Peljor – January 18, 2009

Dear Harry # 1531, what ever Shugden is, the inception of Shugden as the incarnated soul of a murdered or suicided Lama who took revenge to his enemies, the controversial history and clear status as a mundane protector, and the opposition to that practice by many high masters of all four school of Tibetan Buddhism, as well as the lack of being an authentic Indian practice – like the four faced Mahakala about whom there is a praise by Nagarjuna – and the fear and non-acceptance of him in the other Tibetan Buddhist schools should be enough indications for being restrained with respect to this practice.

Much more as those following a Buddhist or Bodhisattva path do not call a being for help who persecutes, punishes and kills others who wish to have religious freedom to practice also other schools.

1537. Tenzin – January 18, 2009

Thanks Rodney for a very interesting post.

Thanks also Seeking Clarity for questioning aspects of this post in a non-aggressive, friendly way, giving Rodney the space to explain further. He is making a great deal of sense so far.

I hope you two can continue to debate both sides of the argument.

1538. Tenzin – January 18, 2009

I have taken this from today's Wisdom Buddha blog:

<http://wisdombuddhadorjeshugden.blogspot.com/2009/01/dalai-lamas-power-trip.html>

I like the recent discussions between Rodney and Seeking Clarity, and would be interested in reading more. But I also agree with the blog author that it is best not to lose sight of why we are having to have all these discussions in the first place. I actually find the Dalai Lama's own words on the subject more chilling than anything else I have read on the subject.

Sometimes in the midst of the detailed polemical discussion on the Internet of whether or not Dorje Shugden is a Buddha or a spirit, the fact that Shugden and non-Shugden practitioners lived together harmoniously and in mutual respect until the 1970s gets forgotten. These heated discussions are only taking place because the Dalai Lama publicly demoted Dorje Shugden, a Protector Buddha loved by his own teachers and thousands of other people. On the basis of his own high status as the unquestioned head of Tibetans and the most famous Buddhist in the world, the Dalai Lama's words have had the power to destroy the reputation of this Buddhist Deity and the great, revered masters who relied upon him.

These cruel, intolerant words are what have caused the severe schismatic problems now being faced by the Tibetan exile community and the bad reputation of previously respected Shugden practitioners around the world.

The words below are not those of a humble man, but of a man who knows full well the power he wields over his people.

The reasons he gives are based mainly on the provocative claim that Dorje Shugden is a Chinese spirit and thus a danger to the Dalai Lama's life and health, a shibboleth that has never been backed up by any reasoning or evidence. When his words to the Tibetan people are examined, they show a depth of superstition quite out of keeping with the rational teachings of Lord Buddha.

To form a political decision and destroy religious freedom based on these reasons seems preposterous, and the resulting persecution is bewildering, a Buddhist witch hunt.

From the address delivered by the Dalai Lama at the preparatory session of Tamdrin Yangsang and Sangdrub empowerments, March 21 1996

"Since it happens according to government oracles that Dholgyal (Shugden) relates to Chinese Buddhist deities, we actually mentioned him by name in our exorcism based on Tamdrin at that time. Tough these exorcisms cannot be relied upon, I have had strange dreams since then. Therefore I do not feel it will be comfortable for me to have worshippers of Shugden here. If acrimony between deities result in disharmony between humans, it will be spiritual ruination."

The Dalai Lama goes on to explain:

"This will affect the life span of the spiritual master as well".

He then points out and praises those former practitioners of Dorje Shugden, including "abbots and spiritual masters", who have given up and "become pure".

He explains how he knows that Dorje Shugden is a Chinese spirit based on locals' dreams:

"Others have reported of a bearded monk strangling them: this is very clear indication that Shugden is a Chinese spirit, far from being a deity."

To those who might not have given up the practice, he asks them to publicly make themselves known by standing up and leaving, rendering them pariahs with the words:

"Not only will it not benefit yourself but in the worst case may even become the cause of shortening the life of the Dalai Lama. If you wish the speedy death of the Dalai Lama, then I have no objection."

He explains that he has reached these conclusions through divination (throwing a dough ball):

"All final decisions have been concluded only through divination. This address too is a result of a divination this morning."

He ends with a threat, setting the scene for his followers to then take up the slander and persecution with impunity, which they have done:

"If you private monks and spiritual masters in the monastic colleges continue making excuses and continue worshipping thus, you shall

have a day of regret... it will not be good if we have to knock on your doors.”

1539. Dorje – January 18, 2009

Tenzin, if a person worships a spirit praised for killing Gelugpas that have faith in other traditions, do you think they should take empowerments from lamas who are Gelugpas that have faith in other traditions? Do you really see no contradiction between this worship and this act of taking an empowerment? Have you ever heard of samaya? Are you not aware that to breaal samaya is said to harm the life of both the recipient of the empowerment and the lama giving it?

You seem to mock the doughball divination, but, as the decision to appoint Trijang Rinpoche as junior tutor of the Dalai Lama was made precisely through such a divination, are we to assume you also think this decision was flawed.

During the empowerment, the Dalai Lama was addressing Tibetans using examples and reasoning found in Tibetan culture. YOur mockery of Tibetan culture amounts to little more than cultural chauvinism and ignorance.

“Dalai Lama’s words have had the power to destroy the reputation of this Buddhist Deity”

This protector’s reputation was in doubt from the time Phabongkhapa first started to disseminate it. The opposition to this protector did not start with the Dalai Lama and it will not end with the Dalai Lama.

1540. harry (gandul) – January 18, 2009

Hi Dorje,



Not “accused of” but “praised for”. As has been amply stated, Phabongkhapa, Trijang Rinpoche and their followers PRAISED their protector for harming and killing. They don’t deny it, they revel in it. So, how do we circle this square?

An enlightened being is praised for all of his actions. If indeed a) DS is a manifestation of an enlightened being, and if indeed b) he has killed people in order to protect the tradition of JT, then we can conclude that this is no ordinary action of killing. We usually refer to killing as an action which is harmful for both the killer and the killed. But as illustrated in the story of Boddhisatva Shakyamuni, in a past life when he was an ol’ sailor, the action of killing can be of benefit to both the killer and killed. In this particular instance the action was of direct benefit to 499 other individuals, and indirectly it has been beneficial to countless Buddhists, for thousands of years, as a perfect teaching on the nature of an action. If DS is indeed an enlightened being, manifesting as whatever, wouldn’t it be natural to conclude that his actions of killing are beneficial like the actions of the virtuous Boddhisatva Shakyamuni? And why wouldn’t he rightly be praised for doing so?

You say:



I suggest, as is the case in other protector cults, this worldly protector has been referred to as an enlightened emanation (never consistently, I might add) out of devotion and flattery. This really isn't that uncommon, but also shouldn't be taken that seriously.

I am ignorant of these other protector cults. Could you mention some?

You say:



Just a few quotations out of context neither establish that an object is as it is claimed to be nor even that the author actually held that view.

I'm sorry, i'm not sure which quotations you're referring to. Could you clarify which ones?

Thanks
X X H

1541. Dorje - January 18, 2009



If DS is indeed an enlightened being, manifesting as whatever, wouldn't it be natural to conclude that his actions of killing are beneficial like the actions of the virtuous Boddhisatva Shakyamuni? And why wouldn't he rightly be praised for doing so?

Would you mind telling me how killing or harming a person because they develop faith in other traditions benefits anyone. It is not said that these people are destroying any part of the Ganden tradition, or killing lamas or spreading a false path. They are not all teachers, so there is not even any question of them passing on what might be their own misunderstandings. The people killed and harmed are killed and harmed because they are not exclusive adherents of Phabongkhapa's version of Je Tsongkhapa's tradition. Also, you should be aware that those killed are in no way benefitted according to Phabongkhapa's praise, as they suffer in this life and achieve nothing in future lives. It's not like a Buddha 'liberating' a being to a pure land.

Rather than assume this thing is enlightened and therefore all its actions must be good in some way, is it not more reasonable to judge whether it is enlightened or not by the actions that its supporters attribute to it?

"I am ignorant of these other protector cults. Could you mention some?"

Tsiu Marpo and Setrap, for example.

1542. emptymountains - January 18, 2009

SC asked:



Is it (un)common in other traditions for relative newbies to be encouraged to take up a protector practice?”

Dorje claimed:



Protector practice is a highest yoga tantra practice. It has no relevance outside of HYT.

...

I'd also like to point out that Guru Yoga is also Highest Yoga Tantra practice and not appropriate for beginners either. Of course, one can see the possible advantages for the NKT in getting followers to take Gyatso as a Buddha or emanation of Manjushri/Tsongkhapa as soon as possible.

SC asked for clarification:



Just to be clear, are you saying that because *Heart Jewel* includes the practice of Guru Yoga, it is necessarily a Highest Yoga Tantra practice?

Dorje responded:



No. Guru Yoga is only found in HYT, not lower tantras and obviously not sutra teaching. It is an HYT practice.

SC again asked for clarification:



Sorry if I'm being dim. You say Guru Yoga is found only in HYT. Guru Yoga is found in *Heart Jewel*, so why then isn't *Heart Jewel* an HYT practice?

Dorje claimed:



It is. If you 'meditate on our root Guru in the aspect of' an enlightened being, it is HYT. This teaching is not found in any other vehicle, not even the lower tantras.

TP followed suit:



Newcomers are encouraged to partake in the pujas without receiving clarification about the

controversial status of that practice or clarification that Dharma protectors belong to HYT and is a secret practice which shouldn't be performed by uninitiates.

How NKT deceives newbies is indeed incredible, and I think it's completely inappropriate to do so, and NKT should change this.

SC, I promised earlier this week to respond to all of this but I did not have time to do so until today. You can read my response here: <http://dharma protector.wordpress.com/> in a post called "Dharma Protection for Everyone."

P.S. If the link gets blocked, you can click on my name at the top of this post.

Equanimously yours,

em

1543. **harry (gandul) – January 18, 2009**

Hi TP,

It's true, it seems like the practice of Shugden certainly does have quite a few flashing red lights that surround it. Thanks for highlighting some of them.

However, a few of the things you mention in your alarming picture seem to me to be a bit inconsistent.

–Clear status as a mundane protector: Rodney has pointed out that this is not so in post number 1510.

–Opposition from masters of all 4 schools: Ok, this is certainly quite alarming. But is it in itself a solid method of judgement? I don't have a clue to be honest 😊

–Lack of being an authentic Indian practice: Er, how does the reasoning for this go? Buddha was from India so the only valid practices are those that came from India??

Another point on this is Rodney's recent indication that DS may have appeared in the Tantras:



"From the Nyingma tantra Rin chen sna bdun: Dolgyal, Dolgyal he who is thus called is by nature undeceiving, because he is the Great Compassionate One himself." (folio 322).

–Fear and non-acceptance of him in the other Tibetan Buddhist schools: Isn't this just our old "ed populum" thingy that SC and others speak about? Just because many people think/believe something it doesn't make it right. I think this is pretty obvious, don't you?

–Much more as those following a Buddhist or Bodhisattva path do not call a being for help who persecutes, punishes and kills others who wish to have religious freedom to practice also other schools:

My post 1540 provides most of my opinion on this. So it comes back to the nature of DS. If this protector is an emanation of an enlightened being, i should think he knows what he is doing in order to help practitioners attain liberation and enlightenment. If he is found to to be a worldly spirit, then of course, i say let's practice something else.

1544. Dorje – January 18, 2009

“SC, I promised earlier this week to respond to all of this but I did not have time to do so until today. You can read my response here”

EM I don't tend to download cult websites. You never know what kind of malware they are trying to send. Would you post your reply here, or a shortened version, if it is too long?

thanks.

1545. Dorje – January 18, 2009

“Clear status as a mundane protector: Rodney has pointed out that this is not so in post number 1510”

Quite the opposite. He said accusations that followers saw it as a transmundane protector was a straw man.

“Lack of being an authentic Indian practice: Er, how does the reasoning for this go? Buddha was from India so the only valid practices are those that came from India??”

Enlightened Dharma Protectors, yes. Mahakala, Shri Devi, Ekajati, etc etc. All have substantial textual background in the tantras (not just a brief mention about a Nyingma tantra from a Sakya lama.)

“My post 1540 provides most of my opinion on this. So it comes back to the nature of DS. If this protector is an emanation of an enlightened being, i should think he knows what he is doing in order to help practitioners attain liberation and enlightenment.”

This circular logic is so closed it means nothing. If you have already accepted it as an enlightened protector it can do anything and those actions will only be judged through the view of it being enlightened. Just how would you 'find' it to be a worldly spirit?

1546. emptymountains – January 18, 2009

Dear Dorje,



EM I don't tend to download cult websites. You never know what kind of malware they are trying to send. Would you post your reply here, or a shortened version, if it is too long?

Thank you for your kind request, but I thought I would leave it up to SC to decide whether anything I said there merited further discussion here.

em

1547. harry (gandul) – January 18, 2009

Dorje,

“EM I don’t tend to download cult websites. You never know what kind of malware they are trying to send. Would you post your reply here, or a shortened version, if it is too long?”

Is this a joke?

Reply to your post tomorrow, i’m starting to zzz all over my computer...

1548. Dorje – January 18, 2009

But as it is a response to a discussion I was having, do you not think I should be able to read it first hand as well. Of course, it is probably a waste of my time, but still...

1549. Dorje – January 18, 2009

“Is this a joke?”

No, of course not. I know the NKT aren’t above using unpleasant means to control or silence their critics. Various sites critical of the cult have been the subject to low level attacks.

1550. harry (gandul) – January 18, 2009

Lol, you’re cracking me up. Does EM really give you such a bad impression? I thought he seemed like the relaxed type. Are you seriously telling me that you’re worried that if you visit his blog some nasty virus he has purposefully put there so as to “get” NKT-detractors is going to infest your computer?

By the way, are you aware that NKT sites are also frequently bombarded with hate-mail and other such delights? I’m afraid this isn’t behaviour exclusive to the “cult”.

Witches anyone?

1551. Dorje – January 18, 2009

Not exclusive perhaps, but the NKT is an organisation as opposed to an individual. As has been pointed out before, most individuals that take issue with the NKT are its former members and followers. Not many others could really care less.

The fact that most critics are former members is testimony to the abuse and exploitation that many NKT members suffer. Dismissing this as some kind of witch hunt is both callous and ignorant.

1552. harry (gandul) – January 18, 2009

Look Dorje, this kind of bickering isn’t going to get us anywhere. I’m sorry about my previous two posts, i’m aware that i was being a bit provocative.

I found your comment to EM, along with the other one where you are sighing out loud that his material is probably going to be a waste of your time, to be distasteful and crass. It was your conversation and EM replied very courteously anyway, so i shouldn’t have butted in.

One of us is going to have to drop it sooner or later, so instead of getting into a long one i’m dropping it now.

No hard feelings and good night 😊

1553. Rodney Billman – January 18, 2009

Dear Seeking Clarity,

The reason I mentioned these other reincarnation lineages is because I saw earlier someone mentioned Pabongkha/Trijang made these up, and that it was a “closed system” not prone to outside verification. These earlier lineage enumerations show this is not the case. Regarding variations, it may appear contradictory, but enlightened activity is not always so linear. In Music Delighting the Ocean of Protectors Trijang Rinpoche takes several reincarnation lineages, mentioning the slight discrepancies, into account and combines them.

The main thing is it is like precedents in the court system, in Tibetan Buddhism scriptural authority is the parallel, one takes earlier masters statements and compiles them. You simply attribute the claim to the claimer, and if the person has faith in the claimer it serves its purpose, if not it is just left alone without a big deal to be made about it. I have nothing to say other than this, because if you dig into this further picking apart these lineages you will probably find a lot of other discrepancies and contradictions outside of Dorje Shugden as well, for good or bad reincarnation authority works like this.

About Morchen Dorje Chang and earlier Sakyas, there appears to be no initiation in that lineage, perhaps only a lung here and there for various rituals (ie. rgyal gsol log 'dren tshar gcod which Sachen Kunlo got from his father). Sonam Rinchen had the vision of Shugden riding the horse, while Morchen was the first to enumerate the 5 emanations of Shugden, which can be found in his ritual used at Trode Khangsar (rdo rje shugs ldan rtsal gyi gsol kha 'phrin las 'dod 'jo). Morchen's autobiography mentions he visited Trode Khangsar (page 598) so there is no doubt it existed at his time, although there is not much detail mentioned. Sachen Kunlo got Shugden riding the horse form from his father, and in the colophon of his wrathful tormas much detail is mentioned about how this all came about. He mentions Morchen enumerated the five forms. Sachen Kunlo also took the five forms into one of his rituals. There is little reason to doubt this because there is a thanka on himalayanart.org with the 5 forms at the time when Sachen Kunlo's grandson was the throne holder.

Finally, about three types of protector, it's inevitable to get tripped up in semantics. In simple terms:

1. Supramundane protectors: ie. the various Mahakalas, etc.
2. Mundane protectors that are emanations of Arya beings (or supramundane protectors if posited as such) or Arya beings exhibiting a worldly form, which are essentially the same idea. Some of the examples mention various Buddhas and Bodhisattvas instead of Supramundane protectors, ie. Dorje Legpa is an emanation of Vairochana.
3. Truly mundane protectors

I was arguing that most (including Trijang Rinpoche) do not recognize as type #1, with a few exceptions. In terms of #2, the sources I stated argued Shugden was an emanation of Vajrapani, not a spirit born of throwing karma (#3). For #3, that would entail a protector that was born of due to karma and delusion and simply oath bound by some master.

Finally, later Trijang Rinpoche states

“Some ignorant people think that, since there are many other mundane and
Which proves he recognizes him as #2.

1554. Tenzin Peljor – January 18, 2009

1515. Lineageholder – January 17, 2009



Dear all,

How ironic that Dorje Shugden should be praised in a Nyingma Tantra! It seems he's not 'anti-Nyingma' at all, as some on this list would have us believe (however, we already knew this. How can a Buddha be anti-anything?)

This is consistent with the findings of Anthropologist Stanley Mumford who studied Buddhism in Nepal in late 1970's:

In Gyasumdo the lamas are Nyingmapa, yet most of them honor Shugs-Idan as a lineage guardian picked up in Tibet in the past by their patriline Mumford, Stan. Himalayan dialogue: Tibetan lamas and Gurung shamans in Nepal, p. 135. Madison: University of Wisconsin Press, 1989.

Please LH don't spin the facts and sources!

1. Where is a reliable source which proves that “Dorje Shugden should be praised in a Nyingma Tantra!”?
2. The full statement by Mumford on page 135 is:
"Tibetans in Kathmandu regard Shugden as a guardian honored by those who adhere to the Gelug sect, while members of the Nyingma sect think of Shugden as their enemy, sent against them by the rival sect. But in the villages these sectarian differences are not well understood. In Gyasumdo the lamas are Nyingmapa, yet most of them honor Shugs-Idan as a lineage guardian picked up in Tibet in the past by their patriline."
3. The same page and that those follow show also that in the past the people had made animal sacrifice to Shugden, and as HH Dujom Rinpoche explained, this had been angered (as well as hunting) the four local goddesses of the elements and brought disaster to them.

1555. SeekingClarity – January 18, 2009

Dorje

In #1530 you write



I think you may misunderstand the difference between a supramundane protector and a mundane one. A mundane protector is one that appears in a mundane form. If it is said that its ultimate nature is supramundane that's nice but it doesn't effect the way it functions nor does it make it a suitable object of refuge. This point, and indeed any mention of its mundane status, is totally lacking in any description the NKT give of this protector. This

is the problem.

I think we agree that Trijang lists three types of protector. With regard to a supramundane protector appearing as mundane, we agree that Pabongka's view was that such a protector is not a suitable object of refuge for those who are not advanced in their practice. I've quoted the Pabongka's reply to Palden Gyatso before on this point but, to prevent scrolling back, here it is again.



Though one should not go for refuge to these protectors that have taken mundane form, even though they are transcendent in essence; if one attains intense uncontrived conviction that, in terms of the definitive meaning, Yudronma is the mother of the Buddhas, Vajrayogini or is among the rank of the twenty four heroines and the twelve Vajrayoginis; Setrab is Amitabha, The Ku Nga are the five families, Shugden is Peaceful and Wrathful Manjushri, through focusing on this one and that one's essentially transcendent aspect, it is suitable to go for refuge [to such protectors].

However, this is where it gets interesting because in #1510, Rodney points out that



in Pabongkha's/Trijang's rituals there is no taking refuge in Shugden verses mentioned.

This made me wonder whether *Heart Jewel* involves going for refuge to DS. I think we can say that there is no **explicit** taking of refuge in the sense that, unlike in the JSK part of the sadhana, in the DS part there is no verse entitled "Going for refuge". However...

...there is the line in the DS part of the sadhana which talks about honouring DS as the embodiment of ones Guru, Deity and Protector. Given that DS is seen as inseparable from the Guru and JSK and given that we go for refuge to the Guru appearing as JSK, one might argue that there is an *implicit* taking of refuge in DS.

I'd welcome people's thoughts.

1556. SeekingClarity – January 18, 2009

TP

Re #1554

Thanks for giving the wider quote in Mumford. LH was, I think, a bit naughty there! You ask



Where is a reliable source which proofs that "Dorje Shugden should be praised in a Nyingma Tantra!"?

LH is referring to Rodney's quote in #1510 from Kunga Lodro's autobiography. Don't know whether you regard this as a "reliable source"?

1557. Tenzin Peljor – January 18, 2009

Tenzin you quote the untruth by quoting wrong facts like:

"Sometimes in the midst of the detailed polemical discussion on the Internet of whether or not Dorje Shugden is a Buddha or a spirit, **the fact that Shugden and non-Shugden practitioners lived together harmoniously and in mutual respect until the 1970s gets forgotten.**"

What you quote starts already with a spin of the facts. What follows spins the facts even more and mixes emotive language in the spins – like "These cruel, intolerant words" – aimed to denounce the Dalai Lama, and neglecting the fact that Shugden is a spirit who causes harm and trouble is a common view shared also by its propagators or adepts. (see Mumford, Wojtkowitz, Yellow Book etc.)

There were tensions, forcibly conversion of Nyingma monasteries and the destruction of their religious artefacts. This has been shown by many many authoritative sources on this thread. I repeat three sources for you, academic sources include Samuel, Dreyfus, Mumford, Kay, Jackson, and many eye witness accounts etc.

Excerpt from Lord of the Dance: The Autobiography of A Tibetan Lama By Chagdud Tulku, Padma Publishing, 1992, Pilgrims Publishers Edition, Kathmandu 2001



In Chamdo I first encountered the bitter dregs of sectarian friction between the Gelugpa and other traditions of Tibetan Buddhism... Although there were doctrinal differences among the traditions, sometimes strongly disputed in formal debates, in Kham there was generally both acceptance and cooperation. Since both my father and stepfather were Gelugpa lamas, my mother's family was Sakya, and I was trained in both Kagyu and Nyingma traditions, any outer sectarian divisiveness would have inwardly fragmented me. I was spared this conflict until I listened to stories in Chamdo, and hearing them I felt uncomfortable and sad.

People told me that previously several monasteries housing statues of Padmasambhava and Nyingma texts were located near Chamdo, but then a Gelugpa lama named Phabongkhapa came from Central Tibet. He had contempt for the Nyingma tradition and thought that its doctrine was false and its practitioners wrongheaded. The dissention that ensued resulted in persecution, the destruction of many Nyingma texts and statues of Padmasambhava, and the conversion of monasteries from Nyingma to Gelugpa. This was followed by a severe drought and famine in the region.

As Geoffrey Samuel says in Civilized Shamans p545–546



“The dominant Gelugpa figure of this period, apart from the 13th Dalai Lama himself, was his near contemporary, the 1st P’awongk’a Rimpoch’e (1878–1943). P’awongk’a Rimpoch’e was by all accounts a brilliant scholar and accomplished Tantric meditator, who is remembered with devotion by his disciples. He is remembered with less favor by the Nyingmapa order in K’am where, as the Dalai Lama’s representative, his attitude was one of sectarian intolerance towards non–Gelugpa orders and the Nyingmapa in particular.

[...]

P’awongk’a thus stood in a complex relationship to the 13th Dalai Lama, and in fact the two men were not personally close. The 13th Dalai Lama, like the Great 5th, was interested in the Nyingmapa and Dzogch’en traditions, and received teachings from Rimed lamas such as Tertön Sogyal. His own orientation seems to have been open minded and eclectic, and was not identified with P’awongk’a’s conservative and traditionalist faction. Nonetheless, P’awongk’a was in some respects the logical expression in the religious sphere of the transformation that the 13th Dalai Lama was trying to bring about. Had the Lhasa government ever succeeded in turning Tibet into an effective centralized state, the Gelugpa might have continued to move in this direction and might have gradually eliminated the other Tibetan religious traditions in favor of a well–controlled academic and clerical version.

In fact, P’awongk’a’s influence was strongest after his death and that of the 13th Dalai Lama, and particularly after the forced resignation of the regent Reting (Ratren) Rimpoch’e in 1941 and his replacement by Tagtrag Rimpoch’e, who had been a close associate of P’awongk’a and shared his conservative orientation. It was at that time that P’awongk’a’s students gradually moved into the dominant position that they have held within the Gelugpa order into the 1970s and 1980s.”

Article excerpt: The “Bhutan Abbot” of Ngor:
Stubborn Idealist with a Grudge against Shugs–Idan
By David Jackson



“During his abbacy, Ngag–dbang–yon–tan–rgyamtscho failed to visit and pay respects to his teacher at the Khang–gsar lama palace. He was reluctant to do so because he was suspicious of the cult of the protector–deity Shugs–Idan, which was practiced at the monastery. He was also critical of certain old practices of Ngor Monastery, such as its

tradition of sending a monastery appointed functionary to collect animals from the nomad regions for their flesh.”

The senior Khang-gsar abbot, Ngag-dbang-mkhyen-rab-'jam-dpal-smying-po, was a well known devotee of Shugs-Idan... Both he and his late uncle mKhanchen Ngag-dbangOblo-gros-snying-po visited Khams and established there in the 1890s in numerous monasteries the cult of Shugs-Idan, before the dGe-lugs-pa zealot Phabong-kha-pa (1878-1941) and his disciples brought the cult into disrepute through their sectarian excesses...

During these troubles, Dam-pa Rin-po-che was staying at rTa-nag giving the esoteric transmission of the Path with Its Fruit. One day, when he was reciting the text-transmission, he laid aside the text he was reading and said “Alas, the young abbot’s horse has died!” Among the more than one hundred disciples present, nobody understood what the master had alluded to. In fact, this harm to the young abbot he mentioned was caused by the rgyal-po spirit Shugden...

Dam-pa Rin-po-che, too, had on several occasions rebuked the malignant rgyal-po spirit. During the founding of the rDzong-gsar scriptural seminary seventeen years before in 1918, the same spirit had caused obstacles. At the founding of the scripture-exposition seminary at Ngor, similar obstacles had occurred. Dam-pa Rinpoche, too, was thus not at all fond of this spirit, and tension in this regard must have existed within the Khang-sar lama-palace even before Ngag-dbang-yon-tanOrgya-mtsho brought it to a head...

Evidently also during his second visit, he decided to attack at Ngor the deity Shugs-Idan, who was worshipped there as a minor protector. He explained to some of the monks how harmful this deity was. He made liberal gifts and decided to use this chance to expel the cult of Shugs-Idan from the monastery. This was one of the most important battles in what was to become a lifelong crusade against rDor-rje-shugs-Idan.

Helped by a single trusted monks... Ngag-dbang-yon-tan-rgya-mtsho threw the “life stone” (bla rdo) of Shugs-Idan from the roof of the eastern side of the central abbatial residence. People later said that the spot where the stone hit the ground seemed to be smeared with blood. He also removed the mask and thangkha of the rgyal-po spirit to the far side of the lCags pass, and thus attempted to drive out that spirit...

What can have pushed Ngag-dbang-yon-tan-rgya-mtsho to engage in open “war” against that deity?

He saw Shugs-Idan as his personal enemy, blaming him for causing the premature death of his previous life. He also professed to be the rebirth of dBang-sdud-snying-po, (1763-1806?), the thirty-third throneholder of Sakya who had putted himself against Shugs-Idan and likewise had not lived to old age.

Ngag-dbang-yon-tan-rgya-mtsho's mother and two siblings died mysteriously while crossing the Nyungka La pass in sGa-oa south of Khri-du. Some said the three had been killed by Chinese, but no Chinese had been around at the time, and no human culprits were ever caught. It was later believed they had directly fallen victim to the vengeful Shugs-Idan.

For coercing or repelling Shugs-Idan, no lama was more powerful in those days than Ngag-dbang-yon-tan-rgya-mtsho. In direct confrontation, the lama could overpower him. But in the long run, the deity was more powerful, because he was able to harm the lama's family members, attacking and killing his mother and two siblings...66

Ngag-dbang-yon-tan-rgya-mtsho also intensely disliked the particular tradition within the dGe-lugs-pa represented by Pha-bong-kha-pa, a lama who in 1940, a year before his death, continued in his sectarian machinations, decrying to a Kuomintang Governor (Lu Cun-krang) the fact that uncle 'Jam-bdyangs-rgyal-mtshan had published Go-rams-pa's works...

But Ngag-dbang-yon-tan-rgya-mtsho's main wrath was directed against the cult of the protector rDo-rje-shugs-Idan which Pha-bong-kha-pa had popularized in various dGe-lugs-pa circles. (In the early 1940s gangs of young monks in certain dGe-lugs-pa dominated areas of Khams such as Chab-mdo, Brag-gyab and Lho-rdzong were causing so much havoc through their Shugs-Idan group "possessions" that the central government's Governor of Khams in Chab-mdo finally was compelled to punish three ringleaders by flogging."....

Ngag-dbang-yon-tan-rgya-mtsho explained to the Khri-du monks and people, "Shugs-Idan is no good. He is evil. He's not a protector, he's a ghost! He has a long history of causing harm. There's no use invoking a ghost." In this way he convinced the monks to cease the practice, and removed all images and articles of worship from the monastery."

"At Thar-lam monastery, he summoned the monks and told them of his campaign against Shugs-Idan. That deity, he said, was not a protector of religion, but rather an evil spirit who destroyed the

doctrine... He proposed to destroy, if they would agree, the mask of this deity the next morning.

...He took down a revered mask of the deity from its shrine and carried it outside. He hurled it into a bonfire and drew a pistol, shooting at the mask numerous times. After annihilating the mask, he reentered the Protector's chapel and removed the other ritual articles....

Afterward, he re-consecrated the chapel to the deity Beg-tse. He defied Shugs-Idan to take revenge. When nothing occurred, the monks lost faith in Shugs-Idan and accepted the new protective deity. In sGa-pa, Ngag-dbang-yon-tan-rgya-mtsho thus stamped out the practice of rDo-rje-shugs-Idan, at least in Sa-skyapa circles, almost completely.

... Ngag-dbang-yon-tan-rgya-mtsho was thus highly exceptional, and he attracted all the Sa-skyapa and even many Kagyupa and Nyingmapa adherents in sGa-pa as his disciples. If he gave them his personal blessing or a protection-cord, they would not be troubled by Shugs-Idan."

Ngag-dbang-yon-tan-rgya-mtsho died in the early 1960s at the age of about 60, in a large prison near Siling holding thousands of prisoners. It is said he manifested wonders even in prison, for instance, freeing himself from his shackles.

It is not a fact "that Shugden and non-Shugden practitioners lived together harmoniously and in mutual respect until the 1970s gets forgotten.", and the blogsite you quote spins the facts.

1558. Tenzin Peljor – January 18, 2009

Thanks SC for reply in #1556.

I can not decide if this is an authoritative source and if the source is quoted correctly. I am rather sceptical, because as I witnessed numberless times, quotes were given by Shugden followers often misrepresented or taken out of context, claims are made which have no evidence or can't be verified, and there are other contradictions.

The contradiction in this case is, that HH Sakya Trizin stated, that Shugden was always in the lowest category in the pantheon of deities in the Sakya school, and that Nyingma Lamas refer to him as a 'demon' (HH Mindolling Rinpoche, H.E. Gangteng Tulku Rinpoche etc.), and not as "the Great Compassionate One himself." Namkhai Norbu Rinpoche a great Dzogchen master and scholar (who worked also at the University) refers to him as a Gyalpo, like Pehar.

Also what one Tibetan lama says mustn't be correct in any way. To judge this case in full there is more research needed.

1559. Tenzin Peljor – January 18, 2009

I wonder where the source “Tamdrin Yangsang and Sangdrub empowerments, March 21 1996” is taken from?

Can anybody help?

That HHDL had said that Shugden is a “Chinese spirit” or “Chinese demon” I never heard or read from him or in any academic research. This claim I only heard from GKG and his followers and the PRC’s official news agency Xinhua. Both are not being famous for stating “the truth”. NKT members don’t border to quote such claims in Wikipedia: “According to the Xinhua News Agency, the Dalai Lama sometimes refers to him as a “pro-Chinese demon”.”

http://en.wikipedia.org/wiki/Dorje_Shugden_Controversy

I wonder if anybody knows more or has any reliable source?

1560. Lineageholder – January 18, 2009

Dear TP,

Thank you for posting the full quotation from Mumford, I’m not spinning anything. Why do, Dorje and others here always assume the worst about me? I’m not your enemy.

You quoted Mumford:



“Tibetans in Kathmandu regard Shugden as a guardian honored by those who adhere to the Gelug sect, while members of the Nyingma sect think of Shugden as their enemy, sent against them by the rival sect. But in the villages these sectarian differences are not well understood. In Gyasumdo the lamas are Nyingmapa, yet most of them honor Shugs-Idan as a lineage guardian picked up in Tibet in the past by their patriline.” </blockquote

Well, how fortunate are those in the villages not to understand these ‘sectarian differences’ and cling to them! My question is: why should Nyingmapas in Kathmandu believe that Shugden is their enemy? Surely this is a delusion? All living beings are not our enemies, they are our Mothers. Delusions are our enemies, particularly ignorance.

This ‘Shugden is my enemy’ is the whole root all these sectarian problems we are experiencing nowadays. If the Nyingmapas were able to let of this deluded idea, and the Dalai Lama didn’t indulge them in it, these present problems with Dorje Shugden wouldn’t be happening.

Is it really ‘true’ that Shugden is anyone’s enemy? Thinking it makes it so, whereas not thinking it (in the case of the village Nyingmas) leads to peace and harmony. They haven’t been taught to hate, so they don’t. To conclude I’d like to quote from the end of emptymountain’s latest post on his site:



“ it does not matter if something is ‘true’ or not; the real question is: Does it benefit your mind? The 14th Dalai Lama agrees (at least in principle) when he says, “if something is helpful for training the mind it proves it is an authentic dharma teaching; what further qualities are needed?” (Union of Bliss and Emptiness, p. 81). That’s always been good enough for me!

<http://dharmaprotector.wordpress.com/2009/01/18/dharmaprotection-for-everyone/>

(a note to Dorje: by the way, reading this won’t make your head explode or cause your computer to be possessed by evil viruses, so relax!)

1561. Lineageholder – January 18, 2009

sloppy formatting, sorry!

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You quoted Mumford:



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<http://dharmaprotector.wordpress.com/2009/01/18/dharma-protection-for-everyone/>

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1562. Tenzin Peljor – January 18, 2009

Thanks Harry # 1543

„–Clear status as a mundane protector: Rodney has pointed out that this is not so in post number 1510.”

He found the source of one lama who has a view which contradicts other sources as they have been quoted and examined by neutral academic research, based on different historical records, which include also the statements of the Shugden followers. (see e.g. Mumford, Wojtkowitz, Jackson)

As I said in #1558, to judge Rodney's source in full and put it into perspective with the other sources this needs more research. The weight that Shugden was regarded by the majority as a mundane protector even among his followers is not undermined by this source.

–“Opposition from masters of all 4 schools: Ok, this is certainly quite alarming. But is it in itself a solid method of judgement? I don't have a clue to be honest“

I think, it is not a solid method of judgement, rather I would see this as an indication. Where there are turbulences on the water and when at the same time there is no wind, there must be something going on below the surface. What is there going on? What are the causes of the turbulences?

There is no opposition to Je Tsongkhapa's origin protectors: Vaishravana, Mahakala, Kalarupa. If the majority of the wise are displeased, for me this would indicate to be careful.

While Padmasambhava, Je Tsongkhapa, and Nagarjuna were predicted by the Buddha, and what they established could be seen as reliable even without much investigation (though this should not be the approach, Buddhists rely on critical investigation). Contrary to this Pabonkha Rinpoche has no prediction of the Buddha, to be sceptical in such a case is far more appropriate than to be sceptical with protectors established by Padmasambhava, Je Tsongkhapa or Nagarjuna.

–“Lack of being an authentic Indian practice: Er, how does the reasoning

for this go? Buddha was from India so the only valid practices are those that came from India??"

Je Tsongkhapa was very keen to distrust Tibetan authors and put strong emphasis on the origin of sources and practices as passed down by the great Indian pandits. Although there are exceptions, like his acceptance of the Chod lineage of Machig Labdron etc. The great Indian pandits had certain features to validate the authenticity of Sutra and Tantra practices and their judgement is seen by Tibetans, who are proud to keep the Indian tradition correctly, as unfailing. Shugden lacks this verification of authenticity.

Another interesting point is that Shugden was seen by Pabongkha Rinpoche himself as his birth deity. (see von Brück) Je Tsongkhapa also had a birth deity but forbid the deity to enter the monastery. (see von Brück)

–“Fear and non-acceptance of him in the other Tibetan Buddhist schools: Isn't this just our old “ed populum” thingy that SC and others speak about? Just because many people think/believe something it doesn't make it right. I think this is pretty obvious, don't you?”

What you say is correct, I think. What I mainly wished to state is: a Bodhisattva does not push practices which make others fear. The Bodhisattva activity is giving fearlessness, therefore for a Bodhisattva there is no contradiction to give up a practice which is feared by people. There are enough other practices which are not feared and not controversial he can do to benefit others.

“My post 1540 provides most of my opinion on this. So it comes back to the nature of DS. If this protector is an emanation of an enlightened being, i should think he knows what he is doing in order to help practitioners attain liberation and enlightenment. If he is found to be a worldly spirit, then of course, i say let's practice something else.”

Yes it comes back to the nature and being able to judge this issue based on spiritual insight, historical evidence, and investigation about its origin, development, adoption and the related teachings on it. Although spiritual insight may be hard to investigate, the origin, development, adoption and the related teachings of the practice in an open and unbiased way is possible. If one has done this, it is hard to establish Shugden as enlightened. If one adds the opposition of masters from all four Tibetan Buddhist school, the weight to see him as enlightened is even more reduced. If one takes the perspective of a Bodhisattva, in such circumstances for the sake of religious harmony and peace, there is no problem to give up what is controversial, feared and censored by the majority of the wise.

1563. Lineageholder – January 18, 2009

Dear all,

Regarding the Sakyas and Shugden, it seems that the Sakyas used to rely very sincerely on Dorje Shugden but changed their minds when the Dalai Lama 'came out' against the practice. Maybe they rely in secret now, who knows?

This is a post from the old alt.religion debate in 1997, where Gen-la Khyenrab (then simply 'Khyenrab' refuted the views of Namdrol:

“Do Sakyas rely upon Dorje Shugden?”

Hello Namdrol, here's a few observations on some of your recent posts on the issue of whether or not some Sakyas rely on Dorje Shugden as an enlightened Protector of the Dharma.

You said:

- >No Sakya Lama has ever taught that Shugden is enlightened
- >Protector. This is what Sakya Trizin says, and additionally,
- >what my teacher says, who was resident at Sakya Monastery
- >in Rajpur/Derhadun as the Secretary of the
- >Sakya order between 1982–1989.

I asked a few people to lend their knowledge to this debate. Although I'm not quoting my sources I can tell you they've been in Tibetan Buddhism for up to 20 years, know many Lamas, lived in India, speak Tibetan etc. In other words, I take them as authoritative.

One of them told me the following:

“In his talk in 1978 the present Dalai Lama repeated as a ‘common story’ that a throne-holder of the Sakya tradition developed a connection with Dorje Shugden. I (that's my friend) understand that this was the 17th century Dagchen Dorje Chang Sonam Rinchen. Sakya masters at that time such as Sakya Dagchen Kunga Lodo (Sachen Kunlo) and Morchen Dorje Chang also wrote sadhanas which have been practised within the Sakya Tradition since then. Dorje Shugden, in particular in the aspect of riding a black horse, has been a Dharma Protector of the Sakya Tradition from that time until now.

Because of the pressure of the Dalai Lama's government this practice has now been suppressed within the Sakya Tradition. However, according to one oracle of Dorje Shugden, Kuten Choyang Duldzin, many Sakya Lamas – including the father of the present Sakya Trizin – relied on Dorje Shugden and requested advice from the Dorje Shugden oracle, including advice concerning the present Sakya Trizin.

Many people have stated that they have been present during Shugden pujas with Sakya Lamas including Sakya Trizin in the Sakya Temple in Mussourie, India. In Lo, Nepal, they do (or did) an annual Dorje Shugden dance, and according to eye-witness accounts Chogye Trichen the Teacher of both Sakya Rinpoche and the Dalai Lama, offers a katag to the dancer. The eye-witness account said the abbot of Lo Monastery told him that in Tibet, in

Samye, they used to perform a dance with 32 dancers representing the 32 Deities of the Dorje Shugden Mandala plus dancers representing Peihar and Tsemara. But nowadays they only have one dancer.”

So this is one account that differs from your view. Who should we believe?

Also you quoted from an old post by Losang last year where he said:

(editorial note: Losang Kelsang, who was once a Gen-la and who is now the National Spiritual Director of Switzerland)

>”Even when I visited Geshe Kelsang’s nephew in the Sakya
>monastery in Rajpur I found that they relied upon
>Dorje
>Shugden as an enlightened Protector.”

In response to this you said:

>Nonsense. rTa.nag is not considered to be a enlightened protector by the Sakyapa, I ought to know, I studied in the Sakya tradition for eight years.

Namdrol, were your eight years prior to 1978 by any chance? How can you be certain that Sakya teachings since then haven’t undergone revision in light of the Dalai Lama’s view? How do you know written records eg sadhana booklets weren’t destroyed? And how can you be sure that you studied everything in the Sakya tradition in those 8 years?

Again you quote:

>prayers and offerings to him which were in essence the
>same as those offered to Mahakala who all schools believe to
>be an enlightened being.

Your response:

>How can you possibly know this? You don’t know Tibetan.

Sorry, Namdrol, but Losang does know Tibetan. Although I can’t read that language I know of several Western Dorje Shugden practitioners who can read and speak it. And then there are Tibetan practitioners who can also read and speak English.

Again you quoted:

>aspect except that he was riding a horse. Perhaps it is only
>when he rides a snow lion that he becomes

harmfull! I was so
>surprized when I later heard the Sakyapas saying that they
>only gave Dorje Shugden cakes so that he would not get
>angry with them. I notice on the Sakya calander that they no
>longer practice Dorje Shugden. If they truly believed he was
>such a demonic being and feared him so much then why do
>they not continue to appease him with cakes? I believe it is
>the tibetan politicians that they fear more than Dorje
>Shugden. His Holiness Sakya Trinzen spent a large part of his
>time at this monastery so surely he knows the real situation.”

And then you said:

>Yes, Sakya Trizin is my root Guru. He maintains that Shugden
>is a) harmful b) mundane. The fact is that Shugden is deity
>practice in Sakya mainly by the Khon family in Sakya
>monastery proper. The Ngorpas and the Tharpas
>have never adopted this practice.

Perhaps I could put forward the following ideas here. There are 3 possible explanations:

- 1.You are lying
2. Sakya Trizin is lying
3. There are two ways of regarding Dorje Shugden in the Sakya lineage – openly and secretly.

Then as both you and Sakya Trizin are Buddhists and would not lie, we have to conclude that the third is the only reasonable explanation for the differences between us on this matter.

Also, can you say for sure that Sakya Trizin has never explained to any of his other disciples a different way of perceiving Dorje Shugden? Are you omniscient? Namdrol, you may know a lot but I suspect you do not know everything. Or are you claiming to be enlightened?

As a great Teacher, Sakya Trizin would explain what is most beneficial according to the karmic connections of each of his students. Even Buddha himself taught in this way.

You also said:

>BY claiming a Sakyapa origin for your views, you are in effect

>misrepresenting and attacking Sakya.

No-one here is attacking Sakya. Relax. We are telling you what our lineage gurus have explained to us.

You also said:

>Anyone who has studied in the Sakya tradition knows that

>Gorampa did not believe that Tsongkhapa's visions of

>Manjushri were authentic. Why? Because

>in Gorampa's opinion, Tsongkhapa's explanations of Buddhism

>were incorrect, and therefore, his "Manjushri", from whom

>Tsongkhapa credits with all of his insights, must have been a

>mara. This is not sectarian- this is one scholar criticizing and

>passing judgements on another scholar.

Then what does Gorampa think of Buddha Shakyamuni's prediction that a boy living at that time, an emanation of Manjushri, would become a monk called Losang Dragpa (Tsongkhapa's ordained name) at a place called Ganden? Does Gorampa think that Buddha made a mistake? Does Gorampa not accept Buddha's endorsement that Tsongkhapa is, in fact, an emanation of Manjushri?

Namdrol, why should written records, even Tibetan ones, be such an authoritative source of knowledge? People can write down anything - that does not make it a truth. Oral lineages remain oral because there's no karma for them to be written down. It doesn't mean that they are wrong. Buddha himself and his immediate disciples maintained only oral lineages.

BTW another friend told me that one of the high Sakya Lamas said directly that there was/is a line of Sakyas that secretly rely upon Dorje Shugden as an enlightened Protector but this person didn't wish to be quoted publicly. Why not? In the current climate in Tibetan Buddhism does that question really need an answer? Why should a high Sakya lama rely secretly? Why do people not want to be quoted publicly? Why are we having this debate?

Khyenrab

To my knowledge, Namdrol never replied.

This raises an interesting point about Gorampa's students' view of Tsongkhapa - some of them obviously believed that Tsongkhapa was

being led astray by a mara, just as many Tibetan Buddhist believe these days that Dorje Shugden practitioners are being led stray by a spirit, but in both cases they are wrong. Tsongkhapa's view of emptiness is not wrong, he was guided directly by Manjushri, and Shugden practitioners are being guided by Manjushri in the form of Dorje Shugden.

Being so obviously wrong about Tsongkhapa, is it surprising that these days mistakes are being made by Tibetan Buddhists regarding the real nature of Dorje Shugden? I think not! I don't care how high the Lama is saying "Dorje Shugden is a spirit". We can see that even Sakya Trizin may be keeping his real views to himself.

It's sadly the case nowadays in Tibetan Buddhist that religious statements are made for political purposes. We can't trust these high Lamas proclamations of their views of Dorje Shugden because they aren't free to say what they really think. Tibetan society is not free, it's a theocracy with one person and his views at the top. No one has any freedom, so despite Tenzin Peljor thinking that just because Lamas from other schools agree with the DL about Dorje Shugden being a spirit it must be true, we can see how wrong headed that thinking is.

1564. SeekingClarity – January 18, 2009

LH

In #1515, you quote Mumford thus



In Gyasumdo the lamas are Nyingmapa, yet most of them honor Shugs-Idan as a lineage guardian picked up in Tibet in the past by their patriline

You describe this as



the findings of Anthropologist Stanley Mumford who studied Buddhism in Nepal in late 1970's

This, you must surely accept, is somewhat misleading as it only sets out one part of his findings, the other part being really rather different. If you did not intend to mislead it must be the case either that (1) you were not aware of the content of the text immediately preceding that which you quoted or (2) you were aware of its content but did not think that quoting the text was a necessary in order to give a full and, thus, non-misleading picture of Mumford's findings.

I can only imagine TP suggested you are spinning as he is struggling to understand how (1) or (2) could be the case. Anyhow, for you to respond with a discussion about how fortunate the villagers were to hold the view they did is, in my view, rather to avoid the issue.

Of course, Buddha taught that we should not regard other living beings as enemies but this does not mean there is not a legitimate discussion to be had as to whether DS is (1) a Buddha (2) a spirit or (3) 1 appearing as 2.

1565. SeekingClarity – January 18, 2009

Re #1563 – Khyenrab v Namdrol

See #268, #279 etc on Dirty Laundry.

1566. Lineageholder – January 18, 2009

Dear SC,

I think you have misunderstood me. I don't have a copy of Mumford so I was not aware of the preceding part of the paragraph.

Now even you suspect me of being disingenuous – and I thought you were quite open minded! No matter. I think you missed the point about my talking about the villagers too – rather than avoiding the issue, its the crux of the issue. Without wrong, negative thoughts there are no problems; that's the crux of Buddha's teachings, surely? The villagers had no concept of Dorje Shugden being their enemy, therefore they didn't have a problem. Nyingmapas in Kathmandu did have this conception, and therefore they probably suffered and no end of problems resulted, as we can see today.

My question is, does the conception "Dorje Shugden is my enemy" come from delusion or does it come from wisdom? What results do such a mind lead to? Answer these questions for yourself and you'll understand why its so important.

1567. SeekingClarity – January 18, 2009

LH

I wrote



If you did not intend to mislead it must be the case either that (1) you were not aware of the content of the text immediately preceding that which you quoted...I can only imagine TP suggested you are spinning as he is struggling to understand how (1) ...could be the case.

When you go to the trouble of quoting a full reference for the book, including page number



Mumford, Stan. Himalayan dialogue: Tibetan lamas and Gurung shamans in Nepal, p. 135. Madison: University of Wisconsin Press, 1989

it does rather give the impression that you possess a copy. So I think what I said was reasonable. However, I accept you don't have a copy of the book and apologies for any offence caused.

1568. Tenzin Peljor – January 18, 2009

Dear LH,

before you argue in that way as you do in # 1560 please apply it first on your own mental continuum and discuss your insights with others within NKT first or GKG.

I use my usual technique replacing names and arguments:

“This ‘Dalai Lama is the enemy of the Buddhadhrama’ is the whole root all these sectarian problems we are experiencing nowadays. If the NKT were able to let of this deluded idea, and GKG didn’t push his views in it, these present problems with Dorje Shugden wouldn’t be happening.”

you say:

“Well, how fortunate are those in the villages not to understand these ‘sectarian differences’ and cling to them!”

Ignorance isn’t a fortunate mind state.

you say:

“My question is: why should Nyingmapas in Kathmandu believe that Shugden is their enemy? Surely this is a delusion? All living beings are not our enemies, they are our Mothers. Delusions are our enemies, particularly ignorance.”

It is hard for those who were harmed by Shugden (and Nyingmas reported this) to see Shugden as their friend, much more as their statues were destroyed and monasteries forcibly converted.

To cling on harm one perceived is no virtue either. To neglect it without understanding is also no virtue. The best is to understand it in full, to put it into perspective and to find a solution in the Dharma if possible.

you say:

“Is it really ‘true’ that Shugden is anyone’s enemy?”

and is it really ‘true’ that HHDL is ‘the enemy of the Buddhadhrama’?

as you said:

“Thinking it makes it so, whereas not thinking it [in the case of the majority who agree with HHDL] leads to peace and harmony. They haven’t been taught to hate, so they don’t.”

you say:

“To conclude I’d like to quote from the end of emptymountain’s latest post on his site:



it does not matter if something is ‘true’ or not; the real question is: Does it benefit your mind? The 14th Dalai Lama agrees (at least in principle) when he says, “if something is helpful for training the mind it proves it is an authentic dharma teaching; what further qualities are needed?” (Union of Bliss and Emptiness, p. 81). That’s always been good enough for me!

This is the perspective of a Dharma practitioner or the perspective of a single person who applies the Dharma. But Tibetans are a people and it can’t be expected that they are able to apply the Dharma as HHDL does it. Therefore another perspective is “Does it benefit the Tibetans and their cause?” This is the perspective of the welfare of all the Tibetans and Tibetan Buddhism as a whole. As the sources we quoted have shown it is clear that the practice is rooted in disharmony, controversy, sectarian intolerance, and schism, and is opposed by the majority of

masters from the four Tibetan Buddhist schools. So from this perspective it can't be posited that the practice is of benefit for the Tibetans, their religious harmony and unity which is of major importance for the practice of Dharma and the actual political situation, which involves a lot of unbearable suffering. Therefore, indeed decisions were also based on political needs (but not solely).

Therefore an researcher's conclusion is this one:



The present Tibetan Shugden controversy can be interpreted as a problem of the general validity of arguments based on canonical judgements versus particular religious forces as embodied in special protector deities linked to specific sects and Tulku lineages. This issue is personalized in the institution of the Dalai Lamas. The Dalai Lamas are being interpreted as reincarnated Lamas of the highest spiritual power. They are incarnations of Avalokiteshvara, the bodhisattva of compassion for all sentient beings. As such their scope is universal or at least related to the whole of Tibet, both in religious and political terms. On the other hand, the Dalai Lama belong to one sect of Tibetan Buddhism, the Gelukpas, who have been engaged in power struggles with other sects and groups. Since the identity of these groups is largely shaped by Tulku lineages, the lineage of the Dalai Lamas is in this respect one among many—a fact reflected in the different interpretations of protector deities, which are connected with those groups, sects and lineages.

These lineages are shaped not only by transmission of the canonical texts but also by Tantric initiations, which transfer spiritual power directly from teacher to disciple. However, the efficacy of Tantric initiation quires truthfulness and commitment to one's root teacher. Thus, if the root teacher has transmitted the Shugden practice to a disciple, he should not give it up, even if he wishes to. This is the tragic dilemma in the present controversy. That is to say, the present controversy clearly reveals the clash between the need to critically establish canonicity and obedience to the Lama. Therefore, the present controversy and the Dalai Lama's call to focus on the essentials of Buddhist practice are significant events in establishing canonicity within non-textual aspects of Tibetan Buddhism.

see: http://info-buddhism.com/dorje_shugden_controversy_von_Brueck.html

Moreover:

“if something is helpful for training the mind it proves it is an authentic dharma teaching; what further qualities are needed?”

is not meant to be taken literally or as an absolute truth, rather it is a

dependent arising view or advice related to the context of teaching, audience etc.

There were some rare exceptional Tibetans who were able to use the violence, communist brainwashing, and brutality of the PRC and their injustice to train their minds, but does this justify the methods of the PRC as “proves it is an authentic dharma teaching”?

Its not black and white.

1569. Lineageholder – January 18, 2009

Dear SC,

Regarding post #279 on ‘dirty laundry’ – what a lame response from Namdrol. He just says “it wasn’t worth responding”

I don’t think he could.

This is wrong too:



Written teachings are inherently more reliable than oral teachings since oral teachings that are not written down are easily lost and easily garbled.

He obviously doesn’t understand that lineage is transmitted by oral teaching . No oral teaching, no lineage, even if you’ve got a pristine written set of Sutras and Tantras. Perhaps he should study the subject of ‘expressive sounds’ in Lorig. I’d recommend him to read *Understanding the Mind*

It’s true that it’s a good idea to write down teachings to stop them from being lost but they’ll be lost if no-one has any actual experience of them to transmit orally. Written teachings are not the real teachings – they are representations of the real teachings, nothing more

1570. SeekingClarity – January 18, 2009

LH

Re #1569, I never said Namdrol responded fully, only that he responded!!! I agree that his response doesn’t get us much further.

1571. Tenzin Peljor – January 18, 2009

Dear SC,

if you don’t have a copy of Mumford and if you weren’t aware of the full statement by Mumford you didn’t spin the facts, it follows I accused you wrongly. Therefore I made a fault by blaming you of something you haven’t done. I wish to apology for having you blamed incorrectly to spin the facts with respect to Mumford and the context of that post.

—

However, to be able to judge all information in full I think it is better to have the sources and to read them. Half-knowledge supports rather ignorance than understanding, and as you have correctly pointed out “Delusions are our enemies, particularly ignorance.”

I fully agree with this view. This is the view of the Dharma.

1572. emptymountains – January 18, 2009

Dear SC,



GKG and supporters have never referenced their statement about Morchen...which suggests it is most likely incorrect.

Oops! I forgot to mention that I also answered this in the link provided in post 1542. Thanks!

em

1573. Tenzin Peljor – January 18, 2009

sorry of course “Dear LH”. #1571 was addressed as a reply and excuse to LH, not SC.

1574. Lineageholder – January 18, 2009

Dear TP,

You said:



“This ‘Dalai Lama is the enemy of the Buddhadhrama’ is the whole root all these sectarian problems we are experiencing nowadays. If the NKT were able to let of this deluded idea, and GKG didn’t push his views in it, these present problems with Dorje Shugden wouldn’t be happening.”

What you say does not follow. If someone is a serial killer, does my thinking that they aren’t solve any problems? No, instead many people will die, but maybe that’s okay if we can just accept it?

I don’t think anyone could subscribe to this logic.

Conventionally, everything was started by the Dalai Lama with his ban of Dorje Shugden, so it would be wrong to say that the present problem with Dorje Shugden wouldn’t be happening if I changed my view of the Dalai Lama. Because of his views, he acted. That action caused problems.

Why do I think the Dalai Lama is the enemy of the Buddhadhrama?

1. Because his actions are not in accordance with compassion
2. Because his actions are based on faulty logic (or no logic)
3. Because his actions are causing disharmony in the Buddhist community
4. Because his actions are emasculating a pure Spiritual tradition
5. Because his actions are casting doubt on his lineage and Teachers

Admittedly, there is one solution, which is simply to accept this, like accepting serial killers kill many people and that’s their right. What is the result of acceptance? The Dalai Lama causes the degeneration of the Buddhadhrama in general and the Gelugpa tradition in particular, which

is not an acceptable outcome for living beings.

The DL's actions do not accord with Dharma, even though he appears in the aspect of an upholder of the Dharma. That's dangerous. I have a problem with the Dalai Lama's actions and views, not the Dalai Lama himself. From the point of view of the future of Buddhadharma in this world, it's certainly not appropriate to accept what he's doing. If I decide "actually, the Dalai Lama isn't doing anything wrong" that would be a wrong conception that would lead to suffering for all sentient beings in the future, so whilst not regarding him as an enemy, I regard his actions as wrong and therefore act! 😊

The Dalai Lama is not my enemy, his ignorance is. Admittedly, like any other deluded being, it sometimes seems to me that he is my enemy but deep down, I don't believe it. I have nothing personally against the Dalai Lama because he's my mother and I actually do care about what's going to happen to him as a result of all these negative actions he's performing.

It's important to distinguish whether our thoughts are coming from delusion or from valid cognition, that was my point.

1575. Tenzin Peljor – January 18, 2009

Dear LH,
what you claim in # 1569 is not really correct.

Especially for followers of Je Tsongkhapa (but not only them) it is expected that they can verify their claims based on reasoning or authentic scriptures, which are part of the Kangyur or Tangjur. Our Geshe pointed out that when you argue in a debate "my teacher said this" you would be an object of laughter on the debate ground. (Debate is a feature strongly emphasised by Je Tsongkhapa, yet abandoned by NKT, as they have abandoned the Vinaya, and the unification of the three HYT deities.)

Also the Buddha was very clear that just mere claims are not sufficient. The Kalama Sutra had been quoted already. The lack of support by reasoning was one argument of the 13th Dalai Lama to reject Pab. Rp.'s Shugden life-entrustment.

I lack time to read #1574. If I have time I read it and reply later.

1576. namkhah – January 18, 2009

Lineageholder: Actually your own projected ignorance is your enemy and is dangerous. Period. Doesn't NKT teach any Kadampa dharma whatsoever!?

1577. Lineageholder – January 18, 2009

Dear TP,



Debate is a feature strongly emphasised by Je Tsongkhapa, yet abandoned by NKT

You're kidding, right?

What do you think we're doing, having a tea party? 😊

I think you missed the point. What I was saying that the oral transmission is what is important, not what is written in a book. Of course there is the Dharma of scripture, but even if this exists, if no one has experience of the teachings there is no 'transmission' – the blessings of the lineage are lost and therefore, so is Buddhadharma.

I'm not saying we should believe a teaching just because our Teacher said it because it must accord with what Buddha taught, but if we do not hear the Buddhadharma from the mouth of a qualified Spiritual Guide, there is no transmission of the Dharma because there is no expressive sound and no oral blessings. Just reading books is not sufficient.

P.S, if you really knew the meaning of the word 'Vinaya' you would know that someone who practises lamrim has not abandoned it.

1578. Dorje – January 18, 2009



Regarding the Sakyas and Shugden, it seems that the Sakyas used to rely very sincerely on Dorje Shugden but changed their minds when the Dalai Lama 'came out' against the practice. Maybe they rely in secret now, who knows?

This is not true and Steve Booth, your deputy cult leader's claims are also untrue. We have already provided quotations from Ngawang Yonten Gyatso, Jamyang Khyentse Chokyi Lodro and Dampa Rinpoche that reject this protector as a spirit. This was before the Dalai Lama ever said anything about it. Booth's mention of offerings and dances do nothing to prove the importance of this protector to Sakyapas and definitely not its supposed enlightened status. All we have from him is the supposed testimony of unnamed Sakyapas that spoke to an unnamed associate of Kenrab.

Jeff Watt of the Sakya resource centre has given an accurate account of this protector's history in the Sakya tradition. But, even if every Sakya lama that ever existed relied fully on this worldly protector as if it were a Buddha it would not make it so.

The issue of Gorampa's opposition to Je Tsongkhapa's teachings says nothing about the current discussion except perhaps pointing to the absurdity of the belief that Sakya lamas would reincarnate as the protector of a presentation of madhyamaka that they would consider flawed .

That this supposed incarnation lineage was made up by Phabongkhapa and his lama after having a vision in a trance may say something for the remainder of Dagpo's 'visions'.

1579. Dorje – January 18, 2009

"You're kidding, right?

What do you think we're doing, having a tea party?"

"I think you missed the point. What I was saying that the oral transmission is what is important, not what is written in a book. Of course there is the Dharma of scripture, but even if this exists, if no

one has experience of the teachings there is no ‘transmission’”

“if you really knew the meaning of the word ‘Vinaya’ you would know that someone who practises lamrim has not abandoned it.”

Three self-serving misrepresentations of the Dharma. Firstly, this is nothing like the formal debate that Je Tsongkhapa emphasised nor is what happens in FP classes.

There is the lineage of realisation and lineage of textual transmission. What Namdrol said was correct and in no way saying that Dharma of realisation was not important, just that the textual transmission relies on texts rather than word of mouth.

If you follow the vinaya, you observe the vows found in the vinaya, this is the real meaning of what vinaya means. The way the NKT waters this down into vague aspirations would have Je Tsongkhapa spinning in Tushita.

1580. Gyalpo – January 18, 2009

Shugden Society writes “Except for the ban on Dorje Shugden, not a single Tibetan god or demon has been discriminated, persecuted or abolished.”

Except for banning the entire Jonang sect and publication ban on their texts by the Gelugpas, sacking and commandeering of most Kagyu monasteries by the Gelugpas, with Mongol military support. Banning the previous Shamar Rinpoche and burying his crown. Attempted editing of the Nyingma Tantras out of the Kangyur by Geshe Sherab Gyatso—there is quite a long list in the litany of Gelugpa chauvinist’s crimes in their struggle for hegemony.

1581. Dorje – January 18, 2009

...and banning the works of Gorampa rather than responding to them in the spirit of open debate. Phabongkhapa backed this ban and castigated Khenpo Jamyang Gyaltsen for republishing them.

1582. Dorje – January 18, 2009

....and banning the works of Gorampa rather than responding to them in the spirit of open debate. Phabongkhapa backed this ban and castigated Khenpo Jamyang Gyaltsen for republishing them.

1583. Dorje – January 18, 2009

Oops, repeat post.

Also, the murders of Retreng Rinpoche and Gendun Choephel for being opposed to the narrow sectarian version of the Ganden tradition that Phabongkhapa and his followers propagated.

1584. Dorje – January 18, 2009

The destruction of Dorje Drak and Mindroling could also be added...

1585. SeekingClarity – January 18, 2009

Dorje

In #1578 you say



Jeff Watt of the Sakya resource centre has given an accurate account of this protector's history in the Sakya tradition.

Rodney's reading of Kunga Lodro appears to differ from that of Jeff Watt and I'm hoping it's possible to gain some resolution on this.

1586. Tenzin Peljor – January 18, 2009

I think you missed some point with respect to the Dharma, LH, in #1574

Not the assumed ignorance of HHDL is your enemy, your own ignorance is your enemy.

This is the correct pov of the Dharma:

My own delusions are my enemies, not the delusions of others. If I am free of delusions, nobody can harm me.

—

My opinion is, that your reasoning in # 1574 starts already with confusion and results in more and more confusion you base on the initial confusion:

“Conventionally, everything was started by the Dalai Lama with his ban of Dorje Shugden, so it would be wrong to say that the present problem with Dorje Shugden wouldn't be happening if I changed my view of the Dalai Lama. Because of his views, he acted. That action caused problems.”

1. facts

Conventionally, everything started with the strange circumstances surrounding the death of Dragpa Gyaltsen and the claims, teachings and actions by Pabonkha Rinpoche regarding Shugden.

It is not completely wrong to posit Shugden as a serial killer who can be portrayed and questioned as you described it: “If someone is a serial killer, does my thinking that they aren't solve any problems? No, instead many people will die, but maybe that's okay if we can just accept it?”

As the oral lineage of Shugden worship shows – oral lineage you posit as being of major and ultimate importance in # 1569 – Shugden is famous for killing and harm followers who 'mix' Dharma teachings with other Dharma teachings.

So why should HHDL a spiritual leader and one of the main authorities for Gelugpas – and other Buddhists – accept this?

Pabngkha Rp. with his broken promise to the 13th DL to stop spreading Shugden worship, and his views can be posited far more as the source of problems than the opposition and restrictions by the 13th and 14th DL and the other Buddhist masters and abbots, which are backed by the majority of all Tibetan Buddhists.

2. spiritual matters

you say:

“so it would be wrong to say that the present problem with Dorje Shugden wouldn’t be happening if I changed my view of the Dalai Lama. Because of his views, he acted. That action caused problems.”

The facts about what happened will not be changed by changing a view, but how you perceive, and judge events or problems depend very much on your own views.

I think, if you open your mind with respect to the facts and broaden, correct, refine and deepen your understanding of Tibetan History, Tibetan Buddhism, Tibetan culture and social dynamics, Buddhist history, Buddhadharma, Vinaya, cross-cultural issues etc. your view of HHDL would change. Because your view changes, also your actions, judgement and speech will change.

Couldn’t it be that all the perceived problems of you are so certain about and the blame you put on the ‘Dalai Lama’s ignorance’ are mainly based on your own wrong views and misunderstandings, your own ignorance?

So, the question is if your own view is in accordance with reality (correct) or not. Another question is, if HHDL’s view is in accordance with reality or not.

As Buddhist we start to examine and correct our own mind and our own wrong views we do not examine usually the mind and views of others, this is their business.

As I can not speak for your or HHDL’s views or mind, I can only examine my own views, mind and understanding.

After I have done this for four years with respect to my own mind, views and my personal 6 1/2 years experience of devoted Shugden practice, my position to that practice changed.

Due to the change of my own views my views of HHDL also changed. I see my views now far more in accordance with reality than before I did that investigation. Although I am ignorant, my views with respect to HHDL as being an authentic highly realised master and Shugden practice to be better stopped are shared by the vast majority of holy masters and Buddhist adepts I appreciate, and are backed also by academic research.

I agree with you:

“It’s important to distinguish whether our thoughts are coming from delusion or from valid cognition, that was my point.”

BTW your list can be ‘transformed’ again without hesitation with respect to Pabongkha Rinpoche or Dorje Shugden – although this would not present my view it can be claimed likewise as you claimed:

Why do I think Pabongkha Rinpoche (or DS) is the enemy of the Buddhadharma?

1. Because his actions are not in accordance with compassion (intolerant sectarian actions or DS’s killing and harming of others)
2. Because his actions are based on faulty logic (or no logic)
3. Because his actions are causing disharmony in the Buddhist community
4. Because his actions are emasculating a pure Spiritual tradition (Je Tsongkhapa and his two sons never taught that, it was ‘mixed in’ later)
5. Because his actions are casting doubt of other’s lineage and Teachers

(who he claimed would lead to the Avici hell and are misleading and incorrect paths)

1587. Tenzin Peljor – January 18, 2009

Jeff Watts account:

DO SAKYAS RELY UPON DORJE SHUGDEN?

By Jeff Watt

It has been correctly pointed out many times that Sakya, specifically the Khon family, played a role in the early development of the Shugden cult. The worldly spirit (in Tibetan 'gyalpo' meaning king, a type of ghost) having one face and two hands mounted on a black horse was grouped with the senior worldly protectors of the town of Sakya namely Tsi'u Marpo and Dorje Setrap (these two are Nyingma in origin and not exclusive to Sakya). This trio is called the 'Gyalpo Sum' – the Three King Spirits. In the town of Sakya there is a small temple called the Mug chung Gong khang where the offering service of Shugden was carried out by a monk appointee. This small structure was just north of the Zhi tog Pho drang (Sakya Government Building).

Sakya Trizin Sachen Ngawang Kunga Lodro (1729–1790?) composed a new offering service for Shugden based on the 'torma throwing' ritual of the 'Three Kings.' Later, Sakya Trizin Trakshu Thinley Rinchen (1871–1936) in his personal diaries written on scraps of paper starting from the age of 8 years records all his thoughts, dreams and miscellaneous experiences. After his passing these were collected and added to his biography. In these diaries, amongst many other topics, he muses over the nature of Shugden and the relationship between Shugden, his father (S.T. Kunga Nyingpo) and his grand-father (S.T. Tashi Rinchen) of whom Trakshu Thinley Rinchen was the incarnation. These are regarded as an interesting curiosity within the Drolma Podrang of the Khon family as well as being their personal family business.

It has of course been pointed out by others as well as myself that H.H. Sakya Trizin (of the Drolma Podrang) does not himself practice Shugden – this based on the instructions of his root guru, nor does his sister follow the worldly protector practice. I personally have also spent a great deal of time with the two Gongma Lamas of the Phuntsok Podrang and although Mahakala, Magzorma (the Podrang's family protector), Tsi'u Mara and even the Sakya Barmo witches were discussed many times, I cannot recall one conversation about Shugden. All of this however was prior to 1984 before the Dalai Lama began to speak out about the worldly protector. At the Sakya Monastery in Seattle, Wash., Dagchen Rinpoche has not included any worldly protectors in the regular Mahakala & Protector Pujas, subsequently the 'Three Kings' are absent.

The personal anecdote offered to ARBT relating to Sakya Dagchen Rinpoche and Shugden was very nice and is definitely worth following up, but it is just an anecdote. An anecdote is like one half of a wheel. It just doesn't get you very far.

As for the notion of a 'secret line' of Shugden practice/practitioners within Sakya, this is absurd. Tibetan culture, Buddhist and otherwise, has many secrets and many that should have been kept secret but this half-baked idea enters the realm of fantasy and science fiction.

Now to the matter of Gorampa. To this day, the refutations against Tsongkhapa's madhyamika view by Gorampa Sonam Senge have not

even been replied to by the great Gelugpa scholars of the past few hundred years. Instead, the defenders of Tsongkhapa have attacked the intellectual juniors of Gorampa such as Taktsang Lotsawa, Shakya Chogden and others (see Jeffrey Hopkins, *Meditation on Emptiness*). Also, Ngorchen Kunga Zangpo (the founder of Ngor), a contemporary, criticized Tsongkhapa's understanding of Tantra. Please understand that these are not ramblings or sectarian expletives but are commonly known to all who have studied Madhyamika within the greater family of the Tibetan Buddhist Tradition. For the Sakya School Sakya Pandita is the definitive scholar and teacher. Gorampa Sonam Senge is the definitive scholar in explaining the difficult meanings of Sakya Pandita's works. Many Gelugpa monasteries banned outright Gorampa's works from entering their premises. The works of some other Sakya lamas which criticized Tsongkhapa or seemed at odds with those views were banned from publication entirely within Tibet and were only preserved secretly and re-published openly from Bhutan after 1959.

Just to clarify an item that has been mentioned more than once. Mahakala is not the bodhisattva Avalokiteshvara. There is an emanation of Avalokiteshvara which arose in the form of Mahakala and this is the Shangpa Kagyu Mahakala with one face and six arms, in a standing posture. This form was later adopted by Tsongkhapa and followers as the main protector of the Gelugpa School. Mahakalas can arise from various sources namely Vajradhara and the Anuttarayoga Tantras but are not generically Avalokiteshvara.

<http://vajrasana.org/jeff01.htm>

1588. Lineageholder – January 18, 2009

Dear TP,

I can't be bothered to reply to all your other points, so I'll just reply to this one:



My own delusions are my enemies, not the delusions of others. If I am free of delusions, nobody can harm me.

This is a very self-centred approach. ALL delusions are my enemies, not just my own. How can I be content to remove my own delusions but allow others to suffer because of theirs? That's not very Mahayana of you!

1589. Rodney Billman – January 18, 2009

Jeff Watt's response is in part to the mention of something in the biography of Sakya Trizin Trakshu Thinley Rinchen (1871–1936) that came up way back on alt.religion.buddhism.tibetan. It is in a thread called "Do Sakyas Rely Upon Dorje Shugden?" In there it talks about how the earlier throne holder, his father was actually Avalokiteshvara, quoting the usenet entry found "And the reason for that is, because he is the emanation of Gyalchen. Because he is the emanation of Gyalchen, he is Avalokiteshvara."

So it would appear that later throne holders also relied on the same prophecy found in the autobiography of Sachen Kunga Lodro. Quoting more from the usenet entry about Sakya Trizin Trakshu Thinley

Rinchen's biography:

"This protector Dorje Shugden in essence is Avalokiteshvara, because in the Nyingma–Tantra Rinchen Nadun" This is a Nyingma–Tantra, Nyingmapas have many Tantras that are not usually included in the Kangyur, and in one such Nyingma–Tantra which is called Rinchen Nadun, the seven jewels, it says:

"the so-called King of Dol is not somebody who has mistaken the path of the liberation, because his essence is the great compassionate one." So that means, the King of Dol, that is another name for Gyalchen, because as I told you, the body of that lama was carried by river, and it was fished by somebody there, in the place called Dol, and there the first temple was erected. And since then, the protector is also called Dol Gyel, that means king of Dol. In this Nyingma–Tantra, there is prophecy that the so-called King of Dol is not somebody who has mistaken the path of liberation, because his essence is Avalokiteshvara. So he says: "With this quotation it is proved that my venerable father is Avaolokiteshvara."

1590. **Rodney Billman – January 18, 2009**

About taking refuge, in most Gelug yidam sadhanas there are verses at the beginning where refuge is taken 3x to the yidam. I have not seen refuge verses as such in Shugden rituals.

1591. **Dorje – January 18, 2009**



Rodney's reading of Kunga Lodro appears to differ from that of Jeff Watt and I'm hoping it's possible to gain some resolution on this.

I'm not so sure. We all know that Kunga Lodro wrote offering verses to this protector and was connected to this protector through his family line. He also uses it to back up his claim of an exalted incarnation lineage for himself. He says that this protector prophesised that he was Jetari and says this claim must be true as an 18th century Nyingma terma said this protector has the nature of great compassion, so it must be true.

This is a long way from Kunga Lodro claiming that this protector is more than a worldly protector. And why use an obscure Nyingma terma tantra rather than something more substantial, of Indian origin for example, if such a thing existed?

The point that Dolgyal is mentioned in a minor Nyingma terma does nothing to validate it as an authentic supramundane protector. As was pointed out before, enlightened protectors (Mahakala, Shri devi, etc) have substantial backing from the Indian tantras. Also, this Nyingma tantra includes a incarnation lineage for this protector that starts with a bon priest and moves on through others, including "a separate aspect, a magical display harmful to all." So it is not really the glowing account a small quotation out of context may suggest.

It has been pointed out that it is ironic that this protector is apparently validated by a Nyingma terma. The claim was made that this proves the protector cult is not against the Nyingma tradition (despite the many quotations from Phabongkhapa and followers to the contrary.) The real

irony is that this protector is mentioned in a terma and a couple of hundred years later the protector's greatest exponent was totally opposed to terma literature. In "Preparing for Tantra: The Mountain of Blessings", Phabongkhapa quotes Tukvan Chokyi Nyima (1737–1802):



It's true that we could use a different way and devote ourselves in the short term to learning all those weird little scraps of Dharma that somebody supposedly found under the ground, or supposedly fell out of the sky into somebody's lap, or supposedly got handed down by word of mouth from some ancestors of ancient times.

In the long run though all these can only deceive us. This is precisely what happened to great holy beings of the past, authentic masters such as Milarepa and Khyungpo. For a time they deigned to study such works, but later on they were forced to discard them like so much manure, and to go out and seek a different Dharma, one that would actually make them enlightened.

1592. Dorje – January 18, 2009

"This is a Nyingma–Tantra, Nyingmapas have many Tantras that are not usually included in the Kangyur"

It's not in the nyingma gyud bum either.

1593. Rodney Billman – January 18, 2009

I don't think anyone of us here, or contemporary master for that matter, can definitely "prove" the ontological status of Shugden. The point is to try and determine the views of past masters. Gelugpas have not traditionally used the Nyingma tantra in question to back their views, but the Sakyas obviously did. The point is to show their views individually. Nor did the earlier Gelugpas claim Shugden was a supramundane protector, such as Mahakala. As Trijang Rinpoche said: "this extremely powerful worldly protector".

Regarding the claim the Pabongkha promised the 13th DL not to propitiate Shugden: according to Pabongkha's biography he wrote the long kangso to Shugden when he was 47, which is ~1925. The 13th DL died in 1933. So which year did Pabongkha promise the 13th not to propitiate Shugden?

1594. Dorje – January 18, 2009

The Sakyapas used that tantra for the specific function of establishing Sachen Kunga Lodro's status. The protector issue was a side-effect. Of course, they needed this terma of uncertain origin because they had nothing in their own corpus of texts to validate the same claim.

As you say nobody ever considered this protector to be supramundane

or a valid object of refuge, I'm not sure where this discussion regarding Phabongkhapa's letter (contained in Denma Losang Dorje's biography of Phabongkhapa) really gets us. Obviously, anyone is perfectly able to compose a ritual text without propagating it immediately. It is also possible he continued to publicly spread this practice in areas not under Lhasa's direct control.

Whatever the case, it is clear the 13th Dalai Lama developed faith in Nyingma teachings, via Lerab Lingpa, and Phabongkhapa praised his protector for killing high Gelug lamas that practiced Nyingma teachings. The conflict between these two was implicit in the approaches they took.

1595. Seeking Clarity – January 18, 2009

In #1587, TP posts some text by Jeff Watt which Rodney discusses in #1589. Just hunted down the relevant thread. Jeff Watt's text originally appeared here.

http://groups.google.com/group/alt.religion.buddhism.tibetan/browse_frm_ink=gst&q=Gonsar+Rinpoche+said#3cdcfae1e5152559

His post is #19 and it is in response to Rabten's post which is #4.

1596. Dorje – January 18, 2009

“Quoting more from the usenet entry about Sakya Trizin Trakshu Thinley Rinchen's biography”

Oh I see. So the text quoted by Rodney wasn't the autobiography of Sakya Trizin Trakshu Thinley Rinchen, but a 'rambling' teaching given by Gelug dolgyal worshipper, Gonsar Rinpoche. That makes sense.

The point that some Sakya lamas made offerings to this protector in its role as a minor worldly protector is not disputed here but it was never elevated to enough importance even to have a life entrustment or empowerment written in the Sakya tradition. It may have been important to a few lamas, particularly those who used it to justify Sakya Kunlo's exalted status, but then why rely on a Nyingma terma to give it a possible supramundane connection? Because none existed in the Sakya tradition.

The fact that major Sakya lamas such as Ngawang Yonten Gyatso and Jamyang Khyentse completely rejected this protector and were able to do so shows the relative ambivalence in which this protector was held by the Sakya tradition generally.

The reason why Phabongkhapa and his followers seem to rely on Sakya sources to justify their worship of this protector is the same reason why Sakyapas rely on an obscure Nyingma terma. They don't have any textual justification in their own tradition other than what they themselves have written. This is clearly nothing more than a house of cards, all resting on a terma that the Nyingmapas themselves don't even credit enough to include in their own collection of tantras.

Rather than providing proof, all that has been shown is how weak the actual Gelug position is.

1597. Lineageholder – January 18, 2009

On the same thread, there's this post from 'Lobsang':



guess you missed my post where I shared a conversation I had with H.E. Dagchen Sakya Rinpoche in the summer of 1987.

I had the pleasure of spending several days with him and his wife in the summer of 1987. The conversation in question took place while he and I waited in the car while his wife was buying some groceries (unfortunately there were only the two of us in the car). I asked him about his youngest sister given by him for marriage to Tagtser Rinpoche. She was 16 at the time. He answered that the two families (Dalai Lama's family and Khon) sharing the same protector was an important part of his decision. I asked who is Dorje Shugden, i.e. Mahakala is Chenrezig, Yamantaka is Manjushri, etc.? He answered Dorje Shugden is an emanation of Chenrezig in the form of a protector.

Not so long ago, H.E. Dagchen fell ill. almost comatose and could not get out of bed. Doctors did not know what was wrong. After exhausting all medical remedies, the family requested the Kuten for Dorje Shugden to come and perform Tara puja for the Dagchen's health. The very next day after the puja was performed, H.E. Dagchen was up and back to normal. I'll bet he hasn't forgotten this.

1598. Lineageholder - January 18, 2009

Dear Dorje,

It's clear from the last post that H.E. Dagchen Sakya Rinpoche regarded Dorje Shugden as an emanation of Avalokiteshvara. That is consistent with Sakya scripture.

You also said:



The reason why Phabongkhapa and his followers seem to rely on Sakya sources to justify their worship of this protector is the same reason why Sakyapas rely on an obscure Nyingma terma. They don't have any textual justification in their own tradition other than what they themselves have written.

Gelugpas do not rely on Sakya sources to justify their worship. For the many great Gelugpa Lamas of the past century whom I quoted in a previous post (there don't seem to be many this century, hmmm, I wonder why?), Dorje Shugden is Manjushri and they don't need the Sakyas to prove that to them. They simply quote the Sakyas to show that they too relied on Dorje Shugden, such as Morchen Kunga Lhundrup and Sakya Kunlo and as we have seen more recently, Sakya

Trizin's father. It also seems that Sakya Trizin has also been involved in the practice, although he would wisely deny it now, no doubt.

I find it interesting that you expect Sakyas and Geluggas to admit to practising this Deity if it is genuine, even though for thirty years the Dalai Lama has forcibly humiliated and persecuted its followers. It's obvious isn't it – if you want a long life and no suffering, keep your mouth shut and do your practice in secret. I bet the Dalai Lama would be really upset if he knew how many Tibetans were doing that. They would indeed 'have a day of regret' as he said in 1996. I find it funny that it's an offence for Tibetans in the TAR to have a picture of the Dalai Lama, whereas in India its an offence for a Tibetan to have a picture of Dorje Shugden. What a sad situation.

1599. Dorje – January 18, 2009



It's clear from the last post that H.E. Dagchen Sakya Rinpoche regarded Dorje Shugden as an emanation of Avalokiteshvara. That is consistent with Sakya scripture.

All that is clear is that a NKT member posted an unverified anecdote about Dagchen Rinpoche on a usenet group some years ago. This may mean that he saw this protector as an emanation of Chenrezig, based not on sakya sources but a questionable Nyingma terma. But this is definitely a minority view amongst Sakyapas.

Others also posted on that group saying, for example,



I've asked a few people I can tell you that they've been in the nKt for some years ... In other words, I take them as authoritative.

They were invited to the 'Poke the Dalai Lama in the eye' meeting at Manjushri nKt Centre during the nKt summer festival. They were told that kelsang Paisley gyatso was very worried about the light Namdrol was casting upon gyatso's penny novel 'Heart Jewel'. Apparently Namdrol was demonstrating that gyatso's scholarship was non-existent and a campaign was to be launched to try to shut Namdrol up.

Those at the meeting, you'll remember, were asked to post various lies about the Sakya situation – the material would be provided by the nKt.



It also seems that Sakya Trizin has also been involved in the practice, although he would wisely deny it now, no doubt.

This is very doubtful as Sakya Trizin's root lama was very opposed to this protector.

1600. Dorje – January 19, 2009

“Gelugpas do not rely on Sakya sources to justify their worship.”

Gelugpas following Phabongkhapa claim their protector is the incarnation of Virupa, Sakya Pandita and Buton Rinchen Drub. They also make false claims over what this of that Sakya lama said. The Sakya position has always been that this protector is a minor worldly spirit. This only changes when it is used by Sachen Kunlo to justify his own exalted status as a tulku with Indian origins. This claim is based on nothing but a Nyingma terma that the Nyingmapas don't even give the importance to place in their own collection of tantras.

Obviously, none of this has any bearing on the status of this protector. The only way we can discern if it has enlightened nature is by looking at its qualities. These are explained well by Phabongkhapa and his followers who describe it as killing and harming sentient beings. Coincidentally, this view is also put forward in the Nyingma tantra mentioned above which describes it as “A magical display harmful to all” and various Sakya lamas such as Ngawang Yonten Gyatso who said “Shugs-Idan is no good. He is evil. He's not a protector, he's a ghost! He has a long history of causing harm. There's no use invoking a ghost.”

1601. Tenzin Peljor – January 19, 2009

Dear Rodney:

“So which year did Pabongkha promise the 13th not to propitiate Shugden?”

The letter with the apology by Pabongkha to the 13th Dalai Lama can be found in Dharma Losang Dorje's Biography of Phabongkhapa, Vol 14 (Lhasa Edition), page 471 ff. Pabongkha wrote this letter of excuse to the 13th Dalai Lama, in which he excused for having violated the refuge and to have provoked the wrath of Nechung and in which he promises to stop Shugden worship. Full title in Tibetan: Rigs dang dkyil 'khor rga mtsho 'I khyab bdag heruka dpal ngur smrig gar rolskyabs gchig pha bongkha pa bde chen snying po dpal bzang po'l rnam thar pa don ldan tshangs p'al dbyangs snyan.

Dear LH, reply to # 1588 follows, I have to get a quote first.

—

Thanks Dorje and SC for clarification! Is the Anmdrol the same Namdrol from E_Sangha? I wondered this morning also what of GKG's scholarship is left when all his sources dissolve in to thin air...

1602. Tenzin Peljor – January 19, 2009

I forgot according to von Brück (this is all in his German research which is more extensive than the English one) “Der Brief ist nicht datiert, sondern sagt nur, daß er nach dem 39. Jahr geschrieben sei, d.h. nach 1917. ”

no date – it only says written after the 30th year, this means after 1917.

1603. Dorje – January 19, 2009

“Is the Anmdrol the same Namdrol from E_Sangha? I wondered this morning also what of GKG’s scholarship is left when all his sources dissolve in to thin air...”

Yes, the same Namdrol. As you are probably aware, when people engage in discussions with the NKT on-line about them and their protector worship, even if you argue your points well and base them on textual sources and evidence, the NKT don’t like it. Like other cults, rather than discuss and exchange ideas in a reasonable manner, the NKT attack its critics on personal grounds, throwing as many allegations as they can find and then making some up for good measure. In this way the NKT not only slander their critics, they bring shame down upon themselves. Namdrol is one of the ‘enemies’ listed on their website, as you are.

Their newkadampatruths webite is a testimony to their poor practice of Dharma and the failed vision of their cult leader. It really is a disgrace to the Ganden tradition.

1604. Tenzin Peljor – January 19, 2009

“This is very doubtful as Sakya Trizin’s root lama was very opposed to this protector.”

this is a quite vile claim. Accusing HH Sakya Trizin indirect of lying, calling this lying wise and implying he is oppressed by HHDL so that he must lie in public.

Sometimes all this propaganda is unbearable.

To quote again HH Sakya Trizin himself again



“In the beginning the Sakya throneholder Sakya Sönam Rinchen bound Shugden to protect Dharma. However, neither Shudgen nor other worldly spirits were depended upon during prayer meeting at Sakya. The statue of Shugden was in some shrine rooms but in the lowest category in the pantheon. No Sakya follower has ever taken life pledging empowerment through the medium of Shugden.”

Later Shugden worship decreased strongly among Sakyas due to the efforts of three leading Sakya lineage lamas, including the root Guru of Sakya Trizin, who was “extremely unhappy with Shugden practice and advised on the demerits of Shugden practice.” One of his disciples, Ngawang Yönten Gyatso, took strong actions to remove Shugden statues from the Sakya monasteries and to destroy them. Khyentse Dorje Chang Chökyi Lodrö was “also very unhappy with Shugden practice, although he didn’t destroy statues, he performed rituals to banish Shugden.”

The hostility and wrong views of the NKT leadership and some of its followers towards HHDL lead clearly to a type of Siege mentality.

http://www.beyondintractability.org/essay/siege_mentality/?nid=1081

Thank you Dorje for all your clarifications and the last post, what to say: I think, it is as you said it.

We can be happy to have knowledgeable Western people like Namdrol! I observed that they attacked him much on a personal level but he seems to be quite cool with all of these attacks.

I learnt also from all the previous posts how much they attacked Thubten Gonpo, sadly all his information at payhul and beliefnet elsewhere are not available any more, like the eyewitness account of the Shugden empowerment by Zong Rinpoche, which included according to him the Samaya not to touch Nyingma scriptures and never to tell this Samaya and the other samayas to others.

BTW Siege mentality its worthwhile reading this post by a former GKG bodyguard: <http://nktworld.org/Take%20a%20Bullet.pdf>

1605. Tenzin Peljor – January 19, 2009

sorry I inserted the wrong sentence, the beginning of # 1604 should read:



“It also seems that Sakya Trizin has also been involved in the practice, although he would wisely deny it now, no doubt.”

this is a quite vile claim. Accusing HH Sakya Trizin indirect of lying, calling this lying wise and implying he is oppressed by HHDL so that he must lie in public.

Sometimes all this NKT propaganda is unbearable.

1606. Rodney Billman – January 19, 2009

Dear TP,

“The letter with the apology by Pabongkha to the 13th Dalai Lama can be found in Dharma Losang Dorje’s Biography of Phabongkhapa, Vol 14 (Lhasa Edition), page 471 ff. Pabongkha wrote this letter of excuse to the 13th Dalai Lama, in which he excused for having violated the refuge and to have provoked the wrath of Nechung and in which he promises to stop Shugden worship. Full title in Tibetan: Rigs dang dkyil ‘khor rga mtsho ‘I khyab bdag heruka dpal ngur smrig gar rolskyabs gchig pha bongkha pa bde chen snying po dpal bzang po’l rnam thar pa don ldan tshangs p’al dbyangs snyan.”

OK, I have been trying to verify this claim for some time now. Do you happen to have the publication that von Bruck sources? On TBRC they list “Collected works of Pha-bon-kha-pa Byams-pa-bstan-’dzin-’phrin-las-rgya-mtsho. — Reproduced under the guidance of the Ven. Khri-byan Rin-po-che from the surviving manuscripts and prints from the Lhasa blocks by Chopel Legdan. — New Delhi : Chopel Legdan, 1972-1974. 11 v.”

Notice this is 11 volumes, so I don’t see how it is possible volume 12 would have this. Also, the biography has been published separately as well, I have checked two editions and they do not have this so-called letter published. I have not been able to find any publisher information regard a “Lhasa edition”.

1607. Rodney Billman – January 19, 2009

“Oh I see. So the text quoted by Rodney wasn’t the autobiography of Sakya Trizin Trakshu Thinley Rinchen, but a ‘rambling’ teaching given by Gelug dolgyal worshipper, Gonsar Rinpoche. That makes sense.”

The reason I quoted (and mentioned the source as usenet) was because context had to be given to Jeff Watt’s post. If the skeleton is going to be pulled out of the closet, we need the full skeleton. Notice how Jeff Watt says “In these diaries, amongst many other topics, he muses over the nature of Shugden and the relationship between Shugden, his father (S.T. Kunga Nyingpo) and his grand–father (S.T. Tashi Rinchen) of whom Trakshu Thinley Rinchen was the incarnation.” In other words he is not denying this particular claim either.

1608. Lineageholder – January 19, 2009

Dear TP,

Reference Khyenrab’s reply to Namdrol from 1997:



Perhaps I could put forward the following ideas here. There are 3 possible explanations:

- 1.You are lying
2. Sakya Trizin is lying
3. There are two ways of regarding Dorje Shugden in the Sakya lineage – openly and secretly.

Then as both you and Sakya Trizin are Buddhists and would not lie, we have to conclude that the third is the only reasonable explanation for the differences between us on this matter.

Sakya Trizin is not lying, there are two ways or regarding Dorje Shugden, although no one will admit that now, so all your and Dorje’s efforts to prove that the Sakyas have not relied on Dorje Shugden are useless. You can’t prove anything in reality and it’s irrelevant anyway.

What’s vile is that the Dalai Lama is using people like you as pawns to justify his political and uncompassionate actions and you don’t see it. You and Dorje and others on this board spout nothing but negativity – denigrating Pabongkha, Trijang Rinpoche, Geshe Kelsang, NKT, Dorje Shugden, and what is your motivation for doing all of this? Although you seem to take it as some kind of scholarly pursuit, at the end of the day it’s simply a small minded inability to accept that people have the right to practice whatever they choose, a right that the Dalai Lama has taken away from Dorje Shugden practitioners in India. THAT is the crux of this discussion.

1609. Gyalpo – January 19, 2009

Lineageholder: The traditional superiority complex of Gelugpa hegemonists/chauvinists has been passed on onto the isolated western novices, who have perverted it into the NKT/WSS electronic dog and pony show. Alas and alack, how sad you have sunk this low.

1610. Dorje – January 19, 2009

“all your and Dorje’s efforts to prove that the Sakyas have not relied on Dorje Shugden are useless”

Some Sakyapas made offerings to this protector, others saw it as an evil spirit. One thing is sure, it was never considered important enough to have a life entrustment or initiation ritual written for it. Also, Sakyapas have nothing more than an obscure Nyingma terma to justify it as an emanation of an enlightened being. This tantra is definitely not as unambiguous as has been suggested.

“What’s vile is that the Dalai Lama is using people like you as pawns to justify his political and uncompassionate actions and you don’t see it.”

What you so spectacularly fail to see has been pointed out enough that I hardly feel I need to repeat it. I’ll say it again, read my lips: the overwhelming majority of critics of the NKT are former members and students of the NKT. It is not rocket science, LH. You do the maths.

1611. Tenzin Peljor – January 19, 2009

Reply to # 1588

Dear LH,

I said the correct Dharma understanding is:

“My own delusions are my enemies, not the delusions of others. If I am free of delusions, nobody can harm me.”

Find any reason which disapproves this statement. There is none. If it is helpful I can try to establish it by using a syllogism.

But if you posit “The Dalai Lama is not my enemy, his ignorance is.” this is contradicted by the fact that according to the Four Noble Truth, if you have eradicated your own ignorance, nobody can harm you.

The ignorance of another person is not our enemy. Our own ignorance is our enemy. The delusions of others are their enemy.

You replied with respect to my statement “My own delusions are my enemies, not the delusions of others. If I am free of delusions, nobody can harm me.”



This is a very self-centred approach. ALL delusions are my enemies, not just my own. How can I be content to remove my own delusions but allow others to suffer because of theirs? That’s not very Mahayana of you!

What is self-centred with this? This is just realistic.

As long as you have not removed your own delusions how can you help effectively others to remove their own? You would be like a mother who is telling their children: Don’t smoke! while smoking herself.

Also there is the danger, that you may perceive in others delusions where there are no delusions but you project them onto them, due to your own delusions, then instead of overcoming the own delusions you “work” on the non-existing delusions of others. This is a senseless work, spiritual trap.

The Bodhisattva Ethic has three levels: 1. keeping the ethics 2. collecting wholesome Dharmas (which include the development of the

three wisdoms of hearing, contemplation and meditation 3. helping others.

Ngulchu Thogmey Sangpo states in the 37 Verses of a Bodhisattva:



If lacking strict moral control of our conduct we haven't been able to reach our own goal, How can we fulfil all the wishes of others? Undisciplined effort is surely absurd!

The same is true for more advanced levels of practice like concentration, wisdom and the development of altruism.

Helping others can be nothing else than a distraction, an ego game ('I am helping others, how good I am, I am an altruist! I am really a better person than others, like all these Hinayanas.') or laziness, the laziness to postpone to work on the own mind and recognize the own mind poisons and working to overcome them. Also we can 'help others' only for the self-fish sake because they don't follow our conceptions and views, and we wish 'to help them' to think and behave like us.

The 3rd ethic is the highest ethic and the success of that ethic depends on the 1. and 2. ethic. As long as 1 and 2 are weak the 3rd will be weak, and the involvement of the tricky ego can lead one onto wrong paths.

HH Dilgo Khyentse Rinpoche warned:



If you follow the example of most people of this decadent age, you will end up being just like them—an expert fraud. You will waste your life chasing after the unattainable. You will be like children who are so busy playing that they are indifferent to hunger and cold and don't notice the day passing—until it gets dark and they suddenly remember their mother and start to cry. If you genuinely want to help beings, you must first perfect yourself. If you make a lot of ambitious plans, doing business, collecting disciples, and setting yourself up as a teacher, you will end up like a spider caught in its own web. Spending your life spinning such webs, you won't notice how fast time is passing until you suddenly realize that death is at hand. You will have used all your energy and gone through all sorts of hardships, but these hardships, unlike the trials of spiritual practice, will not have helped you in the least to improve yourself.

See: The Heart Treasure of the Enlightened Ones: The Practice of View, Meditation, and Action: A Discourse Virtuous in the Beginning, Middle, and End, Patrul Rinpoche, Dilgo Khyentse Rinpoche page 33–34

There is nothing self-centred in that view "My own delusions are my enemies, not the delusions of others. If I am free of delusions, nobody can harm me.", it is according to the teachings (e.g. Shantideva), and including Lamrim: First you have to face your own impermanence and

suffering, Karma etc. then you have to overcome your own afflictions by seeing the faults of your own delusions and the faults and manifestations of your own samsara and developing the three higher trainings for your own sake, if this basis is good established, then there is a chance to develop a genuine Bodhisattva attitude, which is free of strong ego-games. Je Tsongkhapa states in the Lamrim Chen Mo that the development of the middling scope is of crucial importance otherwise what we call Mahayana is mere a theory.

To sum it:

To establish the basis properly by working on the own mind is of vital importance and in no way self-centred. The application of the Dharma means to work on the own mind not on the mind of others.

The main target of Dharma is the own mind. A self-centred approach is: first I than all the others. An altruistic approach is first the others than I.

To follow altruism genuinely means to transform oneself to be able to help others. Otherwise one thinks one is a great Bodhisattva helping others but instead one is boosting the own ego and misleading others, because oneself is bound so deeply in delusions.

1612. Tenzin Peljor – January 20, 2009

1606 Dear Rodney, you have probably to investigate further. I have not the source but for sure von Brück has read it because in the German research he goes into details, what would be impossible without having the letters.

1608 LH there are other possibilities than those that Khyenrab lists, like:

- having wrong or incomplete information
- having a narrow distorted minded view – e.g. because maybe three Sakya Lamas see him as enlightened you can't conclude that the Sakya school in general see him as enlightened
- relying on wrong reasoning
- _ misunderstanding in communication due to confusion about the meaning of terms
- pushing three Sakya lamas who saw him as enlightened as being of highest authority while neglecting or actively denying those high Sakya lamas who opposed him as a spirit = spinning fact

Further, the vile claim is:

“It also seems that Sakya Trizin has also been involved in the practice, although he would wisely deny it now, no doubt.”

‘It seems’ is no fact, isn't it? Therefore it is suggesting something about what there exist no certainty, right? Based on this an unverified assumption the person who says that is putting the denouncing suggestion: HHST will lie about this when he is asked. Not only is this another unverifiable claim, it is announcing that HHST is not honest, his statements can't be relied, and is suggesting that he is not truthful. This is extremely disrespectful and vile. You can be sure that HHST is a Bodhisattva, good luck with such a Karma.

You justify this denouncing claim by quoting Khyenrab:

“Perhaps I could put forward the following ideas here. There are 3 possible explanations:

1. You are lying
2. Sakya Trizin is lying
3. There are two ways of regarding Dorje Shugden in the Sakya lineage – openly and secretly.

Then as both you and Sakya Trizin are Buddhists and would not lie, we have to conclude that the third is the only reasonable explanation for the differences between us on this matter.”

This statement by Kyhenrab only manifests the idea HHST or Namdrol would lie or Sakya would see Shugden secretly as enlightened. All these three possibilities do only favour to Khenrab, he is right hence Namdrol or HHST are lying or there exist a hidden possibility which proof Shugden is a Buddha, it follows Khyenrab is right all other are wrong.

Probably Khenrab is in all three cases wrong. Even to accuse others of lying is extremely unbuddhist. To verify a lie one must know the mind of others and that the other person is intentionally saying the untuth. Though NKT leadership and their blind followers announce nowadays everybody who disagrees with them as liars.

you say

“What’s vile is that the Dalai Lama is using people like you as pawns to justify his political and uncompassionate actions and you don’t see it.”

Do you speak or judged this based on you own experience within NKT? What you portray about me is not true.

“You and Dorje and others on this board spout nothing but negativity – denigrating Pabongkha, Trijang Rinpoche, Geshe Kelsang, NKT, Dorje Shugden, and what is your motivation for doing all of this? Although you seem to take it as some kind of scholarly pursuit, at the end of the day it’s simply a small minded inability to accept that people have the right to practice whatever they choose, a right that the Dalai Lama has taken away from Dorje Shugden practitioners in India. THAT is the crux of this discussion.”

we can posit it also that way:

“You and your NKT friends on this board and in the internet spout nothing but negativity – denigrating HH the Dalai Lama. Thai Situ Rinpoche, HH Sakya Trizin, all the masters of Tibetan Buddhism who agree with HHDL with respect to Shugden, and what is your motivation for doing all of this? Although you seem to take sometimes a kind of scholarly pursuit, mainly you spread misinformation and slander. At the end of the day it’s simply a small minded inability to accept that people have the right to practice whatever they choose, a right that Shugden and Pabongkha Rinpoche has taken away from Gelugpa practitioners, who will be punished and killed when they practice also other schools of Buddhism. Moreover this practice has harmed not only the own followers but also the Dharma adepts of other schools. THAT is the crux of this discussion.”

BTW to say that Shugden is a spirit is no negativity, even one of his followers quoted above said he is a transformed (mundane) demon. To state facts about the killing, sectarianism, punishment and harm the practice is doing is no negativity. Maybe it would be better to say nothing about this, but since the NKT is so keen to involve in political campaigns and to spin the fact, a certain opposition with the trial to offer correct information is appropriate, I think.

Probably it is for you as I learned it in NKT:

- What NKT* states is the truth – what others* state are lies
- What NKT states and is doing is only due to their compassion – what others state and are doing is only due to their passive or active aggression
- What NKT states is only for the sake of religious freedom and harmony – what others state is only is only to oppress others and to cause schism in the Sangha
- What NKT does and state is Buddhist and pure – what others do is unBuddhist and impure
- What NKT states are facts – what others state are negativities
- ...

* This is a bit a simplification but there is some truth in it, like that there is some truth in the claim that the NewKadampaTruth Site is a good example for Siege Mentality.

Bye.

1613. Dorje – January 20, 2009

“pushing three Sakya lamas who saw him as enlightened”

I think we should try and get clear about what this idea of an emanation of an enlightened being means. Buddhas can emanate as anything. Shantideva mentions bridges and medicine, if I recall correctly. Now, can we say a bridge is enlightened? If it was enlightened would it be wrong to walk on it? Would it be wrong to swallow medicine emanated from an enlightened being? The point that a thing is emanated from an enlightened being does make its conventional appearance irrelevant.

There is a tradition, perhaps based on devotion and flattery, that says certain worldly protectors are emanations of enlightened beings, such as Nechung, Dorlek and the protector currently under discussion. The idea is that a Buddha emanated as a worldly spirit, like a gyalpo or theurang. These spirits are said to be harmful and should be treated with care. Nechung, for example, is not considered an object of refuge and people do not prostrate to him as he is not enlightened but just a gyalpo spirit. He serves that function by possessing oracles and giving advice. To say that he is a Buddha because someone (for whatever reason) once said he was an emanation is like prostrating to a bridge and making offerings to it rather than walking on it because it is supposedly emanated from an Buddha.

If a being manifests as a harmful spirit, it is treated like a harmful spirit. It is quite incorrect to treat it like a Buddha, as that ignores conventional appearances and leads to nihilism.

Phabongkhapa agrees to this, in part, but goes on to say that it is okay to treat a harmful spirit as a Buddha if one has the wisdom and insight to directly perceive its enlightened nature. This kind of insight leads the practitioner to perceiving the empty nature of all appearance. So, it is okay to treat apparent spirits as Buddhas only when one has realised emptiness. This point is also stated by the Dalai Lama and the previous Ganden Tripa.

The point that everybody sees Shugden as a mundane protector was well made by Rodney. Even those that say it was emanated from this or that Bodhisattva still treat it as a worldly spirit capable of possessing oracles and causing great harm.

It is only the NKT that seem to be dismissing the conventional appearances and openly stating its Buddha nature. The others that hold an opinion either state that it is just a worldly spirit capable of causing great harm, or is a worldly spirit capable of causing great harm emanated from some Bodhisattva or other.

1614. Dorje – January 20, 2009

I mistyped the last sentence of the first paragraph. Obviously I meant:

The point that a thing is emanated from an enlightened being does NOT make its conventional appearance irrelevant.

1615. Rodney Billman – January 20, 2009

Anyone that sees “worldly protector” or “mundane protector” as an insult has not thought enough or read enough history to put things into perspective. We like to give high lamas in all traditions names like “All knowing”, “The highest refuge”, etc. But when we read their biographies we see they are dependent on worldly deities for so many decisions. Who is fooling who here? I am not saying lamas aren’t great or don’t deserve these titles. Rather how things function needs to be examined rather than just judging by the fanciness of the title.

We have no problem giving the title tulku, or emanation body, to someone that is dependent on judgement from a worldly protector, so why is it such a far stretch to say that a worldly protector is just as wise as the lama? Hence the same emanation concept is applicable. It is not just recognizing the ultimate nature as being empty, we wouldn’t say an ordinary person is an emanation of Vajrapani. Rather only something that intentionally took a birth for a purpose and has such reliable realization to make judgements.

When we say “worldly” that means something quite close to us, that can affect us. Protectors are more than archetypes, they actually affect conditions and function as a throttle for what we can handle. Moreover, worldly protectors have an advantage of a longer lifetime than humans, they can remember things longer and coordinate things over multiple areas. That’s why some holy beings decided the best way they could benefit beings was to take such as rebirth. If all enlightened beings only take rebirth as humans there are body limitations imposed and a coordination problem for handling affairs. Dorje Shugden is the one that took responsibility for keeping tradition of Jamgon Lama Tsongkhapa in order, hence the title Protector of the Second Conqueror Manjunatha.

We live in an emotionally volatile time, with conditions and influences that pollute the views to get realizations needed on the path. If someone is about to screw this up, they need to get pulled out of that situation for their own and others’ good. Only the protectors can judge what this is. I don’t see enlightened harm as a bad thing, even if it comes my way. My personal view is if I’m veering off the path I hope Dorje Shugden does whatever it takes to cut mine and others’ karmic losses. Karma is real, the path is real, nobody is above moral and view corruption, it happens to the best of us.

1616. Rodney Billman – January 20, 2009

Dear TP,

Perhaps I have to be more direct with the point I am making about

Pabongkha's biography. Michael von Bruck states:

"I wish to thank H. H. the Dalai Lama for his personal advice and help in getting access to the archives and informants at various offices in Dharamsala. I am also greatly indebted to Ven. Tenzin Tsepak, Dialectic School at Dharamsala, who helped me to locate and translate important texts in the archives and library at Dharamsala."

Now let's use common sense here. Pabongkha's biography was written by Denma Lobsang Dorje, like Trijang Rinpoche a Shugden devotee. He is the author of this, to adulterate his composition with questionable letters, whether they are true or not, would obviously be called a violation of authorship in our society. Now why is it that only Dharamsala has an unverifiable publication of this biography that deviates from all of the rest? Unfortunately I am not that naive.

1617. SeekingClarity – January 20, 2009

REINCARNATION LINEAGES

In #1553 Rodney writes



The main thing is [reincarnation lineages are] like precedents in the court system, in Tibetan Buddhism scriptural authority is the parallel, one takes earlier masters statements and compiles them. You simply attribute the claim to the claimer, and if the person has faith in the claimer it serves its purpose, if not it is just left alone without a big deal to be made about it. I have nothing to say other than this, because if you dig into this further picking apart these lineages you will probably find a lot of other discrepancies and contradictions outside of Dorje Shugden as well, for good or bad reincarnation authority works like this.

This provides a helpful insight into how reincarnation lineages (RLs) were traditionally regarded and treated in Tibetan culture. However, we are no longer operating within this cultural context and DS is a controversial figure. In Clear Light of Bliss, GKG reminds us that Buddha advised his disciples not to accept his teaching simply because he was called Buddha but to test them as thoroughly as one would assay gold. It seems to me that we might well apply Buddha's advice not just to his own teachings but to teachings of lamas, particularly on controversial subjects like the DS RL. Thus it seems reasonable to investigate this RL in some detail. The fact that one will likely find "discrepancies and contradictions" in other RLs too, does not, it seems to me lessen the significance of those in the DS RL. I thought Dorje summed up the significance of the DS RL well in #983.



Phabongkhapa and his followers claim that Virupa, Sapan and Buton were all reborn as this protector. For Sakyapas this is about as insulting as you can get. It is the same for them as someone claiming that Je Tsongkhapa took rebirth as a minor harmful spirit to protect an incorrect interpretation of Madhyamaka would be for a Gelugpa.

The Virupa, Sapan, Buton stuff has been discussed ad nauseum. However, I'd like to raise another aspect of the RL.

In the incarnation lineage of DS, Buton Rinchen Drub is followed by Duldzin Dragpa Gyaltsan. In *Heart Jewel*, Geshe-la writes



Buton Rinchen Drub was later reborn in central Tibet as Duldzin Dragpa Gyaltsan.

The natural interpretation of this sentence is that after Buton died he was reborn as Duldzin Dragpa Gyaltsan. However, in fact, Duldzin Dragpa Gyaltsan (1350–1413) was born **14 years before** Buton (1290–1364) died. Trijang addresses this issue in MDOP (p22) where he writes



Great beings, after attaining the state of unexcelled transcendent wisdom that is the culmination of the qualities of abandonment and realization, the Dharmakaya that is said to be the fulfillment of their own welfare, for the sake of others, display their body and speech in accordance with the aspirations of trainees. This variegated display merely appears to be distinct forms but in actuality is not separate from the great bliss expanse of Dharmakaya. Any Buddha is the base of all emanations so there is no need to be narrow-minded thinking that a certain emanation is one particular Buddha's emanation and could not be the emanation of another. Also, it is quite possible that some who have not studied the scriptural tradition or have studied but without much discerning wisdom, might think that as long as the successive incarnations of a lama live at different times it is fine, but it is impossible for two of their incarnations to be alive simultaneously. In fact, it is not a problem.

However, this strikes me as a problem. It seems quite legitimate to say that both Buton and Duldzin Dragpa Gyaltsan were an **emanation** of Manjushri, but not legitimate to say the latter was a **reincarnation** of the former.

As I understand it, to say a person is an **emanation** is to say that the Truth Body of a Buddha is manifesting in a grosser form as that person. However, as I understand it, to say that one person is a **reincarnation** of another is to say that the former died, their subtle mind entered the bardo and then took rebirth as the latter person. In other words, if B is a reincarnation of A, it seems a necessary part of the process that A and B are separated by the time the subtle mind spends in the bardo. And so **by definition** the lifetimes of A and B simply cannot overlap. Presumably if they could, all 14 Dalai Lamas could have been alive at the same time...which would have been kinda wacky!

This lineage is a **reincarnation** lineage and not an **emanation lineage**.

If it was the latter, then given what Trijang says, every single lama would be included within it...which wouldn't get us too far!

1618. Tenzin Peljor – January 20, 2009

well said, well said Dorje (#1613).

Because of this, it is Nechung who prostrates to HHDL and who makes offerings to him.

I agree also with Rodney: "Rather how things function needs to be examined rather than just judging by the fanciness of the title." and his arguments in # 1615 and enjoy the differentiation made in both posts by Dorje and Rodney.

However Rodney's conclusion "Dorje Shugden is the one that took responsibility for keeping tradition of Jamgon Lama Tsongkhapa in order, hence the title Protector of the Second Conqueror Manjunatha." in that context comes rather out of thin air, and has only the vague (fancy?) backup of some Gelug lamas while being faced with the strong opposition of the lamas of the other schools, and of Gelug lamas and of 5th, 13th, 14th DL who is the highest Tulku in Gelug school.

Je Tsongkhapa clearly asked Kalarupa to do that job "for keeping tradition of Jamgon Lama Tsongkhapa in order, hence the title Protector of the Second Conqueror Manjunatha." he made also no prediction that in future times Kalarupa will be replaced by Shugden. (When I remember correctly he prophesied that his tradition will be damaged by the aristocrats, and who knows the history a little will recognize that Shugden and the lamas who propagated Shugden are strongly related to the aristocrats and their backwards conservative politics.)

Rodney says:

"We live in an emotionally volatile time, with conditions and influences that pollute the views to get realizations needed on the path. If someone is about to screw this up, they need to get pulled out of that situation for their own and others' good. Only the protectors can judge what this is. I don't see enlightened harm as a bad thing, even if it comes my way. My personal view is if I'm veering off the path I hope Dorje Shugden does whatever it takes to cut mine and others' karmic losses. Karma is real, the path is real, nobody is above moral and view corruption, it happens to the best of us."

Enlightened harm or worldly harm, who knows. There is no protector who is opposed so much by the wise as Shugden is. This makes me rather sceptical. Also his fame for killing and harming those who follow the example of Atisha and Tsongkhapa to practice authentic Dharma regardless of what school it is, disapproves his enlightened conventional appearance. He should than also kill those Bodhisattvas who have attained the continuum of the stream of Dharma on the great level of the path of accumulation who are able to remember all Dharma teachings they ever received and receive numberless Dharma teachings from Buddhas in different Buddhalands. All those Buddhas and Dharma teachings these Bodhisattvas perceive and receive can't be posited to belong to the Gelug school, hence by hearing, contemplating and mediating them, those Bodhisattvas 'pollute' the 'pure' tradition of Je Tsongkhapa by 'mixing' them, therefore they should be killed, and harmed. This is the absurd consequence of such sectarian concepts.

1616

Dear Rodney, first the same letter is mentioned also in Dreyfus's

research: "According to his biographer, Pa-bong-ka promised not to propitiate Shuk-den any more. [33]"

[33] Lob-zang Dor-je, (Biography of Pha bong kha (pha bong kha pa bde chen snying po dpal bzang po'i rnam par thar pa), 471.a-.b.

<http://dalailama.com/page.151.htm>

you say:

"Now let's use common sense here. Pabongkha's biography was written by Denma Lobsang Dorje, like Trijang Rinpoche a Shugden devotee. He is the author of this, to adulterate his composition with questionable letters, whether they are true or not, would obviously be called a violation of authorship in our society. Now why is it that only Dharmasala has an unverifiable publication of this biography that deviates from all of the rest? Unfortunately I am not that naive."

When I understand you correctly you suggest that the TGIE has mixed the letters into the biography? Do you have any proof for these claims or are they as fancy claims as so much else Shugdenpas posit as 'the truth'?

Fortunately I was indoctrinated for 6 1/2 years with Shugdenpa's pov and had 6 1/2 year to question what I leaned. My research came to the result that almost everything Shugdenpa's posit is either wrong, semi-truth or based on vague assumptions or mere claims. Fortunately I am not that naive any more as I was when encountering Shugdenpas.

1619. Lineageholder – January 20, 2009

Dear SC,

You say



This lineage is a reincarnation lineage and not an emanation lineage.

If the being who is 'reincarnating' is a Buddha, then each successive being is an emanation. It just has the appearance of a reincarnation. We can say that each person in the lineage is 'in the same mental continuum' because according to ordinary appearances, reincarnation is taking place, but in reality this is not what is happening.

It's like the teachings on emptiness, where we say "there is no coming" . Coming is not really happening, it just appears to be. Similarly, with Buddhas, reincarnation is not really happening, it just appears to be. In reality, all the beings are emanations which is why they can overlap their 'lifespans' as it were.

1620. SeekingClarity – January 20, 2009

LH

Re #1619

You're right. My phrasing was not the best. If the reincarnation lineage is a lineage of emanations it's also an emanation lineage! I'll try again.

The process of reincarnation is death > bardo > rebirth > death > bardo > rebirth etc. Enlightened beings clearly are not subject to uncontrolled reincarnation. So, as you say, their emanations will give the

appear of reincarnating. But my point is that the process that they give the appearance of undergoing is precisely one in which the subsequent incarnation is “born” only **after** the previous incarnation has “died”.

The example of the Dalai Lamas is instructive. Many believe the DLs are an emanation of Chenrezig. But no-one goes looking for a reincarnation of a DL before the present DL has died. If they did, they’d be thought off their rocker. Similarly, no-one claimed that the current incarnation of Trijang would appear before the previous incarnation died and nor did he. As I understand it, GKG has claimed he will take “rebirth”, but no-one has suggested that his next incarnation will be alive at the same time as GKG!

1621. SeekingClarity – January 20, 2009

LH

Re #1619

Here’s another way of putting it. According to Trijang’s logic, every lama is an emanation of Manjushri. Hence being an emanation of Manjushri is not sufficient to qualify for membership of the RL. If it were, then all lamas would be part of the RL. To qualify for the reincarnation lineage the lamas have to have undergone the process of “reincarnation” i.e. “birth” > “death” > “bardo” > “rebirth”. And if they have undergone this process, then, necessarily, their incarnations cannot overlap.

Are you aware of any supposed example of reincarnation other than the DS RL where one incarnation is born before the previous incarnation dies?

PS centring test

1622. Lineageholder – January 20, 2009

Dear TP,

Thanks for this quote



If you follow the example of most people of this decadent age, you will end up being just like them—an expert fraud. You will waste your life chasing after the unattainable. You will be like children who are so busy playing that they are indifferent to hunger and cold and don’t notice the day passing—until it gets dark and they suddenly remember their mother and start to cry. If you genuinely want to help beings, you must first perfect yourself. If you make a lot of ambitious plans, doing business, collecting disciples, and setting yourself up as a teacher, you will end up like a spider caught in its own web. Spending your life spinning such webs, you won’t notice how fast time is passing until you suddenly realize that death is at hand. You will have used all your energy and gone through all sorts of hardships, but these hardships, unlike the trials of spiritual practice, will not have helped you in the least to improve yourself.

I think it's easy to spin a lot of webs here. Thanks for the reminder, motivation is everything.

1623. Tenzin Peljor – January 20, 2009

BTW Rodney that von Brück expresses his gratitude:

“I wish to thank H. H. the Dalai Lama for his personal advice and help in getting access to the archives and informants at various offices in Dharamsala. I am also greatly indebted to Ven. Tenzin Tsepak, Dialectic School at Dharamsala, who helped me to locate and translate important texts in the archives and library at Dharamsala.”

does not indicate his research as being biased. If he had only contacted Shugden Lamas he would have had only access to very limited and one-sided information which excludes different povs.

You can see in the appendix of his research how many sources and what sources he used, and that he made a lot of work to get and draw a correct and balanced image of the history and situation. (see <http://info-buddhismus.de/shugden.html#MvB>).

As far as I can see von Brück followed an unpartizan academic approach. He used of course also Pabongkha and Trijang Rinpoche's texts and he spoke e.g. with Kuten Lama, GKG's uncle and Shugden oracle, and attested Kuten Lama's statements to be in no way sectarian.

So lets use common sense as you've suggested.

I wonder how accurate you are. I referenced the letters to Dharma Losang Dorje's Biography of Phabongkhapa, Vol 14 (Lhasa Edition), page 471 ff. Full title in Tibetan: Rigs dang dkyil 'khor rga mtsho 'I khyab bdag heruka dpal ngur smrig gar rolskyabs gchig pha bongkha pa bde chen snying po dpal bzang po'l rnam thar pa don ldan tshangs p'al dbyangs snyan the letter has no date and says only that he was written after the 39th year what means after 1917.

You oppose this by stating:



On TBRC they list “Collected works of Pha-bon-kha-pa Byams-pa-bstan-'dzin-'phrin-las-rgya-mtsho. — Reproduced under the guidance of the Ven. Khri-byan Rin-po-che from the surviving manuscripts and prints from the Lhasa blocks by Chopel Legdan. — New Delhi : Chopel Legdan, 1972-1974. 11 v.”

Notice this is 11 volumes, so I don't see how it is possible volume 12 would have this. Also, the biography has been published separately as well, I have checked two editions and they do not have this so-called letter published. I have not been able to find any publisher information regard a “Lhasa edition”.

But this only indicates that the version you mention and which had been published in exile differs from the former mentioned Lhasa edition and the exclusion of the letters could be just done for political reasons by Pabongkha's devotees themselves.

As Dorje had already pointed out there are a lot of political, sectarian and polemic letters by PRp. and to whitewash the situation by removing these letters from official biographies which appeared after the open emergence of the controversy in the 1970 is of course of interest for those defending Shugden worship.

(I observed in 12 years of Tibetan Buddhism that rewriting of history or blurring of history – misrepresenting history – to make it suit to one's own assumptions is a main tool of Shugdenpas and to explore history openly and unbiased and to correct oneself is a maintool of HHDL. This is one of the reasons why HHDL's claims are verified or not disapproved by academic research and why there is none academic research which verifies much an Shugdenpa's pov. Of course then Shugdenpas judge all these research as being biased, not recognizing that this may be a mere projection of their own bias, and misinformation.)

T.G. Dongthong Rinpoche's account from The Earth Shaking Thunder of True Word may be helpful in that context. He states on page 4-5



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 Gyaltsen (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 pardians 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.

You can see by this that also T.G. Dongthong Rinpoche though sceptical in the beginning recognized the sectarian nature of some of the writings of Pabongkha. It follows, as I said already, for Shugden devotees the removal of those writings from biographies and texts of PRp. was of utmost importance and the edition you mention, Chophel Legdan, 1972–1974, may be just an expression of this trial to change history to make it more suit for the own politics or religious activities. GKG's own changes with respect to the Shugden lineage, which had been pointed out correctly by Dorje, should be seen in such a context too.

Rodney you conclude in #1616:



Now let's use common sense here. Pabongkha's biography was written by Denma Lobsang Dorje, like Trijang Rinpoche a Shugden devotee. He is the author of this, to adulterate his composition with questionable letters, whether they are true or not, would obviously be called a violation of authorship in our society. Now why is it that only Dharmsala has an unverifiable publication of this biography that deviates from all of the rest? Unfortunately I am not that naive.

So, my question is: Who adulterated his composition? There are more indications that his devotees adulterated his compositions by removing questionable letters in later editions.

So for whom it follows that they violated authorship? What makes the Lhasa edition (from after 1917) for you to an "Dharmsala" edition which would be "an unverifiable publication of this biography that deviates from all of the rest?"

1624. Tenzin Peljor – January 20, 2009

Fine LH # 1622,
I know deep within us we are the same.



1625. SeekingClarity – January 20, 2009

TP/Rodney

TP, I think there's a slight error in the work you're referencing by von Bruck. It is not Losang Dorje's biography of Pabongka that has 14 volumes but the Lhasa Edition of the Collected Works of Pabongka.

Bruck lists the publisher of the Collected Works as the Library of the Tibetan Works and Archives (LTWA). On the LTWA, there are contact emails give for the librarians there, so it would be possible to contact them. See

http://www.ltwa.net/Administration/Library_Tibetan_Language.html

The biography is obviously a separate work and according to Rodney, the letter does not appear in two versions of the biography he has looked at.

Don't know if this clarifies?

1626. emptymountains – January 20, 2009

Dear TP and DJ,

In post 1618, TP says:



Also his fame for killing and harming those who follow the example of Atisha and Tsongkhapa to practice authentic Dharma regardless of what school it is, disapproves his enlightened conventional appearance. He should than also kill those Bodhisattvas who have attained the continuum of the stream of Dharma on the great level of the path of accumulation who are able to remember all Dharma teachings they ever received and receive numberless Dharma teachings from Buddhas in different Buddhalands. All those Buddhas and Dharma teachings these Bodhistattvas perceive and receive can't be posited to belong to the Gelug school, hence by hearing, contemplating and mediating them, those Bodhisattvas 'pollute' the 'pure' tradition of Je Tsongkhapa by 'mixing' them, therefore they should be killed, and harmed. This is the absurd consequence of such sectarian concepts.

With respect, how you describe *mixing* above betrays a simplistic interpretation of what your opponents are actually saying. You think we are saying "mixing is *always* bad" (which is why you find it ironic that Phabongkhapa imported practices from the Sakya tradition). Since you continue to misrepresent your opponents' position, I would say that you do not yet understand our position well enough to adequately argue against it, which is why your refutations are ineffective, at least for me.

However, I suspect it is my fault since I probably did not do a very good job with post 1225 in explaining the subtle distinction between a Buddhist *tradition* and a Buddhist *eclecticism*. (So as to not get all hung-up on what a tradition is, let us just think of it as an enlightened being's particular *presentation* of Buddhadharma, emphasizing some things more than others in accordance with people's karma.) I do not

wish to belittle this discussion in any way, but I think the children's nursery rhyme of Humpty Dumpty (a man whose body was made out of an eggshell) may help to illustrate our position:



Humpty Dumpty sat on a wall.
Humpty Dumpty had a great fall.
All the king's horses and all the king's men
Couldn't put Humpty together again.

Once an egg is broken, it cannot be put back together again. Enlightened beings do not see the Buddhadharma as something that is ever broken. When they (re-)synthesize new presentations of the path, they are not having to fix something that has been shattered into pieces—for them, Humpty Dumpty never fell off the wall. In contrast, eclectics may think that they are following the examples of Atisha, etc., but in reality they are not because Dharma cannot work for you if you think it is broken. Still, eclectics go on a treasure hunt to find all the missing pieces of Dharma scattered throughout the different Buddhist traditions; but no matter how hard you try, you cannot put Humpty Dumpty back together again.

'Mixing' is not inherently bad; it depends on the view and the intention behind the action. Atisha and the others had a correct view (i.e., seeing Dharma as a fractal); so their new presentations of the path can only bring happiness. Eclectics have an incorrect view (i.e., seeing Dharma as something fractured); the damage this incorrect view causes to a person's faith is irreparable. But, there is no need to repeat all that here; I only wish to show that I am being consistent in maintaining this important distinction: There's mixing, and then there's *mixing!*

TP commented:



Enlightened harm or worldly harm, who knows.

Similarly, Dorje commented in post 1541:



Also, you should be aware that those killed are in no way benefitted according to Phabongkhapa's praise, as they suffer in this life and achieve nothing in future lives. It's not like a Buddha 'liberating' a being to a pure land.

I like how Rodney just described it: "Dorje Shugden does whatever it takes to cut mine and others' karmic losses." It is kind of like the lesser of two evils (although, of course, an enlightened being's actions are never evil). This 'mercy killing' is the same word in Tibetan as '**to liberate**'. Here is the translation of *skad cig sgröl ba 'i dus la bab* according to Dreyfus:



In particular it is time [for you] **to free (i.e., kill)** in one moment the enemies of Dzong-ka-ba's tradition.

You can look up *sgrol ba* in the THL Tibetan-to-English translation tool at <http://www.thlib.org/reference/translation-tool/>

P.S. to DJ. In post 1277, you asked:



You claimed that all traditions are synthesised by Buddhas but it seems the man that synthesised the NKT is not only not all knowing, he doesn't even have a clue what his closest students are up to, unless he does, and that would be a very serious situation indeed. What logic do you use to explain that one away, em?

I have answered this in a new blog post entitled *The Third Buddha: Cultish Guru Devotion the NKT*. You know where to find it, if you dare.

em

1627. Kagyupa – January 20, 2009

EM writes:

“Mixing’ is not inherently bad; it depends on the view and the intention behind the action. Atisha and the others had a correct view (i.e., seeing Dharma as a fractal); so their new presentations of the path can only bring happiness. Eclectics have an incorrect view (i.e., seeing Dharma as something fractured); the damage this incorrect view causes to a person’s faith is irreparable. But, there is no need to repeat all that here; I only wish to show that I am being consistent in maintaining this important distinction: There’s mixing, and then there’s mixing!”

So.....Is the Dalai Lama an “Eclectic?” Were the Rimay Master, Kongtrul, Khyentse Wangpo, Chogyur Lingpa, Karma Chagmed, and the others? Are the Karmapas “Eclectic,” or was he seeing the Dharma as a “Fractal,” like Atisha?

1628. emptymountains – January 20, 2009

Dear KP,

Great question! I think Atisha’s advice to Rinchen Sangpo is relevant to this question. If you are not familiar with this story, I have typed it up from *Guide to Dakini Land* at <http://www.dharmaprotector.org/wiseblindperson.html>.

The main question Atisha asks is: Are you able to integrate all your Dharma practices into *one* practice? If not, then you are not practicing fractally, but instead burden yourself with many apparently unrelated practices.

It seems ironic to me, however, that the Rime emphasis on *not* mixing practices from different traditions would seem to prevent one from being able to do this, as everything has to be carefully kept “separate.” It does sound fractured to me. Maybe someone here who is more familiar with the Rime approach can answer this in regards to the Dalai Lama and the others.

em

1629. emptymountains – January 20, 2009

Dear KP,

Please also note that I am not *accusing* the Dalai Lama and Rime practitioners of being eclectic. This is simply how Georges Dreyfus and others describe them. For example, in *The Shuk-den Affair*, Dreyfus says:



According to the legend, Shuk-den takes the Fifth Dalai Lama as his target because the latter was **eclectic**, including in his practice many elements from the Nying-ma tradition, which provoked the anger of Shuk-den as a guardian of Ge-luk orthodoxy... For example, the Fifth Dalai Lama advocated a more **eclectic** and inclusive approach... The Yellow Book and the propitiation of Shuk-den threaten this **eclectic** system centered on the worship of Guru Rin-bo-che and the propitiation of Ne-chung... In his early years, the present Dalai Lama followed the advice of his teachers and practiced an almost purely Ge-luk ritual system. In doing so, he was continuing the tradition of the last seven Dalai Lamas, who had adopted a strictly Ge-luk ritual system as the religious basis of their power. Important changes were introduced after the death of the Fifth and the defeat of his party, when the role of the Dalai Lama and the ritual system supporting the institution were changed. Instead of an **eclectic** system emulating the religious basis of the early empire, a more purely Ge-luk ritual system was installed under the auspices of the Seventh Dalai Lama Kel-zang Gya-soo[,]the monks of Nam-gyel, the personal monastery of the Dalai Lama, were replaced by monks from the Ge-luk Tantric Colleges and the Nying-ma rituals that they had performed were discontinued. This situation continued into this century, forming the religious practice of the young Fourteenth... This collective dimension of protectors is most relevant to the present conflict between Shuk-den and Ne-chung, which is quite obviously a reflection of the conflict between two groups, the conservative Ge-luk-bas, who resent the Dalai Lama's reliance on the Nying-ma tradition, and the groups who accept or support the Dalai Lama's **eclectic** approach... This opposition between two visions of the Ge-luk tradition focuses on the figure of the Dalai Lama because of the way in which the Fifth and the Fourteenth Dalai Lamas have considered the institution they represent, i.e., as resting on an **eclectic** religious basis in which elements associated with the Nying-ma tradition combine with an overall Ge-luk orientation.

And also from the same author in *The Svatantrika-Prasangika*

Distinction: What Difference Does a Difference Make (p. 320):



Throughout the history of the [dGe Lugs] tradition there have been independent thinkers such as Nga ri pan chen padma dbang rgyal (1487–1542), the Fifth Dalai Lama (1617–1682), gTer bdag gling pa (1646–1714), and others who **blurred the lines between traditions**. This **antisectarian** stance became particularly significant during the nineteenth century in eastern Tibet, when an **eclectic or nonsectarian (ris med) movement** developed around the charismatic personalities of 'Jam mgon kong sprul (1813–18199), 'Jam dbyangs mkhyen brtse'i dbang po (1820–1892), and Dza dpal sprul (1808–1887).

So, you can see how anti-sectarianism gets identified with eclecticism. As I have asked many times before, if eclecticism is the middle way, then what is *extreme* eclecticism at the intra-faith level called?

em

1630. Kagyupa – January 20, 2009

EM–

I don't think you understand the Rimay attitude. I also don't think your definition of "Eclectic" (as opposed to the "Fractalism" of Atisha, or what I'll call the "Good Mixers,") is the same as the one used by Dreyfus.

In my opinion, the "eclecticism" Dreyfus spoke of was and is the same as the Fractalism of Atisha, or of Tsong Khapa. The "Eclecticism" you speak of, or "bad mixing," is actually best represented by Pabongkhapa and can be seen in his liturgies, if one compares, for example, the Sakya Naro Khachoma sadhanas with those written by Pabongkhapa. Also GKG's sadhanas of Naro Khacho, and to some degree all his published sadhanas including the Demchok materials.

Bad Mixing and Good mixing.....here's my take on this, and I think it reflects the Rimay "attitude:"

"Good Mixing" means an understanding that all genuine Dharma practice must contain Refuge, the Generation and acknowledgement of the two Bodhicittas, which includes a correct reflection of the View, and the appropriate preliminaries, and the appropriate dedications and aspirations. Real practice must also be engaged in with devotion, and in order for there to be devotion, there must be a lineage that is unmistakable and enlightened. When all these factors exist, a practice can be said to be genuine and complete. A practitioner may engage in such a practice, may engage it with the path, and may benefit from it. At the same time, one understands that, from beginning to end of the given sadhana or practice, it is complete and self-contained.

Bad mixing, to me, is the antithesis of the Rimay attitude. Bad mixing would, to me, mean changing existing sadhanas to reflect the views of a given individual when those views don't square with what's written in the sadhana. Or adding elements that did not exist in the original lineage transmission. Or mixing questionable methods with those that are pure and unmistakable. You can see where I'm going with this, I

hope.

1631. emptymountains – January 20, 2009

Dear KP,

Fractalism says that I can accomplish all my Deity practices through just one. Fractalism shows me how I can practice “the *many* through the *one*.” So, my overall spiritual practice gets simplified without leaving anything behind. This is what Atisha was talking about when he said we should learn to integrate all our Deity practices into one.

If you follow the parallel, fractalism also say that we can accomplish everything other traditions offer their practitioners through the practice of our own. That is to say, everything that *I need* is available to me through just one tradition. If I recognize this, I can again practice “the *many* through the *one*.”

Atisha is saying to do “more with less,” not “more with more.”

So, why would anyone need practices from multiple traditions? Surely, Buddha has given us everything we need through our current tradition.

em

1632. Kagyupa – January 20, 2009

EM–

I agree with you, and with Atisha.....and of course, there’s the famous saying: “Indians practiced one yidam and accomplished all, while Tibetans practiced many yidams and accomplished none.”

So...if we are going to practice only one yidam, we had best make sure it is the most suitable, complete, and appropriate yidam for our circumstances. Of course, we must consider the triumvirate of “Lama/Yidam/Protector” which, to some, may be seen as contradictory to Atisha’s “position,” (and, by the way, Atisha practiced many different yidams, but that’s somewhat beside the point)–we should ensure that our practice is unmistakable. How do we do that? Well, first of all, our practice is given to us by our Lama, and the Lama is the Root of Blessings. So, we need to ensure our Lama maintains a correct Dharma Lineage. Are his or her teachings the same as those of his or her forebears? If there have been changes, what are the causes and purposes of those changes? These are questions that have been raised on this thread.

Next, we need to rely on the sadhana itself. I will not speak about the Third Root, the Dharma Protector, now, as I’m going to make an assumption that most of us reading this have not really accomplished our “Yidam.” If you have, then you don’t need to be reading this, right? Anyway, let’s discuss Yidam Practice, the Root of Accomplishment. Again, we need to research the issue, to ensure that our practice is correct, and complete, and that it stems from an unmistakable and pure lineage–correct?

Now, there are, in fact, practices which combine the Three Roots into one. Many such practices exist, and they can be centered on any of the three roots, while including all. However, it is relatively uncommon to find practices which focus on Dharma Protectors, per se, as Lama/Yidam/Gonpo combinations. And for those that exist, it is usual that they be undertaken only after a certain amount of preparatory

practice is done—usually with other yidam practices, in fact. This is leaving aside the questions about the lineage and origin of such practices—which, just like the Lama and Yidam facets, exists for protector practices. In fact, due to the nature of such practices, it is especially important to ascertain the nature and origin of such practices, as we’re dealing with energy and activity, and outward manifestation of action. Much of this thread has been devoted to this question in relation to DS practices.

So, getting back to Atisha.....it seems to be clear that, from one point of view, any practitioner on the Vajrayana Path would rely on three, and not one, practices.....or at least on three Roots. For those who condense these into one or two practices, it is essential to ensure that this practice will bear the correct fruit. To determine if the fruit is correct, it is necessary to examine the seed prior to planting, watering, and fertilizing the seed. I contend, as do others, that the practice of DS is a “Bad Seed,” that as a focal point of practice it is mistaken, that taking DS as a Yidam is a mistake upon another mistake. And if one is practicing, say, VY or KD, to name the two HYT practices GKG promotes, and to insert or include any sort of DS as the “main protector” aspect of the three roots, is simply something that was not done prior to Pabongkhapa. This is why we must continue to discuss Pabongkhapa. It’s a simple fact that, prior to him, VY liturgy did not include any mention of DS.

So.....my first, and main, point—that if one “sticks to one thing” it had best be the proper thing—is dispensed with.

Second point: “Knowing One Liberates All.” This is a saying you’ve likely heard. From my tradition, the Karma Kagyu, there is a collection of practices known as “ChikShay KunDrol,” which translates as this. However, what’s interesting, to me at least, is that this is a collection of a wide variety of deity practices, from a wide variety of lineages. Yet it’s known by this name—interesting, isn’t it, given that it would seem the title of the collection leans toward emphasizing a single practice? I will leave this for you to ponder.

Lastly: The Buddha taught, it is said, 84,0000 Dharmas for a vast variety of purposes.....although ultimately all Dharmas can be Merged into One, on a relative level there are different applications for different purposes. Even the Triumvirate of “La/Yi/Gon” can be said to illustrate this. Also, two more things occur to me. First, one’s circumstances and situations can change, and it may be felt that different practices may address different such situations. Second, Lamas may give a wide variety of practices, for individual’s various dispositions, needs, and even desires.

Finally, and most importantly, and I’ve tried to explain this previously, every Tantric Practice, really, is it’s own tradition, and in that sense, Tsong Khapa, Atisha, and every Tibetan Lotsawa since Padmasambhava’s time, and before, even in India, can be said to have relied on multiple traditions. The “Four Lineage” situation, the various “sub-lineages,” even the “Eight Practice Chariots,” these are just ways of looking at things historically and from a pedagogical perspective. In other words, you think you are practicing in only one lineage, one tradition, because that is how you have been shaped to think, and when carefully examined, such is not really the case.

Do you understand this point? It is crucial to an understanding of the true nature of the BuddhaDharma. Without this understanding, you can

be said only to have some sort of “membership in your club.”

1633. SeekingClarity – January 20, 2009

In #1431 I noted that one objection to the practice of DS is that it had no tantric provenance. I quoted Namdrol saying



frankly do not know of a single so called Dharmapala (defined as a being who is explicitly on the bodhisattva stages) who does not also appear in a tantra. But there are many lokapalas who are not mentioned outright in tantras.

When Rodney pointed out that DS is mentioned in a Nyingma tantra, Dorje responded that the tantra is not included in the Kangyur (or indeed in the nyingma gyud bum). I now discover that Dorje’s response was probably Namdrol’s actual argument, for on a usenet thread in 1998, Namdrol (#9) says



Mahaakaalaa tantras are well represented in the bKa’ gyur- there are many of them. I ask you, can you show me one tantra in the bKa’ gyur that teaches the propitiation of gDol rgyal? Well, no you can’t.

http://groups.google.co.uk/group/alt.religion.buddhism.tibetan/browse_frm_inlk=gst&q=namdrol

Is this lack of representation in the Kangyur a decisive objection to DS practice?

1634. Kagyupa – January 20, 2009

Some more thoughts:

From the relative POV, I am Karma Kagyu. Therefore, for purposes of discussion, my “practices” and my “Methods” come down from the Karmapas and their spiritual sons. Lojong, Mahamudra, the Creation Phase practices of a few yidams, and the Six Yogas have been identified as the “core” of this tradition for centuries, though there are also a wide variety of methods transmitted through our lineage that have come from “outside”–Machig’s Chod, the Shangpa Kagyu Tradition, and various Terma traditions, to name just a few.

For a Sakyapa, the clear line of transmission goes back to Sapan, of course, with Lamdre, Naro Khachoma, and their other core practices–the “Unbreakables” which are centuries old.

The Nyingmapas have such a wide variety of lineages, based on various authentic and genuine Terma Cycles, most going back centuries, and they all rely on the Kama, and the Guhyagarbha, as well as on Longchenpa’s Seven Treasures. They are known as the “Ancient Lineage” for good reason.

And the Gelukpas–their founder was Tsong Khapa. In addition to his presentation of, and stress on, Madhayamika, he was known for strict

adherence to the Vinaya, his emphasis on a firm grounding in the Lam Rim of Atisha and on his own Lam Rim commentary based on Atisha, and on his expertise in Tantric Practice, in general, and on his synthesis of the points of Guhyasamaja, Chakrasamvara, and Vajrabhairava/Yamantaka in particular. There is a strong and admirable emphasis on learning and study, as well, with Geshe programs and such. These, along with Tsong Khapa's advice regarding relying on the Protectors of the Three Scopes, are the core of the Gelukpa Tradition. The Mitsekma prayer is said to combine the entire path as well, and all of these are centuries old.

Compare any of these with the NKT. As I understand it, their core is Lam Rim and Lojong—wonderful traditions and teachings for sure, and the core of any Mahayana tradition. They also engage in the Mitsekma, I think. However, from the POV of Tantric Practice, they focus on NaroKhachoMa, and for some, on Samvara, and they rely on Dolgyal as the chief protector—in fact, to a degree, their protector can function as embodiment of the Lama and Yidam as well. (I could be wrong about this—but there are statements made here on this board, and at the various pro-DS websites, that have led me to this conclusion). Also, as I understand it, there is a new “tradition” of ordination in the NKT, and there is no “Shedra” or “Geshe” program.

When one presents the main features of the four Institutional Traditions, and compares them with the NKT, it is clear that NKT is quite different from any of the others. For one, the historical record is much, much shorter. One can trace the main features of the NKT beyond GKG, to be sure, but only as far back as Pabongkhapa. For another, the NKT does not have a vinaya lineage, as do the others.

And just to recap, the irony here is that the NKT bills itself as the inheritor of the Kadampas, and as the “Pure Gelukpa,” and they are continually discussing their focus on maintaining the purity of Tsong Khapa's tradition. Despite the fact that they do not carry it forward or uphold its most notable features.

This is why, ultimately, the whole discussion of “sectarianism” vs. “Exclusivism” vs. “Eclecticism” vs. “Rimay-ism” is just so much spin.

I am well and truly tired of this discussion now.

1635. Dorje – January 21, 2009



Anyone that sees “worldly protector” or “mundane protector” as an insult has not thought enough or read enough history to put things into perspective. We like to give high lamas in all traditions names like “All knowing”, “The highest refuge”, etc. But when we read their biographies we see they are dependent on worldly deities for so many decisions. Who is fooling who here? I am not saying lamas aren't great or don't deserve these titles. Rather how things function needs to be examined rather than just judging by the fanciness of the title.

It seems that it is only Kelsang Gyatso and the NKT that reject the view that their protector is mundane or worldly, taking it as an insult. Of

course, worldly protectors have their place in Tibetan culture and offer a 'service' according to their rank. They are closer to us and able to get more involved in human lives, with the loyalties and rivalries that go along with that, even willing to 'get their hands dirty.'

If a Buddha emanates a worldly spirit (and I don't accept that they do, without reservation) this emanation is created because of the function that worldly spirits perform. They are not only able to possess oracles and pass on messages based on their enhanced clairvoyance, they are also able to get involved in human conflicts, rewarding some for loyalty and punishing others that oppose their group.

Gyalpo spirits are especially active in the political area, according to traditional Tibetan belief. Nechung's colours are firmly pinned to the Ganden Phodrang's mast and ensuring the power of the Ganden Phodrang is seen as Nechung's primary function. Shugden, through Phabongkhapa's revision, became identified with Gelug political power untouched by Nyingma influence, unlike Nechung, who is a ultimately a Nyingma oracle spirit.

The practice of relying on worldly spirits as advisors and 'supernatural' warlords is an ancient Tibetan practice that has been adopted by Buddhism to serve the worldly aims of Buddhists. The problem with this protector is that its political aims are distinctly opposed to that of the Ganden Phodrang in favour of a politically power Gelug tradition at the exclusion and expense of all other traditions.

Some here may read this and disregard it as superstitious nonsense, employing a modernised revision that reframes this gyalpo spirit as "the one that took responsibility for keeping tradition of Jamgon Lama Tsongkhapa in order, hence the title Protector of the Second Conqueror Manjunatha." This is a gloss over the political role that protector spirits have always played and the ancient pre-Buddhist roots of relying on gyalpo spirits. Those that deny the political, sectarian and animist roots of this protector spirit worship have not thought enough or read enough history to put things into perspective.

1636. Dorje – January 21, 2009



So, you can see how anti-sectarianism gets identified with eclecticism. As I have asked many times before, if eclecticism is the middle way, then what is extreme eclecticism at the intra-faith level called?

I'm not sure quite what your position is any more, EM. I agreed with your model. I think it has merit and it works in the real world. You are very clever.

You say that following a tradition, which is a perfect synthesis of Buddha's teachings presented by enlightened beings; a special set of Dharma instructions uniquely suited to that tradition's practitioners, whilst respecting other traditions is better than being sectarian and disrespecting other traditions or eclectic and trying to follow many traditions. I agree. I follow the perfect synthesis of the Buddha's teachings as presented by the great enlightened beings Jamyang Khyentse and Jamgon Kongtrul. These are my lineage lamas and their

reincarnations are my lamas and lamas' lamas.

If you are saying that the Rime tradition synthesised by these great enlightened beings does not constitute a tradition but rather some mish-mash of disparate traditions, it seems to me that you are questioning the enlightenment of my lineage lamas and their ability to synthesise a perfect set of Dharma instructions uniquely suited to that tradition's practitioners. This, I would suggest, is sectarianism, as you seem to be saying that your tradition is valid whereas my tradition is not.

I hope that you are not being sectarian. Please tell me that you do in fact respect other traditions, including my own. If you fail to do so, you will fall into what you put forward as an extreme of exclusively practicing your tradition whilst not respecting others. This will be unfortunate, as I'm sure you agree. If you do choose to falsely characterise my tradition, maybe you would like to refer to the words of those that are part of this tradition, rather than a western Gelugpa geshe. Thanks.

1637. Dorje – January 21, 2009

“When Rodney pointed out that DS is mentioned in a Nyingma tantra, Dorje responded that the tantra is not included in the Kangyur (or indeed in the nyingma gyud bum). I now discover that Dorje's response was probably Namdrol's actual argument, for on a usenet thread in 1998”

I think it was Rodney that mentioned the kangyur. It's not surprising given that the tantra in question is found in a 18th century terma of uncertain origin. I said that it wasn't found in the Nyingma Gyubum either, which is not surprising, given that the tantra in question is found in a 18th century terma of uncertain origin.

1638. Rodney Billman – January 21, 2009

Dear Kagyupa,

“However, from the POV of Tantric Practice, they focus on NaroKhachoMa, and for some, on Samvara, and they rely on Dolgyal as the chief protector—in fact, to a degree, their protector can function as embodiment of the Lama and Yidam as well.”

Maybe I live in anomalous part of the West, but I can assure you there is no NKT center here to base my observations on. I'm curious, if you know any Gelugpa practitioners, how many are doing 13-deity Yamantaka or Luipa system Chakrasamvara as their main practice? These are the particular ones studied in the tantric colleges as part of the 3 yidams. And if they are doing both, Guyhasamaja in addition? First of all who has even had time to receive teachings on all three individually let alone know how to combine them? Now compare that to how many Western Gelugpa practitioners do Vajrayogini, yes, even outside of the NKT it is overwhelming.

Again, since we are talking about the West, Dorje Shugden was quite popular and still is in Gelug centers established in the West. Some of the first established were Rabten Choling, the Lama Yeshe centers, etc. So Dorje Shugden was established as the Gelug protector in the West before the unfortunate campaign of the Dalai Lama.

So your attempt to paint NKT as odd is tainted by a sense of misinformed idealism most likely influenced by the Dalai Lama's political gossip which even seems to have no bounds. This clearly shows it is not limited to the "spirit worship", even the practices of Naropa are subjected to such crude demagoguery.

1639. Rodney Billman – January 21, 2009

Dear SeekingClarity,

"Is this lack of representation in the Kangyur a decisive objection to DS practice?"

Not for the Sakyas who developed the initial fundamentals of the protector, including the five forms and the mantra. Verifying the tantra in question is not an interest of mine, the statement that Dorje Shugden is Avalokiteshvara in an official autobiography is enough to inform me of their views. Although most people iterate "worldly protector" like a mantra, the autobiography states the "Great Protector Dorje Shugden", so obviously "worldly protector" is a modern revisionist reframing.

Dear TP,

"It follows, as I said already, for Shugden devotees the removal of those writings from biographies and texts of PRp. was of utmost importance and the edition you mention"

Excellent, you are making my point for me. Lobsang Dorje was a Shugden devotee, wrote the Pabongkha biography and carved the woodblocks for the Pabongkha collected works. Since he is the author why would he have left such letters from the 13th DL in there?

1640. Rodney Billman – January 21, 2009

Dear Dorje,

"This is a gloss over the political role that protector spirits have always played and the ancient pre-Buddhist roots of relying on gyalpo spirits."

Let me see if I got this straight.

Morchen's entrustment of activities: politico-animism

Establishment of Mugchung: politico-animism

Official prophecy for autobiography: politico-animism

Commissioning thangkhas with the 5 forms: politico-animism

Khang-gsar abbot, Ngag-dbang-mkhyen-rab-'jam-dpal-snying-po's

masks and establishment of the cult of Shugden in monasteries in

Kham: politico-animism

The 13th DL's restoration of Ganden and Potala stupas after receiving

prophecy from Shugden in 1921 as stated in his official biography:

politico-animism

"Some here may read this and disregard it as superstitious nonsense, employing a modernised revision that reframes this gyalpo spirit as "the one that took responsibility for keeping tradition of Jamgon Lama Tsongkhapa in order, hence the title Protector of the Second Conqueror Manjunatha." "

If you're in doubt or denial I suggest you check out the entire volume of rituals that Lobsang Tamdin collected that establish this title. Even Von Bruck mentions it. It's funny his catalog contains many rituals except Pabongkha's rituals, which shows he was clearly not influence by him.

"The problem with this protector is that its political aims are distinctly

opposed to that of the Ganden Phodrang in favour of a politically power Gelug tradition.”

For me the choice of what is worth protecting is clear between the two. The Ganden Phodrang is a defunct theocracy in a post modern world while the latter is capable of delivering liberation.

1641. Lineageholder – January 21, 2009

Dear Dorje,



If a Buddha emanates a worldly spirit (and I don't accept that they do, without reservation) this emanation is created because of the function that worldly spirits perform.

I personally don't believe that Dorje Shugden is in the aspect of a worldly spirit because his form teaches the paths of sutra and tantra, but if you deny that Buddha can emanate as a worldly spirit, you're indirectly denying that Buddha can benefit all living beings. Buddha can appear in any form to benefit others, as an evil person, a handicapped person, or even as an insane person if that benefits living beings. Therefore, of course Buddha can emanate as a worldly spirit. The only being it's not worth Buddha emanating as is a formless realm god because they cannot benefit anyone in this realm through such an emanation.



The practice of relying on worldly spirits as advisors and 'supernatural' warlords is an ancient Tibetan practice that has been adopted by Buddhism to serve the worldly aims of Buddhists. The problem with this protector is that its political aims are distinctly opposed to that of the Ganden Phodrang in favour of a politically power Gelug tradition at the exclusion and expense of all other traditions.

Buddhists don't have any worldly aims, as the only aim is to destroy this suffering world, not to improve or enhance it. How can you make something that is the nature of suffering produce happiness? Impossible! It would be possible for someone who is totally selfless to assume a political position, provided they performed their duties with bodhichitta motivation, having not an ounce of self interest. Such a person could work with the intention of minimising others suffering through creating good external conditions with the ultimate aim of leading them on the spiritual path. I'm afraid, in my mind, the Dalai Lama does not fit this description as it seems to me he's using his political and religious position to maintain his power over the Tibetan people. Being a politician is only possible for very highly realized beings whose ultimate aim is to destroy samsara and who use politics to temporarily benefit others, not religion to benefit themselves at the expense of others' happiness.

Dorje Shugden doesn't have any political aims. It's funny that you say that Dorje Shugden is against the Ganden Phodrang, because he's the protector of the Ganden tradition, so how could that be? The only way

would be if the Ganden Phodrang were not really 'Ganden' at all, if it was simply worldly politics with the label 'Ganden' attached to it and in reality it was harming living beings. This is the case – he's certainly against the degeneration of Dharma by mixing it with politics as practised by the Ganden Phodrang. What is the meaning of political power, and what meaning does it have for a Buddha? None. It's just a worldly concern that's an obstacle to Dharma.

Dorje Shugden's function is to protect Je Tsongkhapa's teachings as a precious treasury of instruction that leads to liberation and enlightenment and to help practitioners of the Ganden tradition to gather the necessary outer and inner conditions for the flourishing of Buddhadharma and realizations thereof. Being a Buddha, he has unbiased great compassion and so he helps all other living beings through enlightened actions as well, of course.

1642. emptymountains – January 21, 2009

Dear DJ,

Today, you said:



If you are saying that the Rime tradition synthesised by these great enlightened beings does not constitute a tradition but rather some mish-mash of disparate traditions, it seems to me that you are questioning the enlightenment of my lineage lamas and their ability to synthesise a perfect set of Dharma instructions uniquely suited to that tradition's practitioners. This, I would suggest, is sectarianism, as you seem to be saying that your tradition is valid whereas my tradition is not.

I hope that you are not being sectarian. Please tell me that you do in fact respect other traditions, including my own.

The way you are presenting Rime as something of a "fifth" Tibetan Buddhist tradition is not how I understand it. For example, Ringu Tulku says, "Rime is not a school on its own, it is an approach." All the words I use that KP is tired of—exclusivism, inclusivism, sectarian, etc.—describe one's *approach* to other traditions, but none of these makes for a new tradition itself. You also said before, "Everyone practices just one tradition, the Buddha's tradition," but while I understand the sentiment behind this, we should not think that the Rime approach is trying to do away with the diversity of traditions to create some sort of non-denominational Buddhism.

Back in post 1311, you said:



If, according to EM's scheme, the Rime movement is accepted as a tradition, as it is 'a perfect synthesis of Buddha's teachings presented by enlightened beings ... a special set of Dharma instructions uniquely suited to that tradition's practitioners', I accept his model. If he excludes the Rime tradition and other such syntheses from being traditions, I

reject his model as not being based on reality.

I'm sorry that I did not respond to this before, but again I would say it was not the intention of Rime Masters to re-synthesize Buddha's teachings into a new tradition. It's just that you are taking an eclectic approach, but eclecticism itself is not a Buddhist tradition, because it does not present its own unique set of teachings and practices.

So, instead of saying "Rime *tradition*" or "Rime *movement*" or "Rime *school*," Ringu Tulku says "Rime *approach*," meaning a "non-sectarian approach." I just happen to think that the NKT's approach is also non-sectarian, because there is equanimity towards all other Buddhist traditions. Of course, I understand everyone's wish to avoid rigidity in this and not fall into sectarianism. In fact, Ringu Tulku says that Westerners are even worse at this than Tibetans! But, many Westerners are also even worse at misunderstanding the non-sectarian approach to mean it's okay to mix everything together; to me, there is a fine line between ecumenicism and eclecticism which we should not cross. I live in both the Bible Belt *and* New Age Central, so I encounter both extremes.



Your model might fit a religion like Christianity, but not the Tibetan situation. In fact, I think the NKT owes a lot more to western thinking in this regard than is commonly recognised. Tibetans simply do not think in these terms.

So, perhaps you are right when you say that my model is more applicable to Westerners than to Tibetans, but we are not in Tibet anymore, are we? I see the NKT's non-sectarian approach as trying to combat the *other* extreme which, for example, seriously interprets the Refuge prayer as saying, "May I become a Jungian archetype for the benefit of all"! It's a slippery slope either way, and finding the middle ground is like standing on the razor's edge.

em

1643. Tenzin Peljor – January 21, 2009

Dear SC,
thank you for your points, to clarify this in full maybe it would be good either to contact von Brück, the librarian or Dreyfus or to do an own investigation.

Personally I lack time and I have already invested a lot of time to investigate this issue, to learn more, to correct myself and to correct or broaden views here and there. My personal conclusion in that subject matter is clear.

So for me it is not that important to find out more details though I am aware that research can include faults and it is almost impossible to avoid them. Every correction is highly welcome and appreciated by me.

If you are interested to research certain details; I like really to encourage you to investigate and to post your results here or elsewhere.

Due to lack of time there is a risk at my side to make faults with

reading and responding to posts and the sources to be read for verifying claims, therefore I will not say much more to avoid to state things which are rather superficial or confused. So I leave it to those having time and effort to work out more details.

Good luck, nice to have you here.
tp

1644. Gyalpo – January 21, 2009

Rod: "The Ganden Phodrang is a defunct theocracy in a post modern world while the latter is capable of delivering liberation'
As a Tibetan, I can assure you rumours of our death are highly exaggerated. We are divorced from you in the '90's, there is no amount trash talk, pseudo-scholarly or otherwise, that will bring us back together. The Dalai Lama is like President Obama, the time to jettison old sectarian baggage has already happened, we have moved on. Get used to it, you're through.

1645. Dorje – January 21, 2009

EM, can you explain why the Gelug tradition is a tradition but the Rime tradition is not. They are both collections of teachings and practices from different sources synthesised together by emanations of Manjushri to lead practitioners to liberation. The practitioners may concentrate on one of these practices or a selection,. according to their karmic propensities. Whatever the case, these practices and teachings are handed down by enlightened beings to be accessible to sentient beings to lead them to liberation.

1646. emptymountains – January 21, 2009

Dorje,

Can you explain why Ringu Tulku says that the Gelug tradition is a tradition but that the Rime approach is not?

Rime does not have its own collection of teachings and practices.

em

1647. Dorje – January 21, 2009



Can you explain why Ringu Tulku says that the Gelug tradition is a tradition but that the Rime approach is not?

Ringu Tulku can explain what he says. He's not one of my lineage lamas. I'm not really interested how he chooses to understand Rime.

I am looking at the characteristics, not the labels. What specifically characterises the Rime tradition as a non-tradition?

"Rime does not have its own collection of teachings and practices"

Rime has the great collections compiled by Jamgon Kongtrul, for example. There are also specific practices and teachings that have been quite strongly emphasised in the Rime tradition. This is not to say that other traditions don't hold the same practices, but this happens with

other practices and traditions, as well. This does not amount to any real difference.

1648. emptymountains – January 21, 2009

Dear Dorje,

It seems to me that Ringu Tulku has explained himself quite well. I'm sorry that you disagree with how he presents Rime (i.e., as an approach rather than as a new tradition). His words seem rather offensive to you.

Perhaps you can recommend some sources to me (online or in book form) that present Rime as a tradition and not just an approach to the Tibetan traditions.

em

1649. Tenzin Peljor – January 21, 2009

em, I wonder a bit.

first you wish for clarification and dorje kindly offers to discuss with you and his points are well made. now in the last post you presume RTR's "words seem rather offensive" to Dorje. There is no indication about this in his posts.

That he does not accept RTR's understanding in the context of your both discussion is understandable because you both had now a while a discussion about the meanings of 'tradition' etc. and you gave different explanations or definitions which Dorje challenged, this has nothing to do with RTR understanding of rime but your own understanding of tradition, and that of Dorje.

It appears to me that you pick now RTR up rather to escape the consequences of the discussion.

Maybe I am wrong. SC what do you think?

1650. Tenzin Peljor – January 21, 2009

Rod: "The Ganden Phodrang is a defunct theocracy in a post modern world while the latter is capable of delivering liberation"

The latter* offered me delusions, pride, hostility and self-deception (the opposite of liberation) and the former clarification, broad-mindedness and vast and deep understanding, which are doors for liberation.

*at least the Shugden lamas I relied upon. see:

<http://westernshugdensociety.wordpress.com/2008/08/12/a-former-dorje-shugden-followers-thoughts/>

I agree with Gyalpo:

"The Dalai Lama is like President Obama, the time to jettison old sectarian baggage has already happened, we have moved on. Get used to it, you're through."

1651. emptymountains – January 21, 2009

TP,

It's as simple as this:

DJ said Rime was a tradition. I quoted a Rime Teacher who said it's not. DJ rejected this Teacher's explanation, dismissing him in the process with the words "I'm not really interested how he chooses to understand Rime." So, I asked DJ for a source that he does accept so that I could better understand where he is coming from.

It's not unlike the Wikipedia Rime article when user Thegone was offended and refused to accept the word *eclectic* as a way to describe Rime, despite all the non-NKT sources I cited saying that it was (such as those posted above in post 1629). Thegone could not provide a source saying that Rime was *not* eclectic to counter the sources I was citing.

So, like Thegone, the ball is in DJ's court to provide a reference saying that Rime *is* its own tradition on par with the Nyingma, Sakya, Kagyu, and Gelug. I'm hoping he will do this because I would like to understand things better; like you, I try to be self-correcting.

em

1652. Tenzin Peljor – January 21, 2009

Rod: "Since he is the author why would he have left such letters from the 13th DL in there?"

the letters were not from the 13th DL.

the letters (when I remember correctly von Brück mentions two) were P.Rp.'s own letters. Pabongkha had written them to the 13th DL; and as far as I can see while they were published in former editions of his collected works, after the dispute came to public in exile in the 1970, the devotees of him may have seen a need to remove them.

So that they were published in a former Lhasa edition but not in the 1970 publication may be just due to the biographer's own (political or spiritual) decision, and not due to any manipulation by the TGIE which you suggested in your earlier post.

1653. Dorje – January 22, 2009



DJ said Rime was a tradition. I quoted a Rime Teacher who said it's not. DJ rejected this Teacher's explanation, dismissing him in the process with the words "I'm not really interested how he chooses to understand Rime." So, I asked DJ for a source that he does accept so that I could better understand where he is coming from.

I hold that Rime is a tradition because it is a set of teachings and practices passed down by enlightened lamas that lead to enlightenment. If this is not what a tradition is, what is a tradition? If a tradition has some 'extra' bits aside from a synthesis of practices and teachings that lead to liberation, I suggest the 'extra' part is not necessary.

Your attempts to reject Rime as eclecticism whilst saying that eclecticism is an extreme sounds an awful lot like sectarian bigotry to me. If Rime is not a tradition, tell me why it is not. If Je Tsongkhapa's synthesis is a tradition rather than eclecticism, or Gampopa's or Sakya Pandita's tell me what they have and that Jamyang Khyentse's and

Jamgon Kongtrul's lack. Are you saying the synthesis presented by these two great lamas do not lead to liberation? Are you saying that they were not enlightened and therefore could not sythesise a tradition that led to liberation? I think these claims are serious and you have to have a very good reason for making them.

I follow the Rime tradition. My lamas follow the Rime tradition. Some of those lamas live in monasteries that belong to the Rime tradition. You can cling to western definitions and attempts to describe this tradition, if you like, but this sounds like cultural chauvinism to me. I suggest labelling Rime as eclectic is the same as old western scholars labelling the 'Yellow Hats' as the 'reformists'. Both labels mislead. We have a word for our tradition, it is Ris.med. You can keep your English words for your English ideas.

1654. Dorje – January 22, 2009

“Let me see if I got this straight.”

The propitiation of a gyalpo spirit to bolster the Gelug hegemony at the expense of the other Tibetan religious traditions is politico-animism.

1655. Dorje – January 22, 2009



I personally don't believe that Dorje Shugden is in the aspect of a worldly spirit

Then you are in disagreement with your lineage lamas.



if you deny that Buddha can emanate as a worldly spirit, you're indirectly denying that Buddha can benefit all living beings. Buddha can appear in any form to benefit others, as an evil person, a handicapped person, or even as an insane person if that benefits living beings. Therefore, of course Buddha can emanate as a worldly spirit.

I'm not denying that they can, but if you look at Tibetan culture it seems they were doing it an awful lot. I find it much more believable that zealous followers of this or that worldly spirit, over time, decided to promote their favourite spirit to enlightened status to boost their own position, just as Sachen Kunga Lodro seems to have done, using any obscure old text as justification.



Buddhists don't have any worldly aims

Ah, Nyingje. You're so naive.



Dorje Shugden doesn't have any political aims.

Ah, Nyingje. You're so naive.

1656. emptymountains – January 22, 2009

Dear Dorje,

I am quoting sources normally acceptable to you (e.g., Dreyfus, Kay, the Dalai Lama, other Rime Teachers, etc.) who say that Rime is an eclectic approach and not a separate tradition. Why are you are blaming me for what your 'side' is saying?

I'll repeat my last request: Perhaps you can recommend to me a book that presents Rime as a *tradition* and not just an *approach* to the established Tibetan traditions. I was going to get Ringu Tulku's book *The Ri-Me Philosophy of Jamgon Kongtrul the Great*, but if he's got it all wrong...?



Your attempts to reject Rime as eclecticism whilst saying that eclecticism is an extreme sounds an awful lot like sectarian bigotry to me.

We are back to where we started: If sectarianism is one extreme, and eclecticism is the middle way, then what is the *second* extreme called? David Kay calls Rime "radical inclusivism." Might he have meant *extreme* inclusivism?

em

1657. Dorje – January 22, 2009

And I'm asking you to say where Rime differs from other traditions in that it is a synthesis of Buddha's teachings that lead to liberation.

Are you saying that Rime does not lead to liberation? Are you saying that Jamgon Kongtrul and Jamyang Khyentse weren't enlightened?

If Rime is extreme inclusivism, why isn't Gelug also extreme inclusivism? Why not any other presentation of the Buddha's teachings? These scholars are hung up on ideas of traditions as purely historical. This is fine if you limit a tradition to a Tibetan political entity, but I would suggest a tradition is more than that, a synthesis of the Buddha's teachings that lead to liberation.

So, if you want to go back to the start, you need to define what you mean by tradition.

1658. Dorje – January 22, 2009

Geoffrey Samuel refers to both the Gelug and Rime as sytheses. This is a good approach, I think, as it better describes what the Jamyang lamas were doing. I have a feeling you are avoiding my question because there is really no logical reason why Rime is should not count as a valid sythesis whereas Gelug does. So, going back to your original model, that you've spent over a year and a half working on, why would one sythesis count as extreme inclusivism whereas the others don't?

1659. Lineageholder – January 22, 2009

Dear Dorje

Ah, Nyingje. You're so naive.

I know that in this degenerate time people can have worldly and political motivations, but that's not Buddhism is it? Has Tibetan Buddhism degenerated so far that everything is worldly and political and Buddha's teachings are merely used to further samsaric goals? I sincerely hope not. If there's no pure practice, there's no Tibetan Buddhism –it's over.

1660. Dorje – January 22, 2009

This is exactly what the NKT tell their followers. Tibetan Buddhism is mixed with politics and worldly motivations and is corrupt and degenerate and no longer a viable path. They spout this while claiming benefits and buying up properties to expand their empire, issuing edicts to cover up for the latest sex scandal involving a senior teacher, and organising political protests against the Dalai Lama. The NKT are even shameless enough to accuse others of hypocrisy.

The fact is, Buddhism, in its interactions with 'the world' (as if it was somehow separate from the world) has always engaged in political and worldly actions to some degree. You don't get rich sponsors like Anathapindika or Dharma Kings like Ashoka without.

1661. Tenzin Peljor – January 22, 2009

The accusation of others (the whole of Tibetan Buddhism) of having worldly and political motivations and abusing Buddha's teaching for samsaric goals as NKT / some NKT members issue it directly or indirectly, while NKT emphasize at the same time the own purity of motivation and practice is nothing else than rhetorical politics or a boosting of the ego. It serves to keep members within the group and to sever them from Tibetan Buddhism, the Sangha and the masters of Buddhism – who are all no members of NKT nor affiliated with NKT.

Every good cult follows this pattern: the inner organisation's world and the own leader are pure, clean and supreme – beyond any doubt – the outer organisation's world and the outer leaders are degenerated, impure, unclean and dangerous – they should be doubted. Moreover the outer world and what they say about the own leader and his organisation is a threat to the group and peace in general and confirms only how degenerated the outer world is and how right the own group and its leader is...self-centred, self-circling, and self-righteous patterns as far as the eye can see.

Because NKT is so keen to announce them as pure Dharma practitioners they should be measured with it: Dharma practice does not include to accuse others of assumed impure motivations, but to recognize the own impure motivations and to correct them or to make them known – like the Kadampa master Geshe Ben Gungyal announced himself in public to be a thief when he recognized that he was in the process of stealing of what was not given.

With such a Dharma attitude the self-destructive NKT/WSS campaign would collapse. The banners and transparencies can be used or recycled for NKT's own situation: 'Please Geshe-la give us religious freedom', 'Stop NKT hypocrisy', 'stop lying', 'stop abuse within NKT', 'don't oppress us to venerate the Dalai Lama', 'don't sever us from the holy

masters of Buddhism'....

Just like the Kadampa master Atisha said:

“Since all the happiness and suffering of this life arise from previous actions, do not blame others.”

“Do not look for faults in others, but look for faults in yourself, and purge them like bad blood.”

“Do not contemplate your own good qualities, but contemplate the good qualities of others, and respect everyone as a servant would.”

So, now please NKT leadership and devoted members since you are the last remaining upholders of the Kadampa school and Tibetan Buddhism is so much degenerated, please follow the examples of the Kadampa masters and do not pervert what they said and practised.

To put it in the common WSS phrasing and to relate it with the Modern Day Kadampas brochure of NKT's official website:



“If you, NKT, are not yourself lying, then you must show your evidence to prove your public statements: that you are pure Kadampas, who “were not only great scholars but also spiritual practitioners of immense purity and sincerity” and that you do not create “problems due to the mixing of Dharma and politics, using the holy Dharma of Buddha’s teachings for political aims.” You should show your evidence publicly through the internet before 25th February 2009. If your evidence does not appear by this date then we will conclude that you have lied publicly and are misleading people. We will conclude that you do not follow what you preach, that you violate the purpose of NKT and are hypocrites. We will conclude that, you “do not cultivate and maintain a good relationships with others. You have no inner peace and no chance to gain pure happiness. Without inner peace, outer peace is impossible. If your mind is not peaceful then even if you have ideal conditions, you find that you are not happy. On the other hand when you experience peaceful states of mind, you can be happy even if our external conditions are bad. Therefore, the development of these qualities is of the utmost importance for your daily happiness, and for our society in general.”

1662. Lineageholder – January 22, 2009

Dear Dorje and TP,

Well, I can see that my last post got you upset! I'm sorry about that, I didn't mean to imply that Tibetan Buddhism has degenerated because I don't know, but if you are saying, Dorje, that is is concerned with worldly things and politics this is the only inevitable conclusion.

As you know, the eight worldly concerns are abandoned through

meditation on death and impermanence. As the great Teacher Atisha used to say to his disciples:



Give up on this life!

I completely disagree with Dorje when he says:



The fact is, Buddhism, in its interactions with ‘the world’ (as if it was somehow separate from the world) has always engaged in political and worldly actions to some degree. You don’t get rich sponsors like Anathapindika or Dharma Kings like Ashoka without.

Buddha was not in the least bit worldly and never engaged in worldly or political actions, that is, actions motivated by the eight worldly concerns. I can only assume that we have a different understanding of the words “worldly actions”, but that’s what I mean.

Your correct way to get rich sponsors is by teaching the pure Buddhadharma with an unselfish motivation (compassion or bodhichitta). People with resources then receive those teachings, develop a pure motivation, see the value of Dharma and want to support your activities to benefit others.

The incorrect way to get rich sponsors is touting for some kind of ‘business deal’ motivated by worldly concerns, using the Dharma as a mere commodity with a ‘I’ll help you if you help me” mentality.

I assume that’s not what you meant, Dorje?

1663. SeekingClarity – January 22, 2009

Dorje and Rodney

On e-Sangha, Namdrol writes (#116)



As someone trained in the Sakya order – I can guarantee you that Shugden was **never** regarded as being anything more than a minor worldly protector placed in the retinue of Caturmukha Mahakala (my emphasis).

<http://www.lioncity.net/buddhism/index.php?showtopic=34974&st=100>

On Usenet (#117), Jeff Watt is quoted as saying



Shugden is completely a worldly deity. I have **never** seen any text or heard of any oral commentary coming from a Sakyapa Lama, living or dead, past or present, that states anything other than the worldly nature of Shugden. In particular, he is not regarded by Sakyapas as an emanation of Manjushri

or of Yamantaka (my emphasis).

http://groups.google.com/group/alt.religion.buddhism.tibetan/browse_frm_scoring=d&

However, “never” does appear to be a bit strong. As Rodney notes (#1510), in Sachen Kunlo’s autobiography, he refers to DS as “the Great Compassionate One himself”. Thus it seems that the 31st Sakya Throneholder regarded DS as enlightened.

BTW, Rodney, what year was Sachen Kunlo’s autobiography?

According to Rabten’s post on Usenet (#4), in the autobiography of the 38th Sakya Throneholder, Tragshu Cholu Rinchen, he states



And the reason for that is, because he is the emanation of Gyalchen. Because he is the emanation of Gyalchen, he is Avalokiteshvara.

http://groups.google.com/group/alt.religion.buddhism.tibetan/browse_frm_inl=gst&q=Consar+Rinpoche+said#3cdcfae1e5152559

Jeff Watt’s response (#19) is interesting.



Later, Sakya Trizin Trakshu Thinley Rinchen (1871–1936) in his personal diaries written on scraps of paper starting from the age of 8 years records all his thoughts, dreams and miscellaneous experiences. After his passing these were collected and added to his biography. In these diaries, amongst many other topics, he muses over the nature of Shugden and the relationship between Shugden, his father (S.T. Kunga Nyingpo) and his grand-father (S.T. Tashi Rinchen) of whom Trakshu Thinley Rinchen was the incarnation. These are regarded as an interesting curiosity within the Drolma Podrang of the Khon family as well as being their personal family business.

As Rodney points out in #1607, Jeff Watt certainly doesn’t deny that Tragshu Cholu Rinchen held DS to be Avalokiteshvara! So it does seem to be the case that *some* Sakyas have regarded DS as enlightened. Dorje (#1600) comments that



The Sakya position has always been that this protector is a minor worldly spirit. This only changes when it is used by Sachen Kunlo to justify his own exalted status as a tulku with Indian origins. This claim is based on nothing but a Nyingma terma that the Nyingmapas don’t even give the importance to place in their own collection of tantras.

This rather implies that there was some serious politics going on at the time of Sachen Kunlo. Dorje, can you elaborate on this?

Sachen Kunlo's dates were 1729–1783. Morchen Kunga Lhundrup's dates were 1654–1726. Thus if Morchen held DS to be enlightened, Sachen Kunlo would not, as Dorje suggests, be the first to hold this view. However, I am unclear whether Rodney is suggesting this was Morchen's view. Rodney writes in #1510



Also, related is that in historical terms Morchen Dorje Chang, according to his autobiography, entrusted Shugden earlier (1718) than Sakya Throne Holder Sonam Rinchen.

And in #1553 he writes



About Morchen Dorje Chang and earlier Sakyas, there appears to be no initiation in that lineage, perhaps only a lung here and there for various rituals (ie. rgyal gsol log 'dren tshar gcod which Sachen Kunlo got from his father). Sonam Rinchen had the vision of Shugden riding the horse, while Morchen was the first to enumerate the 5 emanations of Shugden, which can be found in his ritual used at Trode Khangsar (rdo rje shugs ldan rtsal gyi gsol kha 'phrin las 'dod 'jo). Morchen's autobiography mentions he visited Trode Khangsar (page 598) so there is no doubt it existed at his time, although there is not much detail mentioned. Sachen Kunlo got Shugden riding the horse form from his father, and in the colophon of his wrathful torma much detail is mentioned about how this all came about. He mentions Morchen enumerated the five forms.

Rodney, does any of this imply that Morchen held DS to be enlightened? What do you mean when you say Morchen "entrusted" DS? From what you say about Morchen it does not seem that Dhongthog is incorrect when in *The Earth Shaking Thunder* he writes (p18)



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 (my emphasis).

For fuller quote see #1475.

1664. SeekingClarity – January 22, 2009

CORRECTION RE #1663

Should read " it does not seem that Dhongthog was *correct*..."

1665. emptymountains – January 22, 2009

Dear Dorje,

In response to your post 1658, I am glad you suggested Geoffrey Samuel's book *Civilized Shamans*, as I happen to have a copy. You cite him as an example of someone describing Rime as a 'synthesis'. However, exactly what does Samuel say is being synthesized? He says that both the Gelug tradition and the Rime approach can be situated somewhere on the clerical-shamanic spectrum. He says the neither is 100% clerical or 100% shamanic, but each combines certain elements of the two into its own 'synthesis' or approach:



Gelugpa and Rimed as they exist today are two different approaches to the question of how to reconcile the two polarities I have sketched within Tibetan religious life: the academic, scholarly, monastic, and clerical polarity; and the yogic, shamanic, and visionary polarity. They represent two different ways in which Tibetans frame their own traditions. (pp. 546–547, punctuation changed to make it more readable)

I have already suggested several times that Rimed and Gelugpa can be considered as the two major and contrasting syntheses of clerical and shamanic elements within premodern Tibetan religion. (p. 537)

We can see Rimed as a new attempt at a synthesis of academic and shamanic aspects of Tibetan religion that maintained the academic tradition but retained a much more central place for the shamanic vision than the Gelugpa synthesis allowed. (p. 542)

When I use the word *synthesis* (as in post 1225), I use it specifically in the sense of a new presentation of Buddha's teachings, not in the sense of an anthropologist's estimation of cleric and/or shamanic elements. Samuel seems to use the word *synthesis* in the former sense very rarely, for example:



Perhaps the most useful perspective on Tsongk'apa is to regard him as the creator of the most influential of all Tibetan syntheses between Sutra and Tantra practice. (p. 507)

So, does Samuel think of Rime as a new synthesis of Buddhist teachings and practices? That's questionable:



Rimed was not a school with a definite doctrinal position. (p. 537) Nor, as we have already seen, did the Rimed movement have any common philosophical standpoint. (p. 543)

Rimed today does not constitute an organized monastic order with its own *gompa*. (p. 537)

The lamas who carry the Rimed tradition today continue to come from Sakyapa, Nyingmapa, and Kagyudpa *gompa*, and to continue the specific lineages and practices of their own *gompa* as well as the general Rimed practices. (pp. 537–538)

I want to address your concerns with the word *eclectic*, as Samuel brings this up as well:



The term *rimed* is sometimes translated as ‘eclectic’; Seyfort Ruegg has suggested that this is an inadequate rendering. “in fact this *rimed* movement was not exactly eclectic but universalistic (and encyclopedic), *rimed (pa)* (the antonym of *risu ch’edpa*) meaning unbounded, all-embracing, unlimited, and also impartial” (Ruegg 1989:310). It can be seen why Dzogch’en appealed to the Rimed masters; its emphasis on an unlimited, all-embracing Enlightened state within which **all partial teachings could find their goal** provided the basis for their synthetic orientation. (p. 538)

Clearly, the Rimed lamas did not regard these practices and teachings as exclusive alternatives, but as a **body of partial descriptions and approaches**, each of which might help to provoke the central insight of the shamanic vision. (p. 541)

It is interesting that in spite of Ruegg’s alternate rendering of *rimed*, Samuel continues to use the word *eclectic* in subsequent pages! But that’s not the main point I want to make. If each of the pre-existent traditions is not an ‘exclusive alternative’ but only a ‘partial description’ of the path, then they are each *incomplete*! So, ironically, the ‘universalistic’ approach fractures the Buddhadharma. Creating a universal super-tradition is the exact *opposite* of seeing the whole of Buddha’s teachings in each of its parts.

em

1666. Kagyupa – January 22, 2009

Oh, for Pete’s sake....

EM, you’re right, in that “Rimay” is not a “tradition” in the institutional sense you want it to (not) be. It is not Nyingma/Sakya/Kagyudpa/Geluk/Bon/Jonang.

It’s also not one of the Eight Great Chariots.

However, when one examines each of these “institutional traditions,” one quickly finds that their “lineages” of transmission and the practices they undertake are ALL a Synthesis of various “lineages” and “practices.” This point has been made by me recently, but I can’t be bothered to

find the post...it's here, though.

The Geluk institutional lineage is, at bottom, a collection of various strands....it is a synthesis.

Pabongkhapa's tradition is different in several respects from that of Tsong Khapa's. NKT's is different in several respect from both Pabongkhapa's tradition, and from Tsong Khapa's, as this thread has proven.

At bottom, every single Lama maintains their own tradition, if you want to get down to brass tacks. Affiliation and Loyalty are interesting concepts, as is "purity."

I, myself, am more interested in practice, and in examining these notions of "belonging," "Purity of lineage," "Affiliation to lineage," and "Loyalty," in my own continuum, at this point, than I am in defining what is exclusivism, inclusivism, sectarianism, and such, for others. At the same time, however, I've satisfied myself regarding the authenticity of my practices, and of the various sources from which they have come. That, I believe, is what you, and everyone else, should do.

1667. emptymountains – January 22, 2009

Dear KP,



I've satisfied myself regarding the authenticity of my practices, and of the various sources from which they have come. That, I believe, is what you, and everyone else, should do.

I wholeheartedly agree. Perhaps I can illustrate this using one of TP's favorite debate techniques, the word switcheroo:



Dorje's not one of my lineage lamas. I'm not really interested how he chooses to understand Dorje Shugden.

em

1668. Dorje – January 22, 2009



At bottom, every single Lama maintains their own tradition, if you want to get down to brass tacks.

Earlier in this thread TP (mis)quoted a well known Tibetan saying, "one lama, one Dharma". The actual saying is more closely rendered as "every valley has its own lama, every lama has his own Dharma." This is closer to the reality. Each time a lama goes to teach, he is handed on what he has received but adding it by changing the emphasis. As you say, Phabongkhapa's 'synthesis' differs from Je Tsongkhapa's, Kelsang Gyatso's differs from Trijang Rinpoche's. In a way it is natural for a lama to have present the teachings different to their lamas, as interests change.

In this way, we could say that each lama presents his own tradition. The idea of a set 'tradition' separate from the monastic institutional traditions means nothing.

1669. Dorje – January 22, 2009

EM, other than the supposed lack of monastic institutions, how does the Rime tradition vary from other traditions? What makes it an invalid synthesis, in your view? Are you seriously saying that the great lamas that synthesised the Rime tradition were not able to pass on a tradition that leads to liberation? Are you carrying on with your sectarian attack on a valid synthesis, motivated by your Gelug supremacism?

1670. emptymountains – January 22, 2009

Dear Dorje,

As I have illustrated above, it seems that your real complaint is with Samuel, Dreyfus, Kay, Ringu Tulku, the Dalai Lama, and others—not with me.

To stop sectarianism between the world's religions, do we need to create a new religion like Bahá'í? Ringu Tulku uses this specific example to show what *ri-me* applied at an inter-faith level is *not* trying to achieve. That is to say, it is not necessary to start a new religion in order to do away with potential sectarianism between existing religions.

Likewise, for *ri-me* to be applied at an intra-faith level, it is not necessary to synthesize a new tradition in order to do away with potential sectarianism between existing traditions. I'm just maintaining that it was not the Rime movement's founders to start something new.

em

1671. emptymountains – January 22, 2009

Correction. The last line should read: I'm just maintaining that it was not the Rime movement's founders' *intention* to start something new.

1672. Dorje – January 22, 2009



When I use the word synthesis (as in post 1225), I use it specifically in the sense of a new presentation of Buddha's teachings

Rime was a new presentation of the Buddha's teachings. Nobody had done anything like it before. Jamgon Kongtrul's five great treasures, for example, give a completely different presentation as well as adding new terma teachings that he himself had discovered.



If each of the pre-existent traditions is not an 'exclusive alternative' but only a 'partial description' of the path, then they are each incomplete! So, ironically, the 'universalistic' approach fractures the Buddhadharma

Samuel is not saying that traditions are only partial descriptions because one may lack something another tradition has. He is saying that the ultimate is (according to the shamanic vision) necessarily beyond words, so all teachings are 'partial'.

To Rime lamas the ultimate teachings, be they Dzogchen, Mahamudra, Great Madhyamaka or Shije, all lead to the same place. The reality they point to is the same. You don't need more than one lineage, but having said that, neither do they contradict in any way.



Creating a universal super-tradition is the exact opposite of seeing the whole of Buddha's teachings in each of its parts.

The Rime tradition is not like this in at all. Each of the myriad teachings can lead to liberation. Previously you mentioned that the Migtsema prayer contains a complete path. Jamgon Mipham wrote a teaching (White Lotus) on the tshigdun soldep also explaining how this prayer contains a complete path. All practices are like this. This understanding is what informed the great Rime lamas. They saw the value of all teachings and practices. Each one is cherished as it may help an individual progress on the path.

EM, please tell me why the Rime tradition is not a valid synthesis of the Buddha's teaching.

1673. Dorje – January 22, 2009

EM, if Rime is not a valid synthesis, I suggest that the Gelug tradition is not either. Je Tsongkhapa's synthesis was eclectic extreme inclusivism as he took teachings from different sources and obviously didn't believe that each of these elements constituted a complete path.

1674. Dorje – January 22, 2009



As I have illustrated above, it seems that your real complaint is with Samuel, Dreyfus, Kay, Ringu Tulku, the Dalai Lama, and others—not with me.

These people are only saying that Rime lamas maintained their political affiliations with their respective monastic institutions and even this isn't particularly true. This does not amount to a valid argument against Rime being a new presentation. It clearly was.

1675. emptymountains – January 22, 2009

Dear Dorje,



EM, please tell me why the Rime tradition is not a valid synthesis of the Buddha's teaching.

I am not saying it is valid or invalid. I'm saying it is not a synthesis at all. There was no need for a new synthesis, which is why all the Rime

practitioners remain grounded principally in one tradition.



EM, if Rime is not a valid synthesis, I suggest that the Gelug tradition is not either. Je Tsongkhapa's synthesis was eclectic extreme inclusivism as he took teachings from different sources and obviously didn't believe that each of these elements constituted a complete path.

It is not the case that Buddhas synthesize new traditions believing that the other traditions are incomplete. Rather, the karma of some practitioners changes, and so new presentations of the path must be given to support them on the path as well.



This does not amount to a valid argument against Rime being a new presentation. It clearly was.

Too bad the Dalai Lama doesn't give his seal of approval saying Rime is a new bonafide Tibetan Buddhist tradition.

em

1676. Dorje – January 22, 2009



Rather, the karma of some practitioners changes, and so new presentations of the path must be given to support them on the path as well.

This is the same for the Rime synthesis. The Rime tradition came about in response to the karma of practitioners.

1677. Kagyupa – January 22, 2009

EM writes:

“Dorje's not one of my lineage lamas. I'm not really interested how he chooses to understand Dorje Shugden. ”

I said I satisfied my own needs regarding my practices. I did so by considering everything I could find regarding the lineages, the lamas, and the practices themselves. And, really, this is an ongoing process. So far, I haven't come across anything that causes me concern. I don't see the same questioning, the same Breadth, nor the same honesty from those who support DS. But hey, that's just me.

And though I'm in agreement that “Rimay” was not an institutional lineage, it most certainly was, as Dorje indicates, a new movement. It was not merely a synthesis of various teachings into one new “tradition,” (like all the others before it, really, as I've pointed out) but it was a “compendium” of methods, together with the fostering of an attitude of respect and inclusion. And, as Dorje also points out, an understanding that methods and views are all, ultimately, “partial” in the sense of “relative.” Ultimate transcends relative, even when it includes it.

EM,, why don't you step aside from your attempts at determining what

is “inclusive,” “Exclusive,” “Sectarian,” etc., and tell us why you feel “Rimay,” regardless of how you define it, is not a proper path, attitude, or “tradition?” You seem to think that, by definition, if each lineage can be said to be a “complete path” it is mistaken to involve oneself in paths other than one’s own, and you feel this is what happens with “Rimay” practitioners? You think that if such “other, outside practices” were needed, this would necessarily point out an “incompleteness” with one’s own “inside” path?

Do you think Tsong Khapa felt the same way when he incorporated Naropa’s Six Yogas, for instance, or the Shangpa Kagyu Mahakala, with core Kadampa transmissions?

Do you think Pabongkhapa felt the same way when he decided to focus on DS and Naro Khachoma?

Did either of these masters feel their paths lacked completeness? Were they concerned regarding “eclecticism?”

Please examine your own seat, before you tear down the seats of others.

1678. Dorje – January 22, 2009

“Too bad the Dalai Lama doesn’t give his seal of approval saying Rime is a new bonafide Tibetan Buddhist tradition.”

EM, you are comparing apples to oranges. Your assertion that Rime does not constitute a tradition amounts to nothing until you give a stricy definition of what you mean by ‘tradition’. Going by your past definition (a synthesis of practices and teachings by an enlightened being that leads to enlightenment) there is no doubt that Rime is a tradition. If you bring up the arguments of others saying that Rime does not constitute a new monastic institution, then fair enough, but this is not how YOU understood tradition and it is not how I do either.

Using your definition of ‘tradition’ please explain why Rime doesn’t constitute a tradition.

1679. Dorje – January 22, 2009

“You seem to think that, by definition, if each lineage can be said to be a “complete path” it is mistaken to involve oneself in paths other than one’s own, and you feel this is what happens with “Rimay” practitioners?”

Indeed, my path is Rime, and EM is attacking my path. In doing this he has fallen into extreme exclusivism (sectarianism) according to his model.

1680. emptymountains – January 22, 2009

Dear Dorje,



Indeed, my path is Rime, and EM is attacking my path. In doing this he has fallen into extreme exclusivism (sectarianism) according to his model.

No, your *path* is Buddhadharma. Your approach is *eclectic*, as it is not

a new tradition of its own (per everyone I have cited before, including your own Samuel) but an eclectic synthesis of pre-existing traditions. How can someone be sectarian towards something that isn't even a 'sect'?

I'm not trying to be incorrigible. I am only asking for verification that Rime is a tradition, since you are the only one who seems to be saying it. If you were to put that Rime is a tradition up on Wikipedia, for example, I would stamp it with the "citation needed" tag.

em

1681. Dorje – January 22, 2009

I get my path of the Rime tradition direct from my lamas, just as you get your NKT straight from your NKT teachers. The teachings and practices I receive have been passed down from Jamyang Khyentse and Jamgon Kongtrul to my lamas' lamas and onto my lamas. The Rime lamas didn't just pass on any part of the Buddha Dharma. Jamgon Kongtrul's Five Treasures are vast but they are not all-inclusive.

Your narrow definition of sectarianism allows for the rejection of many syntheses in Tibetan religion, such as Shije and even Kadam, neither of whom have large monastic institutions.

Define tradition and then we can discuss if Rime is one or not.

You know full well what you are doing, and I am sure anyone reading here is also aware of what you are doing. You are using a narrow definition of tradition that you do not even share (and that your own 'tradition' would fail) to dismiss Rime as a valid path. This is both sectarian and dishonest.

1682. Dorje – January 23, 2009



I'm saying it is not a synthesis at all. There was no need for a new synthesis, which is why all the Rime practitioners remain grounded principally in one tradition.

This is not true. What tradition did Khunu Lama Tenzin Gyaltzen grounded in? Was Jamgon Kongtrul Bonpo, Nyingma or Kagyu? They were Rime lamas and the tradition they passed on was Rime.

You also ignore the fact that Jamgon Kongtrul was the source for many new teachings, found in his termas. His compositions, and especially his emphasis on Jonang teachings and Shentong, have been very influential in Tibetan belief and practice. This synthesis is just as new and unique to Jamgon Kongtrul as any other synthesis by any other lama.

1683. Rodney Billman – January 23, 2009

Dear Seeking Clarity,

Unfortunately Morchen's writings are very difficult to find, his autobiography is rather terse. The only ritual I found so far is preserved in Shugden Be Bum in ritual called rgyal chen rdo rje shugs ldan rtsal gyi gsol kha 'phrin las 'dod 'jo bzhe bya ba bzhugs so, pages 231-243. The first half ritual is written by Dre'u Lhas of Drukpa Kagyu

order while the second half is written by Morchen. In there is a verse of enthronement that says:

Although having found the pure nature Dharmakaya,
By the power of compassion emanating a form,
[I] entrust you for the sake of performing
All three times' bodhisattvas' countless activities.

This appears to be the earliest ritual enumerating the central figure and four surrounding emanations, described in detail in Morchen's part of the ritual. Dre'u Lhas does not describe the four surrounding emanations explicitly. But he alludes to Avalokiteshvara in the invocation:

Avalokiteshvara's field to tame,
Langka, Land of the red faced Rakshas,
Protecting the place, Dharma wheel and temples,
Emanated Dharma king and retinue please come here.

This is related to the "mythology" of Sri Langka, where Avalokiteshvara has a special, historical connection even despite the fact it follows the Theravada tradition.

Clearly the four emanations are described for the four tantric activities of peace, increase, power and wrath. This is what I assumed as meaning entrustment of activities, although this question is almost like a master's research project by itself. Also see here, as it clearly relates the various emanations to tantric activity:

<http://www.himalayanart.org/image.cfm/393.html>

To really get to bottom of Morchen's views would be to find Losel Gyatso's writings which is quoted by Trijang Rinpoche. Perhaps even Morchen's collected works has something, but I have not seen that available. Anyways this is described in more detail in an essay I'm completing now called "Among Shugden Texts".

1684. Rodney Billman – January 23, 2009

Another thing, I am not complete familiar with all of Pabongkha's rituals yet, but so far I have not seen anything regarding "outer, inner and secret" forms of Shugden. Such a concept of these 3 forms exists with the protector Dharmaraja, but if this was also added to Shugden it's completely new to me.

1685. SeekingClarity – January 23, 2009

Hi Rodney

Thanks for #1683 and #1684. Very interesting. You say that to get to the bottom of Morchen's view would require further investigation, but from what you've done so far, is it your view that Morchen regarded DS as enlightened rather than worldly? Does the verse you quote (below) suggest that this was his view?

Although having found the pure nature Dharmakaya,
By the power of compassion emanating a form,
[I] entrust you for the sake of performing
All three times' bodhisattvas' countless activities.

I know DS is represented in five forms. Is it a common practice with (Tibetan) Buddhism to represent certain beings in five forms? And does the fact that a being is so represented say anything about how the

person so representing views that being's status (mundane v supramundane)?

You say the four other forms of DS represent the four tantric activities. Does the fact that that they represent tantra suggest a supramundane status?

Your essay sounds interesting. When (and where) do you hope to publish?

1686. emptymountains – January 23, 2009

Dear Dorje,



Your narrow definition of sectarianism allows for the rejection of many syntheses in Tibetan religion, such as Shije and even Kadam, neither of whom have large monastic institutions.

Please, don't spin the facts. Once again, you are putting someone else's words (i.e., Samuel's) in my mouth. You wanted me to look at this book, and then you criticize me for quoting what it says?



Define tradition and then we can discuss if Rime is one or not.

Actually, at this point I would appreciate if you could just suggest to me a published work on the subject. Ringu Tulku was not acceptable to you, and the Samuel reference you cited didn't work out for you either.

em

1687. Dorje – January 23, 2009



This is related to the "mythology" of Sri Langka, where Avalokiteshvara has a special, historical connection even despite the fact it follows the Theravada tradition.

Avalokiteshvara, along with Tara, was quite popular in Sri Langka during the same time that Buddhism was being exported to Tibet, as evidenced by the rather exquisite Tara statue in the British Museum and another of Avalokiteshvara in Colombo.

<http://lakdiva.org/avalokitesvara/avalokitesvara.html>

<http://lakdiva.org/tara/>

1688. T.P. – January 23, 2009

Though I agree with Kayguepa in # 1677 I wish to use logic for em/Dorje's discussion.

The definition of tradition as posited by em in #1225:

"A Buddhist 'tradition' is a perfect synthesis of Buddha's teachings presented by an enlightened being. A tradition is special set of Dharma

instructions uniquely suited to that tradition's practitioners. With his skillful means, a Buddha can re-synthesize a tradition as necessary, according to the needs and dispositions of its practitioners."

is not very applicable, because of using a vague term like 'perfect' which invites fuzziness, and because of the claim that it is "presented by an enlightened being" – the latter can't be determined by an ordinary being, because only a Buddha knows who is a Buddha, if follows only a Buddha can determine what is a tradition and what not. The definition implies also that only "a Buddha" can "re-synthesize a tradition" which mustn't be the case.

Now with respect to the former discussion between em and Dorje – neglecting what can't be determined – if the founding figure of a tradition is a Buddha or not – assuming in this context the Rime masters were enlightened, and leaving out the vague term 'perfect' – if tradition is posited as "a synthesis of Buddha's teachings presented by an enlightened being, a special set of Dharma instructions uniquely suited to that tradition's practitioners, according to the needs and dispositions of its practitioners." it follows

The subject, Rime is a tradition because it is a synthesis of Buddha's teachings presented by an enlightened being, a special set of Dharma instructions uniquely suited to that tradition's practitioners, according to the needs and dispositions of its practitioners.

This syllogism is valid because it has a valid sign which has the three modes: the property of the subject, forward and backward pervasion.

So what Dorje said is correct, based on your definition. But If you quote in that context RTR this is just a distraction or manoeuvre to avoid the consequence of your own position, that if you posit tradition in this way it follows Rime is a tradition. You have to accept this consequence.

—

with respect to LH #1662
you didn't upset me.

If you posit worldly as referring to the eight worldly concerns how can you validly say HHDL or Tibetan Buddhists are degenerated or worldly? Do you can read the mind of others to be able to determine if their mind is under the influence of the eight worldly concerns?

How do you know and how can you validly determine that a person or even the whole of Tibetan Buddhists – especially who oppose Shugden worship – are motivated by the eight worldly concerns?

If you posit:

The subject, HHDL is a worldly politician because he is govern the Tibetans, it follows also the Buddha when he was a Bodhisattva king and ruled his kingdom was a worldly politician, because he had govern his people.

According to my observation most of what LH or NKT members state lacks either valid reason or if examined the (wrong) view collapses.

1689. T.P. – January 23, 2009

dear em, i switched in my last post to 'you' because the first part was addressed mainly to you.

In general I would suggest to examine your definition by using syllogisms. I think you know the way how to do that. I add here a general description from our class:

Syllogism

Eg. The subject – sound – is an impermanent phenomenon, because of being a product.

- subject / basis of dispute = sound
- predicate (of probandum) = impermanent phenomenon
- sign = product
- thesis / probandum = sound is an impermanent phenomenon
- negandum = sound is a permanent phenomenon
- predicate of negandum = permanent phenomenon

Sign

The definition of a correct sign is: that which is the 3 modes

- property of the subject 1
- pervasion:
 - forward pervasion 2
 - reverse pervasion 3

Proving that a particular reason is a correct sign that establishes a certain thesis = Proving that it is the three modes
(Note: if 2 is established, 3 is definitely established)

Eg. The subject – sound – is an impermanent phenomenon, because of being a product.

“product ” is a correct sign in that syllogism:

1 → sound is a product

2 → whatever is a product is pervaded by being an impermanent phenomenon

3 → whatever is not an impermanent phenomenon is pervaded by not being a product

{Debate in Tibetan Buddhism, pages 52 – 53}

We can use this to check if your definitions withstand logic.

Regards, Tenzin (I use an abbreviation for my full name now.)

1690. Dorje – January 23, 2009

EM, you are saying that Rime is not a tradition but are refusing to define ‘tradition’ to explain what you mean. I understand that the lamas and scholars you have mentioned do not consider Rime to be a tradition in the institutional monastic sense, and they are largely correct. But the four traditions of Tibetan Buddhism are not the only traditions of study and practice found in Tibet, they just happen to be the most prominent political entities. This is interesting when discussing Tibetan politics, but not so useful when we are discussing traditions of study and practice.

Until you give a definition of what you mean by ‘tradition’, there is no way to proceed with this irrelevant side-track of yours. As you may have guessed by the words at the top of this page, this discussion is about a protector deity, not your views on my tradition. I looked at the Rime wikipedia article and noticed that the discussion had been bizarrely sidetracked into a pointless exchange about this Gelug protector. I even noticed there was actually a section about this protector spirit at the

end of the Rime article. This just makes a complete mockery of wikipedia. No wonder most people consider it a joke if it allows editors to add things that are so clearly part of their own manic obsessions.

Let's agree, if you want to discuss Rime, do it there. If you want to discuss this protector spirit, do it here. Deal?

1691. Dorje – January 23, 2009



does the fact that a being is so represented say anything about how the person so representing views that being's status (mundane v supramundane)?

No, not really. The five usually refer to a central figure its four guardians, gate keepers (of the mandala) or emanations interacting with the world with the four activities (pacifying, enriching, over powering and subjugating). This can be found in mandalas of enlightened beings and also retinues of unenlightened protectors.

I think this idea grew out of the 'first' worldly protectors, the four guardian kings who inhabit the four directions of Mount Meru and help the Buddhist teachings if they can.

1692. emptymountains – January 23, 2009

TP and Dorje,

First off, it was *you* who first raised the question of Rime in this discussion, not me. Interestingly, in post 1150, you said, "It is wrong what WSS claims that Rime would be a separate Buddhist tradition, it is an approach."



The definition of tradition as posited by em in #1225 ... is not very applicable, because of using a vague term like 'perfect' which invites fuzziness...

I said, "Buddhadharma is always perfect in terms of being free from (doctrinal) error."



... and because of the claim that it is "presented by an enlightened being" – the latter can't be determined by an ordinary being, because only a Buddha knows who is a Buddha, it follows only a Buddha can determine what is a tradition and what not.

We know whether we ourselves are Buddhas. If we are not, we cannot go about creating our own personal synthesis of Buddha's teachings, since we do not have the necessary discriminating wisdom. For example, I am not a Buddha so it is inappropriate of me to add to my tradition from other traditions.

If there is indeed a Rime 'tradition' (and I'm still waiting on something

other than DJ's word on that), then it is fine. But if it is nothing other than an eclectic approach (which is how TP, Ringu Tulku and others have explained it), then this raises serious issues.

Still, if the eclectic approach itself is considered the middle way, then we still need to identify what the second extreme (sectarianism being the first) would be. At what point is "all-inclusivism" taken too far?



The subject, Rime is a tradition because it is a synthesis of Buddha's teachings presented by an enlightened being, a special set of Dharma instructions uniquely suited to that tradition's practitioners, according to the needs and dispositions of its practitioners.

...

So what Dorje said is correct, based on your definition. But If you quote in that context RTR this is just a distraction or manoeuvre to avoid the consequence of your own position, that if you posit tradition in this way it follows Rime is a tradition. You have to accept this consequence.

But, as I quoted from Ringu Tulku (and to which you have previously agreed), there is no special set of Dharma instructions for Rime. There is just the four sets of Dharma instructions from the other four traditions, which unenlightened practitioners feel free to pick-and-choose from. Again from Samuel:



Rimed was not a school with a definite doctrinal position. (p. 537) Nor, as we have already seen, did the Rimed movement have any common philosophical standpoint. (p. 543)

You cannot be sectarian towards eclecticism, just as you cannot be sectarian towards sectarianism.

em

1693. emptymountains – January 23, 2009

Dear Dorje,



Until you give a definition of what you mean by 'tradition', there is no way to proceed with this irrelevant side-track of yours. As you may have guessed by the words at the top of this page, this discussion is about a protector deity, not your views on my tradition.

Actually, Drefyus, Kay, Batchelor, and others seem to think that the question of Rime eclecticism is at the very heart of the DS debate. I'm surprised you never noticed this before.



I looked at the Rime wikipedia article and noticed that the discussion had been bizarrely sidetracked into a pointless exchange about this Gelug protector. I even noticed there was actually a section about this protector spirit at the end of the Rime article. This just makes a complete mockery of wikipedia. No wonder most people consider it a joke if it allows editors to add things that are so clearly part of their own manic obsessions.

Actually, it was a staunch Rime practitioner who added all that in. User Thegone has since been banned from editing on Wikipedia because he did become a joke.

em

1694. SeekingClarity – January 23, 2009

Hi Dorje

Thanks for #1691

If and when you've finished the Rime debate (!), I'd appreciate your thoughts on #1555.

SC

1695. Dorje – January 23, 2009



We know whether we ourselves are Buddhas. If we are not, we cannot go about creating our own personal synthesis of Buddha's teachings, since we do not have the necessary discriminating wisdom. For example, I am not a Buddha so it is inappropriate of me to add to my tradition from other traditions

This seems to be your most important point and the one that distinguishes Je Tsongkhapa's synthesis, which you take as valid, and the Rime synthesis, which you take as eclectic and therefore invalid. However, this assumes that Rime practitioners just go around taking this or that teaching indiscriminately and without the guidance of enlightened teachers or a tradition of study and practice. This is not the case. Just as Tsongkhapa's synthesis included things that worked together to back up his vision of the importance of pratityasamurpada and shunyata and a practice of sutra and tantra together, so Jamgon Kongtrul's synthesis included the practices and teachings that best express his vision of the unity of the ultimate amongst the various practices and teachings of the Tibetan tradition. He thereby included and emphasised those practices and teachings that complemented this, such as the Shentong philosophy of the Jonang tradition, whilst excluding the Gelug style interpretation of emptiness which reduces the ultimate to a mere negation. He also brought in Dzogchen interpreting it in the light of his understanding, unifying it with the highest teachings, such as Mahamudra of the Sarma traditions.

Previously on E-Sangha, Namdrol quipped that Rime was essentially just Sarma lamas practising Dzogchen. This is not accurate but there is some truth in it, as Dzogchen was given a very central place in the Rime tradition by Sarma lamas for the first time.

This all points to not just a new approach but a whole new philosophical position held by the Rime lamas, one of Dzogchen and Shentong strongly influencing Sarma lineages of practice based on the enlightened vision that the ultimate found in the practice of Dzogchen was identical to the ultimate found in the practice of Mahamudra or Lamdre, and the same as the ultimate pointed to in the philosophy of Shentong and Madhyamaka.

1696. emptymountains – **January 23, 2009**

Dear Dorje,

Well, I'll let you and TP duke this out, because as far as saying Rime is a tradition goes, I'm damned by him if I do, and damned by you if I don't.

em

1697. T.P. – **January 23, 2009**

Dear em,

as far as I remember, the discussion about the meaning or the definitions of tradition, sectarianism, electicism, inclusivism, exclusivism, and mainly the trial to point out a 'middle way' in that context (suggesting GKG's approach would present a middle way between the extremes of sectarian exclusivism and the extreme of syncretic inclusivism) was initiated by you. #1150 came after you initiated that discussion.

My remark at the end of the post # 1150, "It is wrong what WSS claims that Rime would be a separate Buddhist tradition, it is an approach." I added based on the context that WSS claims that HHDL would try to get control over all four Tibetan schools by forcing them to follow the Rime tradition.

However, the context of your debate with Dorje was based on the definitions and understanding you offered, therefore if you posit a definition as you did, you must be able to face the consequences and not doing a manoeuvre by quoting RTR to escape the consequences.

With respect to Wikipedia, em, it was you who changed the definition of what Rime is into your own personal point of view without adding qualified 3rd party sources. You wrote:

"Excluding non-Tibetan traditions, it seeks to unify the Buddhist [[Nyingma]], [[Sakya]], [[Kagyu]], and [[Gelug]] traditions (along with the animistic [[Bön]] religion), syncretising their philosophies into one coherent school of thought. It is responsible for a large number of scriptural compilations."

http://en.wikipedia.org/w/index.php?title=Rime_movement&diff=215704301&oldid=208861322

However, also this passage which was stated before you engaged is not correct:

"It seeks to unify the various traditions and their philosophies into one coherent school of thought, and is responsible for a large number of

scriptural compilations.”

Your addition doesn't make it better.

BTW, why did you remove the sentence: “Students who associate with Rimé do “not” leave their old traditions, but rather continue practising as their regular tradition would ascribe.” from the WP article? According to my understanding in general this is quite correct.

1698. Dorje – January 23, 2009

“Actually, Drefyus, Kay, Batchelor, and others seem to think that the question of Rime eclecticism is at the very heart of the DS debate.”

We could say that the Rime Tradition is related to the debate over this protector to a very minor degree. We could say that during the 19th century a number of lamas in Eastern Tibet, supported largely by the Dege royal family, saw that the ultimate truth taught in the various practice traditions of Tibet was identical. They then set about teaching these lineages of practice together, as they were not contradictory. They also sought to rescue the various minor lineages that were in danger of being lost under the influence of the growing power of the Gelug political hegemony.

The Lhasa Gelug authorities became worried at the growing strength and popularity of this new development in the East. They also saw it as a threat to their own power base. In an attempt to maintain their own power in the East, they sent the well known and charismatic Gelug lama, Phabongkhapa to Chamdo, where they were also facing invasion from the Chinese. Phabongkhapa's aims were two-fold. Firstly he had to stop the Rime tradition from encroaching on the already dwindling numbers of Gelugpas in Kham. He did this by saying that his protector, a powerful gyalpo spirit, would kill them if they attended non-Gelug teachings or practices.

He then set about attacking other traditions, such as Dzogchen, which was central to the new Rime ethos. He did this by denying that Dzogchen was an authentic teaching, saying it was dangerous and led to hell. He discouraged devotion to Guru Rinpoche, a historical figure of central importance to the Rime lamas, many of whom are considered incarnations of Guru Rinpoche's closest students, and he ridiculed the terma tradition.

In this way, Phabongkhapa used his protector to attack the Rime tradition thereby diminishing the political influence of the Dege lamas and aristocracy and strengthening the Gelug hegemony.

In recent years this politically motivated protector worship has spread to the West with the NKT protesting against the Dalai Lama who has sympathies for the Rime tradition, counting two of its lamas as his closest teachers. The NKT, ignorant of Tibetan politics, parrot the arguments against Rime that Kelsang Gyatso teaches them, unaware that his motivation for doing so is, much like Phabongkhapa's, to ensure the loyalty of his followers, so that they don't go to other traditions and realise Kelsang Gyatso is a fraud.

How's that then, eh? Pretty much explains why you, as an NKT member, should bother spending over a year attacking the Rime tradition on the internet.

1699. T.P. – January 23, 2009

“Well, I’ll let you and TP duke this out, because as far as saying Rime is a tradition goes, I’m damned by him if I do, and damned by you if I don’t.”

Dear em,

I think you mix different issues in that context. I tried to separate them in the post above.

My comment on Rime in earlier posts is based on RTR’s understanding and was mentioned as a refutation of a WSS claim.

Dorje based his understanding on his own reasoning or views. With respect to your own definition you have posited for ‘tradition’, Dorje pointed out correctly that it follows Rime is a tradition. Instead of accepting this correct consequence you opened a side-track bringing RTR’s view into your both debate, this I criticized in #1649.

So I think your statement:

“Well, I’ll let you and TP duke this out, because as far as saying Rime is a tradition goes, I’m damned by him if I do, and damned by you if I don’t.” is not an accurate portray of the situation.

tp.

1700. Kagyupa – January 23, 2009

Dorje, thanks for post 1698.

I wanted to say some things about Kongtrul in particular, and the Rimay Movement in general, based on my understanding. Your post points out a historical truth, regarding many lineages of practice dwindling, and the efforts of Kongtrul, in particular, and also Khyentse Wangpo, to ensure that these transmissions were not allowed to die out. The account you give regarding Pabongkha and the political situation with Lhasa and Derge is also consistent with my studies and understanding, and in a way is central to the issue of DS practice, and what it means, historically.

To understand the Rimay impetus, you really have to understand that Kongtrul and the others were concerned that precious teachings not vanish. Their primary objective was to ensure that methods which might prove beneficial to future generations not be allowed to disappear. Their desire was not to start a new “tradition,” or to “mix up a new lineage”– things that EM and those who claim HHDL wants to consolidate lineages would have us believe.

Kongtrul identified himself, institutionally, as a Karma Kagyu monk. In addition to his retreat center at Tsadra Rinchen Drak, he also was in charge of the Kamtsang Kagyu Retreat Center associated with Palpung Monastery, where he taught the “profound and extensive” practices of that lineage. However, in his autobio, he notes that he grew up in a family with Bonpo origins, and was initially a monk at a Nyingma Monastery, and practiced Nyingma practices. He was made to re-take vows when he was moved to a Kagyu Monastery, and this incident no doubt formed his views regarding the nature of sectarianism. He also discusses certain other political “facts of life” that occurred during his time, and his views on these. But what I want to emphasize about him and his practice, is that whatever practice he undertook, and there were many, he did so by adhering clearly and strongly to the instructions,

explanations, and views of that practice. This is an essential point, and one that EM seems to have trouble understanding—within the Rimay, there is no “mixing” of traditions, and it is possible to practice various sadhanas which stem from different sources without a “mixing” taking place, and without any “corruption” or confusion.

At his own retreat center, his Three Year Retreat program spent one year on Mahamudra traditions from the Kagyu lineages, and on the creation and completion stages of the Shangpa Kagyu System. The second year was spent on Kalachakra and its associated practices, along with the Dorje Nyendrup from Orgyenpa. The Third year was spent on Dzokchen practices, and particularly those of the Minling Tradition. In addition, on a daily basis, the retreatants would engage in daily practices relating to Atisha’s lineage, the Chod lineage of Machig and Padampa, and several Nyingma Terma lineages, as well. This has largely been carried forward to this day in the Karma Kagyu lineage, and in other lineages as well.

Whether one differentiates between Institutional Lineages, or Lineages descending from given Lamas, or Practice Lineages, Lineages of Instruction, is somewhat tangential to the main issue EM needs to address. Regardless of what we call Rimay, or how we define it, the fact is that there is no “contradiction” in practicing things from various sources concurrently. This is not “mixing,” it is not, de facto, a mix of traditions. This is so, principally because all these practices are embraced by the defining characteristics of BuddhaDharma—refuge, the four seals, etc., but also because the “View” is understood, ultimately, to be beyond concept or any method of verbal description. Taranatha’s works, and the Shentong View, are important, from one POV, but so is Mipham’s interpretation, and also Gorampa’s, and Karmapa Mikyo Dorje’s.....and though we can find areas of apparent contradiction when examining all these, at the end of the day we must admit to the limitations inherent in conceptual frameworks. This is one of the defining characteristics of the Rimay Movement, and a quite profound one, at that.

So, from a conceptual POV, differing views are not seen as “corrupted” because they are all, by nature, incomplete in the final sense. And from a practical POV, the various sadhanas and methods practiced are not “mixed”—when one practices Avalokiteshvara Jinasagara Mandala, to use an example, Kongtrul’s “Main Practice,” one does not “add in” the “Jin Beb” of Kyergangpa’s SangDrup Tamdrin, for instance. When one practices, say, Niguma’s Tradition of Demchok Lha Nga, one does not offer a “Men-Tor” (Medicine Torma) on one’s shrine. Thus, one carries out one’s practice, according to the instructions passed down through the lineage masters for each practice, and there is no conflict.

In contrast, In the NKT, and in Pabongkha’s tradition, at some point, if someone decided to “add” DS liturgy to, for example, Chakrasamvara or Vajrayogini, or created a Tsong Khapa Guru Yoga Sadhana which utilized the Migtskema and also had DS liturgy, I think these could clearly be said to be instances of “mixing” that were not part of the original instructions of Tsong Khapa and his heart sons. This is a key point, one I’ve been trying to communicate to EM, as well.

1701. emptymountains – January 23, 2009

Dear DJ and TP,



How's that then, em? Pretty much explains why you, as an NKT member, should bother spending over a year attacking the Rime tradition on the internet.

As I said, I never brought up Rime myself. It was brought up by TP in post 1150 and, as far as this most recent round of posts go, by KP in post 1627. I have only talked about eclecticism in general, but if in fact Rime is a specific example of this...



BTW, why did you remove the sentence: "Students who associate with Rimé do "not" leave their old traditions, but rather continue practising as their regular tradition would ascribe." from the WP article? According to my understanding in general this is quite correct.

And, if we go by what Dorje is saying, this is quite *incorrect*.



A Buddhist 'tradition' is a perfect synthesis of Buddha's teachings presented by an enlightened being. A tradition is special set of Dharma instructions uniquely suited to that tradition's practitioners.

With respect to your own definition you have posited for 'tradition', Dorje pointed out correctly that it follows Rime is a tradition. Instead of accepting this correct consequence you opened a side-track bringing RTR's view into your both debate, this I criticized in #1649.

Based on Ringu Tulku's description of Rime (which you have previously agreed with), Rime is consequentially *not* a tradition according to my definition since it does not present its own special set of Dharma instructions.



So I think your statement: "Well, I'll let you and TP duke this out, because as far as saying Rime is a tradition goes, I'm damned by him if I do, and damned by you if I don't." is not an accurate portray of the situation.

Well, my understanding of *tradition* and your understanding of *tradition* must not agree since you say, "It is wrong when WSS claims that Rime would be a separate Buddhist tradition, it is an approach."

So, maybe it's time for you and Dorje to present a better definition of *tradition* which would reconcile what Dorje and Ringu Tulku are saying. I would be willing to concede to a better definition, and then we can go from there.

em

1702. emptymountains – January 23, 2009

Dear KP,



This is an essential point, and one that EM seems to have trouble understanding—within the Rima, there is no “mixing” of traditions, and it is possible to practice various sadhanas which stem from different sources without a “mixing” taking place, and without any “corruption” or confusion.

Please see post 1628. There’s not mixing, and there’s *not mixing*.

em

1703. Dorje – January 23, 2009

By tradition I mean a group of enlightened teachers that hand down a selection of practices and teachings to their students, as well as this synthesis of teachings and practices and those that take them and subsequently pass them onto others. I’ve no idea what Ringu Tulku means but I suspect he is alluding to the political entities embodied in the Tibetan monastic institutions. The reason why Rime is often not shown as a new tradition is largely for political and pragmatic reasons. For example, if a lama holds lineages which originate in the Nyingma tradition every bit as much as he holds lineages which come from the Kagyu tradition, how can his seat be in a Kagyu gompa like Palpung?

Of course, there are ways of overcoming this which do not include new monastic institutions, such as having two new tulkus for a Kagyu and Nyingma gompa (Shechen Kongtrul and Palpung Kongtrul, for example).

The accusation of ‘mixing’ is another reason why the Rime tradition is often not presented as such. Whereas it is true that lineages are practiced faithfully and not all confused with each other in the Rime tradition, they are all viewed through the enlightened vision that all the lineages presented are not contradictory. This gave more ‘positive’ presentations of the ultimate (such as Shentong) more prominence. In any case, other traditions don’t mix the different lineage practices up, either, or they shouldn’t.

1704. SeekingClarity – January 23, 2009

Rodney

It is said that the Fifth DL wrote praises to DS and crafted a statue but the praises do not, as I understand it, appear in his collected works whereas much stuff about DS being an evil spirit does. The provenance of the statue is also much contested.

So I’m wondering when the first mention of DS appears in a Gelug text that is uncontested. Are we talking sometime in the mid to late 1800s? And when DS is first mentioned in an uncontested Gelug text, is his nature said to be worldly or supramundane?

I thought it might be worth posting Namdrol’s take on the DS lineage or lack thereof. It’s rather long, but worth a look, I think. It comes from the *Severed Ties* thread (#49) on the *Lazy Buddhist* site

<http://lazybuddhist.wordpress.com/2008/08/11/severed-ties/#comment-1844>



In terms of practice, the lineage is the most important thing. For example, we know for a fact that Vajrayogini comes from an unbroken lineage from Naropa. We all agree that Naropa was a Mahasiddha. We all accept that practices verified to come from Naropa are valid. Why? Because we have a detailed record of Sachen, who received this from Mal Lotsawa, which received it in Nepal from the Phaimthing Brothers, who received it from Naropa. We also know that Naropa passed on other valid lineages, and was one of Atisha's masters at Vikramashila.

But in the case of Shugden, we do not know where the Gelugpa version of this practice really came from. We have some late eighteenth century tormas offerings written not by Tibetans, but Mongolian Geshes; negative reports about Shugden and a refutation of the claim that Tulku Drappa Gyaltzen was a Manjushri emanation from the famous Tibetan Gelug lamas like Ngulchu Dharmabhadra (one of the most prominent Gelug masters in the Gelug Vajrayogini lineage); voluminous writings by the 5th Dalai Lama on the pernicious nature of Dolgyal. But after his death in 1682 we don't hear a peep about Shugden from anyone until Morchen, who confines his comment about Shugden to a single line in an autobiography of several hundred pages. The next solid evidence we have of Shugden is a mention of a torma offering written to Shugden by Sonam Rinchen somewhere between 1724 and 1740. The earliest non-Sakya texts all date from a period after this and all of them penned by Mongolian Lamas. After the rise of the Qing Dynasty, the fortunes of Mongolian Gelug Lamas rose quickly mostly due to their proximity with the Manchus, and their influence in Lhasa correspondingly became pronounced. By the end of the nineteenth century, we see a sudden rise in prominence of this practice- where it starts to become widespread in Central Tibet, as well as Mongolia.

So the question becomes, what were the circumstances that actually lead to the adoption of this practice in Gelug. Apart from Pabhongkha and his teacher, what is the lineage of this practice and so on. There are many questions that are either ignored, or glossed over with assertions about a small text supposedly written by the Fifth on the back of a statue which does not appear in his collected works, and which totally contradicts his writings about Shugden in his collected works. If the practice was so widespread in Tibet, how come

the only lineage that presently exists for in Tibet it comes through Pabhongkha (who had Mongolian teachers)? How come it is much more widespread in Mongolia than it ever was in Tibet?

There is no satisfactory account of the origin of this deity outside of Sakya. There is no satisfactory account of this deity being elevated to the status of a Manjushri emanation (though we know that this attribution was rejected by Dharmabhadra in the early nineteenth century). In short, this practice does not seem have a valid lineage in Gelug.

So you see, when put to the test of scholarship, the scholarship of the pro-Shugden people is found wanting. We are all expected to accept all the assertions of Trijang Rinpoche merely because he said so. But we are expected to ignore Zemey's record of Trijang's stories of Shugden because it is inconvenient to the story NKT and others want to present of Shugden.

1705. Kagyupa – January 23, 2009

Dorje:"For example, if a lama holds lineages which originate in the Nyingma tradition every bit as much as he holds lineages which come from the Kagyu tradition, how can his seat be in a Kagyu gumpa like Palpung?"

You've gotta sit somewhere, eh?

Keep in mind that he was recognized as a Tulku from that particular lineage. If you read his autobio, though, you'll find that all of this was seen, by him, as political to a degree. Interestingly, in my view, the institutional issues of politics may have led him to maintain Tsadra Rinchen Drak, and to embrace and revivify various Practice Lineages there.

I, myself, differentiate between Practice Lineages and Institutional Lineages. Kongtrul was Institutionally Kagyu. From the POV of Practice Lineages, well.....he held many. And held them in equal repute. Thus....Rimay!

Rimay is all about Practice Lineages. Not about Institutional Lineages.

1706. Dorje – January 23, 2009

Indeed, this is my point. Kongtrul was only really Kagyu because Tai Situpa said so, and he had the most political clout, so what he said went. Rime lamas may be labelled by the political monastic institutions as one thing or another, but because of the practice lineages they hold and pass on, they are Rime. This is how the Rime Tradition works.

1707. emptymountains – January 24, 2009

Dear Dorje,

I have read your last few posts. I have a couple of questions.

By tradition I mean a group of enlightened teachers that hand down a selection of practices and teachings to their students, as well as this synthesis of teachings and practices and those that take them and subsequently pass them onto others.

So, would you agree that someone who has no affiliation with a Spiritual Guide, should not go and create his own mix of Buddha's teachings?

em

1708. Kagyupa – January 24, 2009

Dorje said: "Indeed, this is my point. Kongtrul was only really Kagyu because Tai Situpa said so, and he had the most political clout, so what he said went. Rime lamas may be labelled by the political monastic institutions as one thing or another, but because of the practice lineages they hold and pass on, they are Rime. This is how the Rime Tradition works."

Interesting perspective. Mine differs a bit, but it's really no matter.

But, just for an example. Rangjung Dorje, the Third Karmapa, held the Kamtsang Lineage, and also many others—including a unique Nyingthik lineage, Machig's Chod, the Shangpa Kagyu transmission.....and he passed these on as well.

Would you call the Karmapa, therefore, not "Kagyu" but "Rimay?"

Kongtrul was not merely Kagyu because Situ Rinpoche said so. Though that may have had a major impact. He was also Kagyu because he practiced the Kagyu transmissions and, by most accounts, realized the fruit to a degree. He is mentioned in Lineage Prayers for many of the Kagyu transmissions, and he wrote commentaries on many of the important texts of the Karma Kagyu scholastic program, as well as on the sadhanas and methods themselves.

I have no problem with Kongtrul being called Kagyu. He most certainly was—and not merely from an institutional point of view. He was also Rimay, without a doubt.

In the same way, I have no problem calling Jamyang Khentse Wangpo Sakya. He most certainly was. he was also Rimay, without a doubt.

For a living example, I have no problem, whatsoever, calling Dzongsar Khyentse Rinpoche a Sakya. He is, without a doubt, a Sakyapa. He is also Rimay, without a doubt.

HH the Dalai Lama is most certainly a Gelukpa, upholding the traditions and practices of Tsong Khapa. He is also, most certainly, Rimay.

I, for one, don't think it's appropriate to "set up" the "Rimay Tradition" as a separate tradition in the same sense as any of the Eight Great Chariots. I don't believe any Lama has ever done this, or indicated that Rimay should be seen in this way. And, in a sense, it has a tendency to be somewhat "counterproductive"—to create a new "tradition" called Rimay which somehow is differentiable from any of the Eight Great Chariots of the Practice Lineage is to invite the potential for another kind of sectarianism.

The Heart of Rimay, as I understand it, is not a Shentong View, or a reliance on Dzokchen. It is the ability to understand that each of the Eight Great Chariots of the Practice Lineage was valid, positive, and beneficial, and that whatever one practiced, one should not propose one's own practice lineage to be "Triumphal" or to denigrate those of the other lineages.

The problem I, and others, have with NKT, and to a degree with DS practitioners of any stripe, is that their very traditions are based on a triumphalism which does not admit to the possibility of other traditions being valuable, and which, in fact, actively denigrates other traditions, despite what GKG may say about DS and his own feelings regarding other "valid paths." EM has questioned, time and again, the value of engaging in any practices or studies outside of his own NKT tradition. His statements regarding the "completeness" of his tradition, and his opinion that to take on any practice from another tradition would imply the "imperfection" of his own, is a sign of sectarian clinging, pure and simple. A Rimay practitioner, whatever his main "Institutional" or "Practice" lineage affiliation may be, would never think in such a way.

That is the difference between the DS practitioners and the Rimay practitioners. They are diametrically opposed.

1709. Dorje - January 24, 2009

"So, would you agree that someone who has no affiliation with a Spiritual Guide, should not go and create his own mix of Buddha's teachings?"

Of course. It is actually not possible, especially in the Tibetan tradition when reliance on a lama is fundamental. Somebody without a teacher cannot even take refuge let alone approach the higher levels of study and practice.

1710. emptymountains - January 24, 2009

Dear Dorje,

So, my next question would be, if a Gelugpa with a Gelug Spiritual Guide wanted to take up Sakya practices, should he not seek out a Sakya Spiritual Guide to do this? Then, he would have both a Gelug Teacher and a Sakya Teacher, guiding him in the practice(s) of their respective traditions.

The two unacceptable alternatives to this that I can see are (a) that he just take up Sakya practices "on his own," which would seem to go against what you agreed to in post 1709; or (b) that he take up Sakya practices under the guidance of his Gelug Spiritual Guide, even if this Gelug Teacher does not hold any Sakya practice lineage(s).

em

1711. Lineageholder - January 24, 2009

Dear SeekingClarity,

In post #1704, you quoted Namdrol as saying:



In terms of practice, the lineage is the most important thing. For example, we know for a fact

that Vajrayogini comes from an unbroken lineage from Naropa. We all agree that Naropa was a Mahasiddha. We all accept that practices verified to come from Naropa are valid. Why? Because we have a detailed record of Sachen, who received this from Mal Lotsawa, which received it in Nepal from the Phaimthing Brothers, who received it from Naropa. We also know that Naropa passed on other valid lineages, and was one of Atisha's masters at Vikramashila.

But in the case of Shugden, we do not know where the Gelugpa version of this practice really came from.

We do know where the Gelugpa version of this practice came from: from Dorje Shugden himself, transmitted directly to Tagpo Kelsang Khedrub Rinpoche when he went to Tushita and met with Je Tsongkhapa himself:



Mahasiddha Pabongkha asked Mahasiddha Tapo Dorje Chang, his guru, to go to Tusita. In Tusita, the Mahasiddha Tapo Dorje Chang had met Tsong Khapa. At that time Tapo Dorje Chang had requested teaching from Tsong Khapa. Tsong Khapa lifted the cloth that covered the front of the golden throne he was sitting on. From under the golden throne came the five forms of Dorje Shugden. Dorje Shugden gave to Mahasiddha Tapo Dorje Chang Tempay Gyaltzen complete instructions and the Mahasiddha returned to Tibet with this texts. Tapo Dorje Chang gave Pabongkha not only the initiation and lineage of Dorje Shugden, but also all his lineages that he held.

<http://members.tripod.com/~shugden/pabongkha.html>

If Namdrol accepts that it's okay for Vajrayogini to transmit the Naro Khacho Lineage of her practice directly to Naropa, and for it to be passed on in an unbroken succession of lineage Gurus, then he must accept that it's also valid for Dorje Shugden to transmit the lineage of his practice directly to Tagpo Rinpoche. Namdrol's reason for accepting the transmission from Naropa is that he was a mahasiddha and that he passed on other valid lineages, and that these were all passed on in an unbroken lineage. Tago and Pabongkha were also mahasiddhas, they passed on the lineages of the unmistakable Dharma of lamrim, lojong and Vajrayana Mahamudra, and these have all been passed, together with the instructions on Dorje Shugden practice, in an unbroken lineage to the present day.

There's an argument that, for most practices, the shorter the lineage, the more blessed and powerful the practice is. As the number of lineage Gurus increases, the power of the practice decreases (except for Heruka and Vajrayogini and Medicine Buddha, as far as I know). Therefore, we can see why Dorje Shugden practice is needed today. It's very powerful because the lineage is very short:

Tagpo Rinpoche—>Pabongkha Rinpoche—>Trijang Rinpoche—>All of Trijang Rinpoche's disciples (including Geshe Kelsang Rinpoche)

If someone were to argue "Tagpo didn't really receive these instructions from Dorje Shugden and didn't go to Tushita pure land", why then should we accept that Naropa communicated directly with Vajrayogini and received the Naro Khacho from her? If the answer is "Naropa was a very great Master and wouldn't deceive others" we can say "Tagpo and Pabongkha were very great masters and wouldn't deceive anyone"

As usual, it depends on your faith in the source, but if it is not true that Tagpo went to Tushita pure land and received these instructions, then the conclusion is that Tagpo lied. As you probably know, lying about attainments is one of the four defeats (parajikas) of a monk that completely breaks one's ordination vows, so this would invalidate Tagpo as a lineage Guru. The next question would be "so where did these instructions come from?" the answer would be "either Tagpo or Pabongkha made them up"

Why would either of these great Masters knowingly introduce something they knew to be false and thereby degenerate the Buddhadharma? It's clear from Pabongkha's writings that he has a great love for Buddha and the Buddhadharma. He would never do that.

Therefore, the conclusion has to be that either Dorje Shugden is a valid practice, received in a similar manner to the Vajrayogini instructions given to Naropa, or the lineage Gurus of the Gelugpa tradition are liars and spirit worshippers and the Gelugpa tradition is dead in the water.

1712. Lineageholder – January 24, 2009

Dear SC,

Again, from Namdrol,



We have some late eighteenth century tormas offerings written not by Tibetans, but Mongolian Geshes; negative reports about Shugden and a refutation of the claim that Tulku Dragpa Gyaltzen was a Manjushri emanation from the famous Tibetan Gelug lamas like Ngulchu Dharmabhadra (one of the most prominent Gelug masters in the Gelug Vajrayogini lineage)....

It is contested that Ngulchu Dharmabhadra wrote negatively about Shugden.



What about Ngulchu Dharmabhadra? Ngulchu Dharmabhadra is a lineage guru in Je Tsongkhapa's Ganden ear-whispered Mahamudra lineage, and in his collected works he refers to "Manjushri Dorje Shugden" and identifies him as having arisen from the continuum of great beings that includes Duldzin Drakpa Gyaltzen, Panchen Sonam Drakpa and Tulku Drakpa Gyaltzen.

If your mahamudra lineage gurus can't tell the

difference between a malicious ghost and Manjushri himself, what you have is a dead lineage, and when you examine it, this is what the Dalai Lama is claiming. He even claims Je Dharmabhadra is “against the practice” on his website. We can only pray that his scholarship is merely sloppy, because otherwise we are forced to accept that this man is deceptive in the extreme.

<http://truthaboutshugden.wordpress.com/2008/12/11/some-thoughts-on-the-history-of-a-practice/>

1713. Lineageholder – January 24, 2009

Dear SC,

Sorry, on the lineage of the Dorje Shugden instruction, of course it should be:

Manjushri Dorje Shugden—>Tagpo Rinpoche—>Pabongkha Rinpoche
—>Trijang Rinpoche—>All of Trijang Rinpoche’s disciples (including Geshe Kelsang Rinpoche)



1714. Lineageholder – January 24, 2009

Dear Kagyupa,



EM has questioned, time and again, the value of engaging in any practices or studies outside of his own NKT tradition. His statements regarding the “completeness” of his tradition, and his opinion that to take on any practice from another tradition would imply the “imperfection” of his own, is a sign of sectarian clinging, pure and simple. A Rimay practitioner, whatever his main “Institutional” or “Practice” lineage affiliation may be, would never think in such a way.

It’s not a sign of clinging to want to practice only one complete tradition. If a tradition is perfect, how can perfection be improved? If you have a complete set of instructions that will get you to enlightenment, why do you need anything extra? Surely adding anything extra is either superfluous or even harmful. It may lead to confusion about what you’ve already got, or more discontentment such that you ‘collect’ practices with no clear idea about where to go with them. Such a loss of direction would be disastrous for a spiritual practitioner.

I completely accept that one should not assert one’s own tradition to be superior and should respect all other traditions, this is a correct way of practice. Each person’s tradition is perfect of them. If each tradition contains a complete path to enlightenment, why is there a need to take instructions from different traditions? Just to prove that you do respect and accept all traditions?

To use a silly example, It’s like if a have a chair to sit in, that chair

performs a function. Why do I need two or three chairs? I can only sit in one at once and I'm perfectly happy that the chair can perform the function that I require. There's no need to go window shopping for more if I have a perfectly adequate and functioning piece of furniture. I can say "all chairs that enable one to sit comfortably are perfectly valid", I don't have to go and buy more just to keep the chair manufacturers happy and so that they don't claim that I'm discriminating against them. I'm simply content with what I've got. It's the same with traditions. I need tradition to perform a particular function – to provide a complete set of pure instructions that, when practised, will lead to enlightenment. If I've got a full set of instructions, how can more be better, or even necessary? I don't get it.

1715. emptymountains – January 24, 2009

Dear TP,



With respect to Wikipedia, em, it was you who changed the definition of what Rime is into your own personal point of view without adding qualified 3rd party sources... Your addition doesn't make it better.

I read the Rime article on Wikipedia to try to learn more about it, not to push an agenda. I believe that my changing the definition of Rime from...



It seeks to unify the various traditions and their philosophies into one coherent school of thought, and is responsible for a large number of scriptural compilations.

...to...



Excluding non-Tibetan traditions, it seeks to unify the **animistic Bön religion with the Buddhist Nyingma, Sakya, Kagyu, and Gelug traditions**, **syncretising** their philosophies into one coherent school of thought. It is responsible for a large number of scriptural compilations.

...*did* improve it because Rime is a *Tibetan* phenomenon, and is not so concerned with non-Tibetan religious traditions. For example, do Rime practitioners actively seek out non-Vajrayana religious traditions? What about Vajrayana traditions that are not Tibetan (e.g., Shingon)? So, I thought it important to list the four major Tibetan Buddhist schools, along with the pre-Buddhist Bon religion (as its practices are also said to be open to Rime practitioners). Please, if you have a source saying something different, go ahead and change the article.

At least according to Ringu Tulku (whom you also recommended), Rime is not a Buddhist *school* but a *movement*, hence my last major edit until a month later when user Thegone came onto the scene. He then tried to

remove my previously *sourced* edit that said Rime is an eclecticism. I'm sorry, but he was the one who couldn't provide any sources saying Rime was *not* eclectic, whereas I kept finding more (including Kay)! You'll remember that on Wikipedia, it doesn't matter if it's *true* or not but whether it is *verifiable*.

That's also why I won't accept Dorje's word alone on Rime being its own school of thought until he can provide a published reference for it outweighing everything I have stating the contrary. You complain about me adding my unsourced point-of-view, but you don't complain about your 'side' adding its unsourced POV! I didn't think you liked double standards.

P.S. Please note that even the staunch Rime practitioner Thegone accepted my definition of Rime and did not make any corrections to it.

em

1716. SeekingClarity – January 24, 2009

Hi LH

Re #1712

Agree that there seems to be some disagreement as to which side of the fence Ngulchu Dharmabhadra came down upon re DS.

On the *Anti Shugden* website

<http://www.antishugden.com/component/content/article/42-restrictions-by-great-masters/64-biography-of-nyulchu-dharmabhatta>

there is the following quote from his biography by Ngulchu Yangchen Drubpai Dorjee



Recently, an invisible ghost is lifting a large rock near monastery days and nights. I consulted Lochen Rinpoche (Lotswa Rinchen Sangpo), who told me that it was Dholgyal and advised me to read the scripture of Ganden Lha Gyama in the assembly hall.

I assume here the biographer is quoting Ngulchu Dharmabhadra??

Furthermore, Namdrol mentioned that when Ngulchu Dharmabhadra was asked if it was correct that DS was called a Manjushri emanation in one version of the Lama torma offerings for Ganden Lhagyama, he responded that it was not correct since such an attribution appeared neither in Jamyanag Dewa Dorje's authentic commentary, nor in that of the Seventh Dalai Lama.

Against this we have the unreferenced claim that, in his collected works, Ngulchu Dharmabhadra refers to DS as "Manjushri Dorje Shugden".

I guess what is needed is a Tibetan reader to produced some actual referenced quotes one way or the other. Perhaps Rodney can oblige?!

1717. SeekingClarity – January 24, 2009

LH

In the *Severed Ties* thread on *Lazy Buddhist*, Namdrol also writes (#100)



You, Kalsang Gyatso, Trijang, Pabhongkha, Tabo, etc., going right back to the anonymous Gelug Lama who first identified Tulku Dragpa Gyaltsen as a Manjushri emanation (a claim clearly rejected by Ngulchu Dharmabhadra) in a version of the Ganden Lhagya ma torma offering to the lineage dating the the early nineteenth century are all wrong.

<http://lazybuddhist.wordpress.com/2008/08/11/severed-ties/>

Thus, according to Namdrol, the first Gelug mention of DS as an emanation of Manjushri was 150 years of more after the death of Tulku Dragpa Gyaltsen. And it is this first Gelug mention which, according to Namdrol, Ngulchu Dharmabhadra refutes. This perhaps throws a little more light on the issue?

1718. Dorje – January 24, 2009



So, my next question would be, if a Gelugpa with a Gelug Spiritual Guide wanted to take up Sakya practices, should he not seek out a Sakya Spiritual Guide to do this? Then, he would have both a Gelug Teacher and a Sakya Teacher, guiding him in the practice(s) of their respective traditions.

The Rime approach would be that either the Gelug lama holds the Sakya practices already, or the lama will recommend the student takes the practice from a lama that he himself has a connection with. Alternatively, if the lama doesn't think the student should take the Sakya practice he will say and the student should not do it.

The bottom line to all Tibetan Buddhist practice is to do what your lama says. There are very few exceptions to this.

BTW Spiritual Guide, as I understand it, is the English Translation for Geshe or Kalyanamitra. This is the name of a teacher of sutra. However, here we are definitely talking about teachers of tantra, Vajra Gurus or Lamas. There is an important difference.

1719. Lineageholder – January 24, 2009

Dear SC,

I agree that it would be helpful for someone versed in Tibetan to investigate these opposing claims about Ngulchu Dharmabhadra and to translate what is available. Perhaps Rodney can help.

A point I would like to make is that the present form of practice in the Gelugpa tradition comes from Tagpo Rinpoche, who received it directly from Dorje Shugden, but the worship of Dorje Shugden *per se* began 370 years ago. Although it is contested, there is the praise to Dorje Shugden written by the 5th Dalai Lama and the story quoted by Trijang

Rinpoche in MDOP of the 11th Dalai Lama installing Dorje Shugden as the protector of the Gelugpa tradition. I'm sure there are many other sources too, but not being able to read Tibetan, I'm unable to provide them. Since most of those who oppose the practice of Dorje Shugden are Tibetans or Western practitioners of Tibetan Buddhism with knowledge of Tibetan, they are hardly likely to translate and provide sources that show that this was the case.

1720. Dorje – January 24, 2009

“To use a silly example, It's like if I have a chair to sit in, that chair performs a function. Why do I need two or three chairs?”

A silly example indeed. Practitioners follow teachings they have the strongest karmic connection to. For example, all yidams are essentially identical but a person may have a stronger connection to one through past training, so results will come quicker. A person may have a connection to a number of lamas, so benefit will come from reestablishing connections to those lamas, even if they are of different traditions.

People should be free to follow their karmic predispositions without a powerful political thug like Phabongkhapa threatening them with death if they do.

1721. Dorje – January 24, 2009



If Namdrol accepts that it's okay for Vajrayogini to transmit the Naro Khacho Lineage of her practice directly to Naropa, and for it to be passed on in an unbroken succession of lineage Gurus, then he must accept that it's also valid for Dorje Shugden to transmit the lineage of his practice directly to Tagpo Rinpoche.

Tagpo wasn't Naropa and this spirit isn't Vajrayogini.

If every oddball that had a dream or vision of a deity spawned a new practice lineage from it, we would be up to our necks in false dharmas. According to tradition, gyalpo spirits can enter your dreams and show you anything they like. More fool those taken in by them.

1722. namkhah – January 24, 2009

Lineageholder The 11th Dalai Lama died in 1856 at the age of 17 most likely poisoned in the time of Qing suzerainty, hardly an endorsement for your worldly 'protector'.

1723. SeekingClarity – January 24, 2009

LH

Re #1711 and #1721

According to *Anti Shugden*, on p13 of Phurchog Ngawang Jampa's (1682–1762) *White Lotus Rosary: the Catalogue of the Establishment of the Four Monastic Seats and the Lower and the Upper Tantric College* it states



Thus, at the time when Je (Tsongkhapa) himself was alive, apart from those dharma protectors who are bound by oath *and are mentioned in the tantras themselves*, no objects for propitiating or seeking the help of harmful negative worldly spirits, who would express their wrath on even very minor matters, were ever installed within the premises of this monastic seat (Ganden Monastery). As a result, all the members of the community, both Lamas and disciples lived in harmony and the tradition of study and practice flourished. Even (the cairn) to the spirit of Tsongkhapa's birthplace (Jhowo-Chhing-kar) was placed outside the monastery. However, nowadays, many people who consider themselves to be followers of Tsongkhapa, and who adopt the three robes of a fully ordained Buddhist monk, go for refuge in ghostly spirits. They will have to face the consequence of meeting with great misfortune (my emphasis).

<http://www.antishugden.com/component/content/article/42-restrictions-by-great-masters/67-phurchok-ngawang-jampa>

Now I take it that the reference to going for "refuge in ghostly spirits" is a reference to DS. But whether it is or isn't, what strikes me about this passage is how JSK made a point of relying on protectors that appear in tantra.

Surely the point about Vajrayogini practice is (a) everyone holds her to be enlightened and (b) the practice is found in Kangyur tantras. By contrast, wrt to DS practice (a) by no means everyone holds DS to be enlightened and (b) the practice is not found in Kangyur tantra.

Tagpo clearly had a vision. But as Dorje says we can't simply assume the vision was valid.

1724. Lineageholder – January 24, 2009

Dear Dorje,



Tagpo wasn't Naropa and this spirit isn't Vajrayogini.

If every oddball that had a dream or vision of a deity spawned a new practice lineage from it, we would be up to our necks in false dharmas. According to tradition, gyalpo spirits can enter your dreams and show you anything they like. More fool those taken in by them.

Why wasn't Tagpo, Naropa? Do you know his mind? Just because you don't have faith in the source you dismiss it.

So, according to you, the Gelugpa tradition is dead in the water because the lineage Gurus are taken in by Gyalpo spirits.

1725. Lineageholder – January 24, 2009

Dear Dorje,



Tagpo wasn't Naropa and this spirit isn't Vajrayogini.

If every oddball that had a dream or vision of a deity spawned a new practice lineage from it, we would be up to our necks in false dharmas. According to tradition, gyalpo spirits can enter your dreams and show you anything they like. More fool those taken in by them.

Why wasn't Tagpo, Naropa? Do you know his mind? Just because you don't have faith in the source you dismiss it. Dorje Shugden is a Buddha but you can't see it, so whose fault is that?

So, according to you, the Gelugpa tradition is dead in the water because the lineage Gurus are taken in by Gyalpo spirits.

1726. Dorje – January 24, 2009



So, according to you, the Gelugpa tradition is dead in the water because the lineage Gurus are taken in by Gyalpo spirits.

Same old, same old. Yawn. Yawn. You tried this line of reasoning before (if dogyal is a gyalpo spirit, every Gelug lama was fooled therefore Gelug lineage is invalid.)

The fact is, everyone other than those that follow your funny little sect accept that your protector is a gyalpo spirit. Some of them say that its ultimate nature is enlightened but still agree that it acts like a gyalpo spirit and shouldn't be treated as anything else until you can directly perceive its nature (directly perceive doesn't mean read Heart Jewel and be gullible enough to swallow its contents hook, line and sinker.)

In any case, not all Gelug lamas worshipped this gyalpo spirit. Not all Gelug lamas took teachings from Phabongkhapa or Trijang Rinpoche. Not all Gelug lamas even met them. Tibet was a very large place with very significant transport problems. If you think all Gelug lamas count Phabongkhapa as a lineage lama, you are wrong. The 13th Dalai Lama passed on the Gelug lineage totally unmixed with spirit worship.

1727. Lineageholder – January 24, 2009

Dear Dorje,



You tried this line of reasoning before (if dogyal is a gyalpo spirit, every Gelug lama was fooled therefore Gelug lineage is invalid.)

That's because it's valid



The fact is, everyone other than those that follow your funny little sect accept that your protector is a gyalpo spirit.

Not so. You might have swallowed the Dalai Lama's propaganda hook, line and sinker but that doesn't make it so. Before the Dalai Lama's irrational persecution of this Deity and its followers, most if not all Gelugpas were practitioners and they viewed Dorje Shugden as a Buddha, not a gyalpo.



In any case, not all Gelug lamas worshipped this gyalpo spirit. Not all Gelug lamas took teachings from Phabongkhapa or Trijang Rinpoche. Not all Gelug lamas even met them

Again, it suits your purpose to paint Je Pabongkhapa and Trijang Rinpoche as minor Teachers – they were teachers of at least two generations of Gelugpas, from the Highest lamas to the most humble novices. Their teachings and influence was all-pervasive. They were the upholders of the Gelugpa tradition. Trijang Rinpoche was a Ganden Tripa, for goodness sake, and you think there were some Gelugpa Lamas who never heard of him or received teachings from him? Dream on! I'm afraid the inescapable conclusion is that if these Lamas were unrealized and wrong, the whole tradition is finished because these great Teachers were the upholders of the tradition.

It's a shame that the TGIE is trying to re-write history by playing down the enormous influence of these Teachers and just how widespread the practice of Dorje Shugden was pre-14th Dalai Lama persecution. It suits their purpose to do so, unfortunately, just as when the Dalai Lama lied and said that Nechung helped him to escape from Tibet. It's just one lie after another with those guys.

1728. Dorje – January 24, 2009

“most if not all Gelugpas were practitioners and they viewed Dorje Shugden as a Buddha, not a gyalpo.”

This is not true.

1729. T.P. – January 24, 2009

BTW em, with respect to Rime/Gelug: Prof. Samuel's 'Civilized Shamans' may be of great help. You can order it from India or wait for the new edition.

I corrected a bit the WP article. The intro was contradicting what other sources state, and 'eclectic' is no general definition but *some* use this term in that context.

With respect to your discussion with Dorje, Ringu Tulku avoids generalisations. Therefore when he states “A person who believes the Rimé way almost certainly follows one lineage as his or her main

practice. He or she would not dissociate from the School in which he or she was raised.” leaves space to see it differently as Dorje does it.

1730. Dorje – January 25, 2009

TP, EM, the way I see it is as follows. Rime counts as a tradition if you define tradition as EM did earlier (a synthesis of teachings and practices that lead to enlightenment, etc.) Rime is a synthesis in this way rather than just eclecticism because it includes that which supports its view of reality and excludes that which does not, much like all other traditions. It has been pointed out here and by Samuel that Rime was a response to the growing Gelug hegemony in the same way that the later Gelug, especially that synthesised by Phabongkhapa was a response to the growing popularity of Rime.

Rime and Gelug are two different answers to the question of sectarianism. In a sense the early Rime excluded Gelug and identified them as ‘the other’. Of course, things have never been this clear cut, with Gelug elements in Rime and Rime sympathies in Gelug.

The non-Gelug traditions still maintain their individual identities but they have become a lot more connected through family links (many of the great non-Gelug lamas of the last century were related to the Kham aristocracy, for example) and the exchange of lineages and practices. This is expressed through the lamas who are able to pass on many practices from many traditions, as opposed to the students being busy practising from many lineages.

1731. Rodney Billman – January 25, 2009

Dear Seeking Clarity,

There are a lot of questions here to seek clarification on, this would be possible spending several years comparing various texts and putting things into context. The problem with referencing antishugden.com is it throws various snippets against the wall with the hope some things will stick. In fact it appears to achieve its purpose, namely to cause doubt.

About Purchog Ngawang Jampa’s text, it doesn’t mention Shugden by name at all, nor do several of the texts mentioned. The snippet about Ngulchu, depending on your point of view, can be seen as positive or negative. It says Dolgyal was causing harm and the assembly recited Ganden Lha Gyema, Ngulchu later became a scholar on this practice. So one can view it as Shugden encouraging Ngulchu in various unconventional ways.

About whether Morchen saw Shugden as enlightened or not, I hesitate to put words in great masters’ mouths. But he says “although you have found the Dharmakaya”, it seems to be implying this. The reason is because only Buddha can perceive the Dharmakaya. I’m not too fond on pigeonholing things into categories. In some ways ritual poetry is more powerful than plain, objective statements. There is a mystique that a certain level of ambiguity creates, Buddhas are in this world and beyond this world. Rabindranath Tagore said:

Clothed in facts
truth feels oppressed;
in the garb of poetry
it moves easy and free.

About reconciling the Fifth DL’s statements and his alleged promotion

of Dolgyal as a protector, this is something that should be researched more. Up to a certain point the Fifth DL's autobiography agrees with the statements in Music Delighting the Ocean of Protectors. I have personally examined and documented this. Where things start to differ is after the attempt fire puja to destroy Shugden is mentioned. The autobiography claims it was successful but there are things in that text that may contradict it. For example it mentions a witness statement was made and they attempted to separate the object of their ritual from their protectors. This is normally something done before a ritual, not after a ritual so it is strange it is mentioned afterward. It seems like something may not be going right. In addition the witness statement mentions Dolgyal is getting protection from Setrap, which may allude to the claim Setrap distracted them. It may be written in face saving way. Also, if one accepts the statement Dolgyal was destroyed as definitive, there would have never been development of Shugden practice because he would have been non-existent at that point and his consciousness would have been sent to a pure land. So the actual development of Shugden practice afterwards (ie. Morchen, etc.) contradicts this.

Furthermore, as there is a lack of objective historical statements regarding this manner, Music Delighting.. quotes from the Kunga Lodro's torma offering colophon as a source. In there he states "He escaped from among many who sought to suppress, burn, and expel h Not only that the story about how he appeared to Sonam Rinchen and enthroned him is taken almost directly from the ritual's colophon as well. So it is not the claim of later Shugden followers that made this history up. I personally have a copy of the torma offering ritual, but this along with all Shugden rituals have been redacted out of Kunga Lodro's collected works, but the catalog found in his autobiography still has these texts listed. This is most unfortunate, so unless these originals can be provided I have no choice other than using his rituals found in the Shugden Be Bum collection.

1732. Rodney Billman – January 25, 2009

Dear Seeking Clarity,

Continuing your questions further, it would appear the first Gelug incorporation of Shugden in rituals is a generation of masters living from approximately 1750–1820. The Second Retreng Rinpoche (1759 – 1815), has in volume 2 of his collected works a ritual to various protectors such as Setrap, Dorje Legpa and Dorje Shugden. The exact year it was written is not stated. We find 'On rgyal sras Rinpoche (1743 – 1811) with a torma offering to Shugden with the 5 figures listed. 'On is a region in southern Tibet where this reincarnation lineage was seated. The Sakyas have historical connections to regions in Southern Tibet and the Sakya Throne Holders travelled there from time to time. Morchen also was quite influential and lived near the region earlier in the century. This 'On Gyalse Rinpoche received Vajrayogini initiation from Sakya Kunga Lodro in 1781, so the Gelug incorporation is from Sakya is quite possibly through this. The Fourth Jetsun Dampa (1775 – 1813) has a short torma offering that was listed by Lobsang Tamdin.

Finally, years of date and death is unknown but most likely from mid–18th century to early 19th century, Nyungne Lama Yeshe Zangpo appears to have the first long fulfillment ritual in which Shugden becomes described in a Gelug-specific way. Lobsang Tamdin's introduction to the Shugden Be Bum says this is the "uncommon" form of Shugden, in other words something not shared with other sects,

namely the Protector of Jamgon Lama Je Tsongkhapa's lineage.

Another thing to note as well, the White Conch Dictionary (http://www.namebandgdo.com/Tibetan_Tibetan_dictionary_White_Conch_) has a dictionary entry for Trode Khangsar. It says it was founded by the Fifth DL and says it was entrusted to Riwo Choling monastery in Southern Tibet. It also briefly describes the story about the 11th Dalai Lama, the Qing Emperor and the Amben, etc. It says the information is found in the 11th Dalai Lama's autobiography. Eventually it would be nice to find the 11th DL's autobiography and see exactly what it has to say about this.

1733. emptymountains – January 25, 2009

Dear TP,



BTW em, with respect to Rime/Gelug: Prof. Samuel's 'Civilized Shamans' may be of great help. You can order it from India or wait for the new edition.

It seems like you completely missed my post 1665.



I corrected a bit the WP article. The intro was contradicting what other sources state, and 'eclectic' is no general definition but some use this term in that context.

You quote one source (Ruegg) who doesn't like the word 'eclectic', whereas Kay, Dreyfus, Batchelor, and Keown use it without reserve. Even Samuel continues to use the word 'eclectic' *after* he cites Ruegg! But, just because the word is given an alternate translation (i.e., 'universalistic') by that one source, he should outweigh all the others?

You have removed 'eclectic' from the context of the Dreyfus quote, replacing it with 'inclusive' as this is a term that Kay uses. Well, Dreyfus *did* use the word (see post 1629), and Kay uses it too!

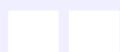
You originally listed Atisha as a Rime practitioner in principle, then removed him from the list saying he was Indian, not Tibetan. If that is your criterion, then why did you remove my statement that Rime is practiced only between the Tibetan religious traditions—for which reason I had listed the 4 major Tibetan traditions plus Bon—saying this is a "misrepresentation of facts" on my part?

So, according to you, 'one' is given more credence than 'some', and 'inclusive' replaces every instance of 'eclectic' although Dreyfus and Kay and others use them both freely. Please, I appeal to your intellectual honesty to fix this.

em

1734. emptymountains – January 25, 2009

Dear Dorje,



The Rime approach would be that either the Gelug lama holds the Sakya practices already, or the lama will recommend the student takes the practice from a lama that he himself has a connection with. Alternatively, if the lama doesn't think the student should take the Sakya practice he will say and the student should not do it.

The bottom line to all Tibetan Buddhist practice is to do what your lama says. There are very few exceptions to this.

Okay, I think I can agree to this: to practice a middle way between 'sectarianism towards other traditions' and 'eclecticism of *no* tradition' wherein 'no tradition' means doing something on your own without the permission of one's Guru(s) and the blessings of his lineage.

Of course, this would have to allow for the possibility that a Guru can instruct his or her disciples to practice one tradition exclusively, without us in turn interpreting this as necessarily sectarianism (or some sort of hidden hostility). For example, on e-Sangha (2007-08-25) my Kagyu friend Kongchog Dorje responded to the question of combining traditions:

It is sometimes taught that it is a good thing to study the sutrayana from several different traditions. It can help us to deepen our understanding the dharma. But it's also good to practice the mantrayana from only one tradition. To try to combine several can be confusing.

I know you said it doesn't *have* to be confusing, but maybe not everyone (especially those in the West) has the karmic capacity to keep everything in perspective and not create a mish-mash. Maybe moderate exclusivism is a skillful means for us eclecticism-prone neophytes in the West.

em

1735. Dorje – January 25, 2009

The problem is Phabongkhapa taught that his protector would kill Gelupas that took teachings from other traditions irrespective of what their lamas told them.

Also, I would say that a high lama like the Dalai Lama should be free to decide what lamas he takes as teachers rather than just have to restrict himself to those chosen by a dough ball divination.

The sectarianism of this protector practice, as propagated by Phabongkhapa and his followers, poses a direct threat to Gelug lamas that do wish to take teachings from other traditions and this is why this practice should have no place in the modern post hegemonic Gelug tradition.

1736. emptymountains – January 25, 2009

Dear Dorje,



Okay, I think we can agree to this: to practice a middle way between ‘sectarianism towards other traditions’ and ‘eclecticism of no tradition’ wherein ‘no tradition’ means doing something on your own without the permission of one’s Guru(s) and the blessings of his lineage.

So, are you agreeing with what I said above about the two extremes (i.e., sectarianism and eclecticism), and then claiming based on this that Phabongkhapa has succumbed to the sectarianism extreme?

Also, if someone is a Gelugpa, and he gets permission to practice also with a Sakya Guru, does he need permission from *both* of them in order to practice a third? I would think that you would hold him to the same principle of getting permission from one’s Guru(s) before taking up yet another tradition.

And, since you brought up the Dalai Lama, I have a question based on something you said previously:



Alternatively, if the lama doesn’t think the student should take the Sakya practice he will say and the student should not do it.

The bottom line to all Tibetan Buddhist practice is to do what your lama says. There are very few exceptions to this.

...

Also, I would say that a high lama like the Dalai Lama should be free to decide what lamas he takes as teachers rather than just have to restrict himself to those chosen by a dough ball divination.

Does the Dalai Lama need permission from his Gelug Guru(s) in order to practice non-Gelug traditions? Or, is he an exception?

em

1737. Dorje – January 25, 2009

“Maybe moderate exclusivism is a skillful means for us eclecticism-prone neophytes in the West.”

I also think moderate inclusivism is a skillful means for us sectarian prone western neophytes, who often to jump too quickly into a tradition, identifying ourselves with it and bolstering our confidence in our new found tradition by convincing ourselves that it is superior to other traditions. I’ve seen this kind of superiority complex and triumphalism amongst NKT followers, some of whom maintain the same negative attitude to Nyingma and Dzogchen teachings as spread by Phabongkhapa, shown in some of LH’s posts above.

Also, the NKT take a most extreme exclusive position of excluding

teachings even by lamas of their own tradition such as Je Tsongkhapa. Only Kelsang Gyatso's books are studied and other people's translations of Phabongkhapa's or Je Rinpoche's works are rejected.

1738. Dorje – January 25, 2009



So, are you agreeing with what I said above about the two extremes (i.e., sectarianism and eclecticism), and then claiming based on this that Phabongkhapa has succumbed to the sectarianism extreme.

Yes, because Phabongkhapa was saying that NO gelugpa should take practices from other traditions, or they would be killed if they did. This wasn't just an instruction to his own students, it was an attempt to politically control the tradition.



Also, if someone is a Gelugpa, and he gets permission to practice also with a Sakya Guru, does he need permission from both of them in order to practice a third? I would think that you would hold him to the same principle of getting permission from one's Guru(s) before taking up yet another tradition.

The basic principle is that it would be bad for a student to take teachings from a lama when those teachings or that lama is in conflict with his other lamas. An example of this would be when Gelugpas that worshipped a spirit praised for killing Gelugpas that take teachings from other traditions attended a Hayagriva empowerment from the Dalai Lama. They were naturally asked to leave. Although this is an extreme example and generally most lamas would not have a problem if a student sought teachings from other lamas, it is always good to ask. If it is not possible to ask all one's lamas one should ask one's root lamas.



Does the Dalai Lama need permission from his Gelug Guru(s) in order to practice non-Gelug traditions? Or, is he an exception?

As I suggested, the Dalai Lama's tutors are chosen by dough ball divination. How much these tutors were his lamas is up to him. Some of these tutors were exclusive adherents to the Gelug tradition, others took Dzogchen teachings from Nyingma lamas. In this case, the student would have to choose which example to follow.

Generally, though, a lama at a high level of realisation may be guided by other factors such as past life connections. The current Dalai Lama certainly feels a strong connection to the Fifth Dalai Lama and has been guided by this connection.

Of course, he asked Ling Rinpoche about this, who was worried because of the scare stories Phabongkhapa had spread about his protector, but ultimately it was agreed to be okay and the Dalai Lama took Khunu

Lama Tenzin Gyaltsen as a lama.

1739. T.P. – January 25, 2009

“t’s a shame that the TGIE is trying to re–write history by playing down the enormous influence of these Teachers and just how widespread the practice of Dorje Shugden was pre–14th Dalai Lama persecution. It suits their purpose to do so, unfortunately, just as when the Dalai Lama lied and said that Nechung helped him to escape from Tibet. It’s just one lie after another with those guys.”

Dear LH,

I think you harm yourself all the time.

You base your judgement on the one–sided information NKT/GKG/WSS offers, and as this blog has shown often you lack any knowledge.

It is NKT/WSS/GKG who re–write history, not the Dalai Lama, every 3rd party source will show you this clearly.

Though it is true that the importance of both teachers are put into perspective, this is not done for the sake to put them down, but to be realistic.

It is true that the practice of Shugden was widespread but what does this mean, that it is a valid practice?

I’d like to encourage you not too accuse HHDL too quickly of being a liar, much more as long as you lack complete information.

In that case you mention here: HHDL said in “Freedom in Exile” that the escape route was shown by Nechung. Shugdenpas say it was shown by Shugden. Maybe both is true? HHDL consulted Nechung and relied on him, and the Shugdenpas asked Shugden and he also gave a route, maybe even the same? As long as one has not complete knowledge, it is better to be restrained to accuse highly respected being of being liars.

I’d like to share another long–term claim by NKT which is probably wrong and misleading. Do you know the claim about the “green brain” by Jim Belither?

May 4th 1996 from “Chronicle of Abuse” by James Belither NKT Secretary.

“During the meeting it is reported that the Dalai Lama says that the “old man” (referring to the previous Trijang Rinpoche) had a “green brain” (a Tibetan term for senility) and there is no reason for the young incarnation to follow the activities of the previous incarnation.”

This claim is used by NKT and its followers to show that HH the Dalai Lama would ‘insult’ ‘his own root guru’.

Now I received an email from a Western monk asking his Tibetan teacher and he wrote with respect to this:

“I remember some righteous indignation from the NKT people saying that HHDL has stated Trijang Rinpoche had a green brain, essentially calling him senile. My Tibetan teacher explained over lunch the other day what leypa jangku (green brain) actually means. It means someone who is conservative and traditional in their views, and does not indicate senility at all. In fact, some lamas regarded it as a compliment because

it means that they are steady in their views and not easily swayed.”

1740. Lineageholder – January 25, 2009

Dear TP,

I could give you a list of things that Dalai Lama had lied about and there is evidence to show that he has lied, not just my ‘judgement’ as you say.

I doubt very much whether the escape route was shown by Nechung because his advice was for the Dalai Lama to ‘remain in the land’

<http://dorjeshugdentruith.wordpress.com/2009/01/21/who-is-the-dalai-lamas-dharma-protector/>

Please note that at this time, the Dalai Lama was a ‘Shugdenpa’ as you put it. The Dalai Lama sought Dorje Shugden’s advice, probably because he didn’t get any from Nechung. Don’t forget that the Dalai Lama wrote an extensive praise to Dorje Shugden, no doubt for all the help he received from him. As I said, at that time, the situation was that Pabongkha and Trijang were highly famous, deeply respected spiritual Masters and totally influential in the whole Gelugpa community because they were the Masters of at least two generations of Gelugpas. This was before the Dalai Lama tried to marginalize them and destroy their reputations just because of his irrational desire to destroy Dorje Shugden practice, but at that time there wasn’t a division in the spiritual community.

Jim Belither told me the ‘green brain’ story directly and he thought the Dalai Lama was showing disrespect towards his Guru. Even if ‘green brain’ has the meaning that you imply, which I accept is possible, calling your Guru an ‘old man’ is hardly respectful, is it? There’s also more evidence of the Dalai Lama’s disrespect:

<http://dorjeshugdentruith.wordpress.com/2009/01/18/the-dalai-lama-tempts-and-threatens-his-guru/>

1741. Dorje – January 26, 2009

“his irrational desire to destroy Dorje Shugden practice”

The Dalai Lama’s desire to destroy this spirit worship is entirely rational. You may not agree with it, but you cannot deny that it is rational. His position is because Phabongkhapa praised this spirit for killing Gelugpas that took teachings from other traditions. This view was shared and propagated by Phabongkhapa’s followers. He also said that other Buddhist traditions lead to hell. There are further accounts from a number of lamas and western scholars that Phabongkhapa and his followers destroyed texts and images of other traditions and forced the conversion of their monasteries.

The Dalai Lama sees this spirit worship and the sectarianism that underpins it as unacceptable.

1742. Lineageholder – January 26, 2009

Dear Dorje,

My turn!!

yawn yawn yawn....same old, same old....*wink*

1743. Dorje – January 26, 2009

Seeing as you and your cult are continuously misrepresenting the Dalai Lama's position, I thought a reminder of what it is would be helpful to you. Your inability to engage in honest debate typifies the NKT's response. You'll be saying this spirit worship, praised for killing beings, is just like the Lord's Prayer next. Just keep repeating the same false claims and your gyalpo spirit's mantra in the hope that it will somehow make them valid. Sorry LH, but that's not going to happen.

1744. Lineageholder – January 26, 2009

Dear Dorje,

You talk about how terrible and sectarian Pabongkha was and then you call the NKT a cult. You expect people to respect your spiritual tradition but you have no respect for Buddha's teachings in the form of Kadampa Buddhism. You're a complete contradiction of your own words, and by denigrating the NKT you're denigrating the holy Dharma.

The Dalai Lama's position is that he's illegally banned a tradition spiritual practice because of what it said in the Yellow Book and because he's got some fixation with the 5th Dalai Lama and didn't trust his own Spiritual Guide. He had no real justification for doing so. He's like you – proclaiming non-sectarianism from the mouth while practicing sectarianism towards his own root Guru's spiritual tradition. Dorje Shugden practitioners weren't causing any problems in Tibetan society. All that happened was that he developed some wrong views about Dorje Shugden and then he decided to destroy the practice. That is irrational.

1745. Lineageholder – January 26, 2009

This was posted on the
<http://wisdombuddhadorjeshugden.blogspot.com>



It's January, and the Tibetan chief thinks that the Tibet's cause is not going well and remembers a dream that there might be more obstacles ahead. He advises his people to get united to become stronger [everyone agrees]. Since it is a religious nation he decides to act also as head of the religion. To test his religious power, he advises to abandon the Dorje Shugden practice, because he suspects it might be causing obstacles to the Tibet's cause.

To double-check his dreams he calls an oracle service and asks about the obstacles to the Tibet's cause.

"According to the indicators, there might be" the oracle responds.

So the chief tells his people to really get serious on following his religious advise and forget about Dorje Shugden just to be safe.

Time goes by and the chief is still not sure about

the future of the Tibet's cause so he calls the oracle service again and the oracle confirms that there is a risk of serious obstacles. At this point, now as head of Tibetan religion and politics, the chief advises his people to get signatures and oaths from every Tibetan swearing that they will not practice Dorje Shugden and will not have any relationship with Dorje Shugden practitioners... or else. And he praised those expelling Dorje Shugden practitioners from their Tibetan communities and centres.

Time goes by and the oracle is called back again and is asked. "Are you absolutely sure that the Tibet's cause is at risk of facing serious obstacles?"

"I am positive", the oracle says "The Tibetans are getting signatures and oaths like crazy."

(Someone might say "samsara makes me laugh")

1746. Dorje – January 26, 2009



You talk about how terrible and sectarian Pabongkha was and then you call the NKT a cult. You expect people to respect your spiritual tradition but you have no respect for Buddha's teachings in the form of Kadampa Buddhism.

I'm not quite sure I understand your reasoning LH. Phabongkhapa was a sectarian because he said other traditions lead to hell, Gelugpas that took teachings from other traditions would be killed by his protector, and along with his followers, destroyed images, texts and monasteries of other traditions.

The NKT is a cult because the organisation involves itself in financial exploitation and sexual abuse of its members. When these things come to light the first response is to protect the group rather than the individual members who were the victims. They also have members post on public internet sites to protect the image of the group and they set up many of their own websites for this purpose.

The NKT portrays itself as the only 'pure' Dharma available, whereas all other traditions are polluted by being mixed with politics or other traditions. The NKT has also alienated itself from other Buddhist groups, developing an 'us versus them' mentality and circulating internal paranoid rumours such as the FPMT are their enemy and are going to take them over if Kelsang Gyatso dies. Their campaign against the Dalai Lama is another obvious example of this.

The NKT are reliant on the instruction of a single unaccountable leader who has no peer inside or outside of the group. What "Geshe-la says" goes unquestioned by members. If members do question, they are often demoted, evicted or receive other punishment. The NKT engage in recruitment and induction methods, constantly trying to boost their numbers and expand their empire. They also employ mind control methods, such as 'guided meditations' and 'love bombing', using the desire for acceptance and the fear of rejection or expulsion to control

their members' behaviour. They expect their members to donate a large portion of their time and money to the group, through giving interest free loans that go unpaid and 'volunteering' to work for many hours a week at their 'centre'.

Members are encouraged to live together in communities and the work they are expected to do at these residential centres doesn't leave much time for other outside activities or socialising. Members are discouraged from reading books other than their leader's, including fiction. Watching TV, going to the cinema and other 'worldly distractions' are also discouraged.

So, yes, I'd say the NKT exhibits all the common characteristics of a harmful cult. This isn't sectarian, it is simple observation.

1747. Dorje - January 26, 2009

"by denigrating the NKT you're denigrating the holy Dharma."

A common cult tactic is to identify the group with the universal good, so to go against the church is to go against God. To go against the sect is to reject happiness. To go against the NKT is to denigrate the holy Dharma.

LH, these techniques may work on you. They do not work on me.

1748. Dorje - January 26, 2009

"The Dalai Lama's position is that he's illegally banned a tradition spiritual practice because of what it said in the Yellow Book"

It is not illegal for the head of the Ganden Phodrang to say what should or shouldn't be practiced in the monasteries that fall under the Ganden Phodrang's authority. The fact that the Yellow Book is based on the teachings of Trijang Rinpoche and Phabongkhapa seems to escape you. Both of these lamas praised their protector for killing Gelugpas that took teachings from other traditions. Quotations have been provided above. Kelsang Gyatso's attempt to sidestep the issue by rejecting the Yellow Book whilst not acknowledging that his own lama taught the same thing was disingenuous. It would be unfortunate if you repeat this here.

1749. Rodney Billman - January 27, 2009

The disingenuous one here is the Dalai Lama. If there were sectarian issues he should have dealt with those issues on their own merits. Instead he turns it into open social issue, slants the history with propaganda, underhandedly uses his personal power to kick out other high lamas under the pretext of threats.

Instead of dealing with a "difficult issue" bringing compromise to the table he engages in demagoguery and laughs with delight under his voice about kicking monks out of monastery. If he was ingenuous these would be tough decisions. Even greed ridden CEO's layoff their workers with more grace.

It's quite clear to me motive here was to take advantage of this situation to reign in loyalty over other respected lamas in his own sect. He couldn't take it if Zemey Rinpoche or Dagom Rinpoche were respected. Everyone has to bow down to him or get kicked out.

1750. SeekingClarity – January 27, 2009

Hi Rodney

Thanks very much for #1731 and #1732 which I'm currently chewing over. In #1731 you write



The problem with referencing antishugden.com is it throws various snippets against the wall with the hope some things will stick. In fact it appears to achieve its purpose, namely to cause doubt.

I absolutely agree that referencing passages out of context is not satisfactory. However, I think it's less unsatisfactory that making *unreferenced* claims such as that below which LH used in #1712.



What about Ngulchu Dharmabhadra? Ngulchu Dharmabhadra is a lineage guru in Je Tsongkhapa's Ganden ear-whispered Mahamudra lineage, and in his collected works he refers to "Manjushri Dorje Shugden" and identifies him as having arisen from the continuum of great beings that includes Duldzin Drakpa Gyaltsen, Panchen Sonam Drakpa and Tulku Drakpa Gyaltsen.

<http://truthaboutshugden.wordpress.com/2008/12/11/some-thoughts-on-the-history-of-a-practice/>

This is simply assertion. There is no attempt to reference a volume let alone a page number.

One of the frustrating things about this whole debate is the lack of referenced, unambiguous quotes on both sides. For example, it seems to me that if *antishugden.com* wishes to convincingly show the Ngulchu Dharmabhadra believed DS to be a spirit, why not quote something from his own writings rather than from his biography? And if GKG believes Morchen said "Now is the time to rely on Dorje Shugden", then it would be helpful to reference a Morchen text. Instead the quote seems to come from the biography of a disciple of the Fifth DL's main lama (see MDOP, p110).

1751. Dorje – January 27, 2009



It's quite clear to me motive here was to take advantage of this situation to reign in loyalty over other respected lamas in his own sect. He couldn't take it if Zemey Rinpoche or Dagom Rinpoche were respected. Everyone has to bow down to him or get kicked out.

Clear to you, maybe. I would take into consideration the situation the Dalai Lama faced after the publication of the Yellow Book. In writing this, Zemey Tulku was issuing a direct threat to the Dalai Lama's life. He

was praising his spirit for killing the Dalai Lama's first lama and saying that it specifically kills high lamas and government officials that take teachings from other traditions at precisely the time that the Dalai Lama was taking Nyingma teachings. This was in a situation more cut-throat than any CEO's boardroom. The Dalai Lama's first two lamas both tried to kill each other, leaving one of them dead. The conservative Gelug faction allied to this protector spirit was not above oppressing other lamas it disapproved of, such as Gendun Chopel. The fact that of the past eight Dalai Lamas only three had lived into their majority shows that he should take threats of this kind very seriously.

The only way to compromise here would be to divorce the protector worship from the violent sectarianism that Phabongkhapa so successfully pinned to it. This could be done in lineages that didn't pass through Phabongkhapa, but as this was the dominant interpretation of this protector cult it could not survive.

1752. Dorje – January 27, 2009

“The disingenuous one here is the Dalai Lama.”

Let me get this straight, Rodney. Are you saying Kelsang Gyatso is being honest? Let's look at his response to the translated excerpt of the Yellow Book. The Yellow Book starts



“Praise to you, the protector of the Yellow Hat tradition, you destroy like a pile of dust; great adepts, high officials and ordinary people; who defile and corrupt the Gelug order.”

With this quotation from the praise to Dorje Shugden, Kyabje Yongzin Trijang Dorjeechang told me some highly interesting accounts which he had not written for publication. As is clear from the above mentioned praise, the protector has punished those who corrupted the Gelug order. The symptoms were clear with various episodes of punishments from the king, entanglement with the law and untimely death for many powerful lama regents, incarnate tulkus, highly adept scholars, high officials and rich and powerful people. While being followers of Lama Tsongkhapa's tradition, they have corrupted it with other tenets and traditions. Since Kyabje Rinpoche told me about these with great compassion it is very precious for me.

Kelsang Gyatso dismisses the Yellow Book saying



The Yellow Book was not written by Buddha, so why should we believe this?

He rejects the teachings in the Yellow Book and the comments the Dalai Lama made regarding its contents saying

HH the Dalai Lama says: “That cult is actually destroying the freedom of religious thought. Say I want to practise Nyingma. They say this Protector will harm me.” This is also completely untrue. We would like to ask HH the Dalai Lama: who are these Shugden practitioners saying these meaningless things?

And yet Kelsang Gyatso’s own lama was the source of the teachings in the Yellow Book as Zemey Tulku clearly states, and he also taught elsewhere that Gelugpas that “want to practise Nyingma [...] this Protector will harm [them].” In the MDOP Trijang Rinpoche says,

Furthermore, whether they were lords of Tibet, great lamas who held the political power of the throne, lamas and tulkus, great or small, with illustrious lines of incarnation, holy beings rich in scriptural and realized qualities, high lords of vast lands and works, those haughty with pride of family lineage, dominion and wealth, any who hypocritically claimed to be followers of Protector Manjusri Tsongkhapa’s Teachings while remaining unsatisfied with Je Lama’s precious Teachings of Sutra and Tantra which, in terms of view, meditation, and action, need not crave more from any other tradition, and, instead, mixed, polluted, or confused them with other modes of view and practice, whether lay or ordained, regardless of status, there have been many who have met with unpleasant wrathful punishments, such as being punished by authorities, litigation and legal disputes, untimely death, and so forth. Such swift, decisive signs appear to direct perception. Here praise is offered to that manifestation as a great wrathful protector who raises the Yellow Hat Teachings to the heights of the heavens.

My point is, Kelsang Gyatso’s rejection of the Yellow Book whilst neglecting to mention the fact that its source was his own root lama, along with his question “We would like to ask HH the Dalai Lama: who are these Shugden practitioners saying these meaningless things?” is disingenuous and deliberately misleading. Are you saying it is not?

1753. Rodney Billman – January 28, 2009

Apparently there are some things that need to be cleared up about the yellow book. Dreyfuss claims: “The situation began to deteriorate in 1975, a year which can be described as the Ge-luk (annus terribilis.) In this year a book (henceforth the “Yellow Book”) written in Tibetan about Shuk-den by Dze-may Rin-bo-che (dze smad rin po che,) 1927–1996) was published.”

This is not case, it was published in Delhi in 1973, this can be easily verified in university libraries with a Tibetan collection (ie. search University of Wisconsin library for “shugs ldan”). Dreyfuss continues his

big fabrication: "In 1976 the first signs of the impending crisis appeared, which I will explore in some detail, since I do not believe that these events have been well documented even by Tibetans. I will use my own memories to supplement the sketchy public records."

What a crock, he would lead people onto believe this can't be checked into. However it is well documented in Tibetan Review August 1976 pages 18–21. Plenty of mention of the state oracle and the DL's Lamaist politics of refusing a Tenshuk to manipulate Tibetans. Not a single mention of Shugden. Dreyfuss uses the example of a lack of sympathy by monks in Switzerland to conclude that this was about Shugden, yet not everyone has these kneejerk emotional reactions about their lamas. Especially when they're not prone to believe such Lamaist theatrics. I never shed one tear when my teacher died, such is life, isn't this what Buddha taught?

So this fanciful account of how things came about in 70's is a sky flower. As mentioned, Dzemey's work continued Trijang's account, it was not a threat directed at the DL. What's clear was the DL was going through a mid-life crisis of his own at this time with the state oracle. It was the state oracle that proposed the ban on Shugden in 1976. So the attempts to paint the ban as a conscious decision against the sectarianism and the Yellow Book is revisionist history made to scapegoat. I don't claim to have the last word here, this should all be researched in more detail to finally clear things up.

Don't get me wrong, Gendun Choepel was great guy and Tibet would have had a chance following his worldly advice to save their country. But his views of emptiness were heretical, and were dealt with by Dzemey Rinpoche in a separate refutation.

1754. Rodney Billman – January 28, 2009

I don't find Geshe Kalsang Gyatso's disavowal of the Yellow Book disingenuous, because discussion of the vajrayana activity of wrath was never intended for public discussion let alone the pages of Newsweek. I do find the DL's willingness to mention it disingenuous as he is trying to paint public opinion. Reminds me of the story where Mao showed Nixon a picture of Yamantaka and said he had to invade Tibet to end devil worship and Nixon nodded his head. Whether this little anecdote is true or not the point is made clear.

Dear Seeking Clarity,

Here's one short thing, antishugden.com mentions for Ngulchu's biography "an invisible ghost", but it says gzugs med which simply means invisible, there is no ghost word in the original. Their translation is clearly slanted.

1755. Rodney Billman – January 28, 2009

Sorry for gzugs med make that simply "formless", which usually entails invisible.

1756. emptymountains – January 28, 2009

Dear Rodney,

 Reminds me of the story where Mao showed Nixon

a picture of Yamantaka and said he had to invade Tibet to end devil worship and Nixon nodded his head. Whether this little anecdote is true or not the point is made clear.

It is an appeal to people's emotions and fear, emphasizing superficial appearances over symbolic meanings. Tibet.com hosts *Battle of the Buddhists* in its anti-Shugden archive:



Shugden himself is not necessarily the compassionate figure portrayed by the NKT. In one rite, reprinted in a Western study, his followers are asked to consider him "living in a palace in a lake of boiling blood, wearing a necklace of skulls and human body parts, in a terrible stench of human flesh". Not quite the home life of St Francis of Assisi. Such shamanistic beings do have a role in Tibetan Buddhism: they are considered by most students to represent marginal aspects of Tibetan culture, holdovers from shamanism rather than central to the Buddhist message.

A member of our group visited a Kagyu group that I also used to practice with. She came back saying what *they* said about Dorje Shugden's horrible appearance, talking about severed heads and so forth. I responded, "When I was with them for two years we did Black Mahakala puja every week. Did they show you a picture of him?"

em

1757. **Dorje – January 28, 2009**

EM, the appearance of wrathful deities may upset Mao or some western Kagyupas, but it has never been the reason for the controversy. The reason is Phabongkhapa, Trijang Rinpoche and Dzemey Tulku praised their protector for killing Geluggas that take teachings from other traditions. This extreme exclusivism or sectarianism is the reason this protector is rejected. Black Mahakala (a tautology?) is practiced in all traditions and doesn't mind which one(s) you follow.

1758. **Dorje – January 28, 2009**



Apparently there are some things that need to be cleared up about the yellow book. Dreyfuss claims: "The situation began to deteriorate in 1975, a year which can be described as the Ge-luk (annus terribilis.) In this year a book (henceforth the "Yellow Book") written in Tibetan about Shuk-den by Dze-may Rin-bo-che (dze smad rin po che,) 1927-1996) was published."

TG Dongthog Rinpoche has it was written in 1970 but published in 1974 by Tagdrag Udze and Chopel Legden. I don't really think the date matters so much. The contents are more significant. The Dalai Lama

was responding to the fact that his intention to practice Nyingma teachings, or any Gelugpa's wish to take teachings from other traditions, was being characterised as a good enough reason for them to be killed. Phabongkhapa had introduced a threat to all Gelugpas and this was in direct contradiction of the Dalai Lama's own aims to encourage greater openness and non-sectarianism in his own tradition.



Don't get me wrong, Gendun Choepel was great guy and Tibet would have had a chance following his worldly advice to save their country. But his views of emptiness were heretical, and were dealt with by Dzemey Rinpoche in a separate refutation.

Gendun Choepel's views on emptiness were pretty much the same as Gorampa's. Is this a good enough reason to imprison and torture someone?

1759. Seeking Clarity – January 28, 2009

Dorje

In #1600 you say



Obviously, none of this has any bearing on the status of this protector. The only way we can discern if it has enlightened nature is by looking at its qualities. These are explained well by Phabongkhapa and his followers who describe it as killing and harming sentient beings.

In #1751 you say



The only way to compromise here would be to divorce the protector worship from the violent sectarianism that Phabongkhapa so successfully pinned to it. This could be done in lineages that didn't pass through Phabongkhapa, but as this was the dominant interpretation of this protector cult it could not survive.

In #1600 you seem to be suggesting that the nature of DS is to kill mixers whereas in #1751 you (perhaps?) seem to be suggesting that it would be possible to have a DS who was less violent, less sectarian and didn't kill mixers. Could you clarify?

1760. Dorje – January 28, 2009

Obviously the gyalpo spirit worshipped in the Sakya tradition didn't spend its time killing Gelugpas that took teachings from other traditions, so when did it become allied to violent Gelug exclusivism? Was it with Phabongkhapa or earlier? Whatever the answer, the compromise, if such a thing was desirable to anyone, would be to keep the bits that predate this development. Of course, Sakya lamas that

opposed this spirit on the basis that it was an evil ghost that harmed beings would be against this, irrespective of Phabongkhapa's lack of input.

1761. Dorje – January 28, 2009



I don't find Geshe Kalsang Gyatso's disavowal of the Yellow Book disingenuous, because discussion of the vajrayana activity of wrath was never intended for public discussion let alone the pages of Newsweek. I do find the DL's willingness to mention it disingenuous as he is trying to paint public opinion.

From reading your posts Rodney would I be correct in assuming that you are in no way linked to the NKT? Your approach to this subject is quite distinct from NKT members. They are taught that this gyalpo spirit is not a gyalpo spirit but a Buddha in the same way that Shakyamuni, Manjushri or Amitabha are Buddhas. There is not the outward teaching that this protector was a Buddha but secretly that it is actually a worldly protector (possibly the reverse of what previous lamas taught). Kelsang Gyatso teaches that inwardly, outwardly, openly and secretly this protector is a Buddha and nothing else.

When he asks (disingenuously) who these Shugden worshippers are that say this protector kills Gelugpas that take teachings from other traditions, he does so with a straight face and no attempt at irony. He does this for his real audience, his NKT followers, who he has taught that his protector is just a Buddha, pure and simple.

Your posts here are refreshing in that at least you follow Phabongkhapa and Trijang Rinpoche's position. You even seem to be saying it is kind of okay to kill people that hold heretical views of emptiness. Even though Kelsang may agree with the Yellow Book and Trijang Rinpoche 100%, he can never admit that to his students, as the watered-down image he has painted of his protector simply wont allow it.

Now perhaps you can understand why I suggest Kelsang is dishonest. He has painted a completely false image of this protector, which he himself doesn't believe, just to make it more palatable to his western followers.

1762. SeekingClarity – January 28, 2009

Dorje

In #1591 you write



The point that Dolgyal is mentioned in a minor Nyingma terma does nothing to validate it as an authentic supramundane protector. As was pointed out before, enlightened protectors (Mahakala, Shri devi, etc) have substantial backing from the Indian tantras. Also, this Nyingma tantra includes a incarnation lineage for this protector that starts with a bon priest and moves on through others,

including “a separate aspect, a magical display harmful to all.” So it is not really the glowing account a small quotation out of context may suggest.

The info on the Nyingma tantra is really interesting and I’m wondering where you got hold of it. Do you have a copy of the tantra? In English? Or do you read Tibetan?

As I’ve said before, I think that fact that DS practice is not found in the Indian tantras represents a very serious challenge to those who hold the practice to be valid.

1763. SeekingClarity – January 28, 2009

Dorje

#1760, you write



Obviously the gyalpo spirit worshipped in the Sakya tradition didn’t spend its time killing Gelugpas that took teachings from other traditions, so when did it become allied to violent Gelug exclusivism?

You seem to be suggesting that a spirit is a kind of “hired gun”. Sakyas weren’t asking him to kill mixers but if certain Gelugpas wanted him to do so, then he’d oblige. Is this how you see it?

1764. Dorje – January 28, 2009

This presumes that there is one single being referred to by both the Sakyapas and Gelugpas. I’m not saying this is not the case but the later exclusivism makes this problematic. This seems to be one reason why the Sakyapas have been very vocal in their opposition to the Gelug version of this protector.

There were a number of versions of this protector worship, both Sakya and Gelug. Phabongkhapa’s version became the dominant version in the Gelug in the early part of the last century allied to violent sectarianism.

The common thread to these different versions is the origin story of Dragpa Gyaltsen being murdered or committing suicide during the Fifth Dalai Lama’s reign and taking birth/emanating as a gyalpo spirit.

Gyalpo spirits are traditionally viewed as dangerous spirits linked to political power and are invoked by their worshippers to further their own political ends. Like other worldly spirits they reward loyalty.

1765. angel lotus – January 28, 2009

So many arguments and debates!! You guys sound like Buddhists with quite a lot of knowledge of some of Buddhism. Good!

It is good to see some Westerners talking about Buddhism, which is too profound for modern people, especially modern Westerners. You know even most Chinese become so-called Materialists (stupid) they think all religions are stupid and untrue, haha. In the past 1000 years, Chinese were best among Buddhists. But in the past 60 years, Buddhism almost

died in the mind of Chinese.

Almost all buddhists are common people, not enlightened, right? So, they are not qualified to discuss deep issues. They might be qualified for learning, learning, and learning.

All people should be modest!, Ok?

In this world, there might be a very few marginally enlightened buddhists. Maybe some greatest masters are.....

Pbongka master was regarded as the greatest master in last century, if he got some mistake, who else could be right???

If masters with Geshe and Tuku tiles have conflicting thoughts, can the lower level disciples be qualified to debate?

Debate, debate, are you guys qualified for debating???

All common people, right???

Common people might be qualified for learning, or "learning debate". Common people are not qualified for real debates, ok??

I do feel it is a bad sign that there are so many debates and controversies among buddhists and masters. It is a bad omen. it is an indicator that devils prevail—the devils get things confused, right?

If you are a good guy who really interested in real and true buddhism, you should learn, do not debate on issues you do not really know.

Do not fall into the traps designed by devils, do not waste time, ok?

There are so many scriptures to learn, and some many things to practice, how can you have time to debate??

I think Buddhism is about the ultimate truth of the universe, the life, and the perfection of the universe and living beings. Never apply worldly stuff, such as dictatorship, democracy, freedom, or human right, animal rights. All these terms are worldly useful, applicable to certain circumstances, right?

Freedom, democracy, dictatorship, ruling, lie, emptiness, hell, heaven, all are shits!!! Useless stuff....

So, do not abuse these terms in real Buddhism truth exploration.

If you apply freedom, it is dangerous! you may go anywhere, but not truth. Freedom is something funny, right?

Dictatorship might be even worse, right?

So, everybody be modestly and cautiously abide by the teachings of Buddhas, think in the way Buddhas taught us, ok??

If you do not have Buddhas's purity, compassion, and wisdom, you must be modest, never be arrogant, ok??

Look into your mind and heart, to see whether you are purely clean compassionate and wise, if not, you shut up your mouth, and shut down your mindstream. otherwise, you pollute the spiritual universe.

May Buddhas wisdom and truth enlighten all beings!!!

1766. SeekingClarity – January 28, 2009

Dorje

In #1600 you write



The Sakya position has always been that this protector is a minor worldly spirit. This only changes when it is used by Sachen Kunlo to justify his own exalted status as a tulku with Indian origins. This claim is based on nothing but a Nyingma terma that the Nyingmapas don't even give the importance to place in their own collection of tantras.

This rather implies that there was some serious politic-ing going on at the time of Sachen Kunlo. Any chance you could elaborate?

1767. Dorje – January 28, 2009



The info on the Nyingma tantra is really interesting and I'm wondering where you got hold of it. Do you have a copy of the tantra? In English? Or do you read Tibetan?

The available sections of the tantra are only found in Sachen Kunga Lodro's namthar. The tantra itself is not found in the Nyingma collections, so maybe it doesn't exist [any longer].



This rather implies that there was some serious politic-ing going on at the time of Sachen Kunlo. Any chance you could elaborate?

Not really, Lama's justifying their position with quotes from tantras, however obscure, is not that rare. The important point about this is how this protector was used by him, and that he needed to go outside of his own tradition to validate that, ironically to a tradition that doesn't have any history of regarding this protector other than this one quotation.

The fact that there was nothing else in the Sakya tradition, and not even an initiation or entrustment text shows that this protector was really quite insignificant, only becoming important to a few members of the Khon family later. Gelugpas really can't use this as a justification for viewing this spirit as the one great protector of Je Rinpoche's tradition.

1768. emptymountains – January 28, 2009

Dear Dorje,



EM, the appearance of wrathful deities may upset Mao or some western Kagyupas, but it has never been the reason for the controversy.

Then why do people not focus on the alleged sectarianism instead of trying to scare people with Dorje Shugden's wrathful appearance? They think all Buddha's should look like Shakyamuni. They don't even know about Black Mahakala (vs. White Mahakala) in their own tradition; his appearance would scare them too! That was my point.

em

1769. Dorje – January 28, 2009

People? You are seriously asking why a journalist would focus of outwardly sensational appearances? Do you understand what journalism is and how they make their money? I don't imagine that UK newspapers talk for either the supporters or opponents of this gyalpo spirit. Some of the other points the article make about the NKT are valid, but don't expect British journalists to weigh into a rather obscure historical Tibetan dispute and get any of it right.

Nobody who seriously knows anything about any of this opposes this worship based on its scary appearance. One notable point about the appearance of this gyalpo spirit is that it appears exactly as tradition says gyalpo spirits appear.

I'm sorry, em. Your previous posts have shown a certain intelligence. What's going on with this line of reasoning?

1770. Dorje – January 29, 2009

By the way, Mahakala means Great Black [one]. There are many different forms, one of which (Palgon Karpo) happens to be white.

Also, unlike your worldly protector spirit, Mahakala is mentioned in a number of Indian tantra.

1771. emptymountains – January 29, 2009

Dorje,



I'm sorry, em. Your previous posts have shown a certain intelligence. What's going on with this line of reasoning?

I never mentioned journalists.

em

1772. emptymountains – January 29, 2009

Dear Dorje,

To clarify, my beef was never with the journalist who wrote *Battle of the Buddhists*. I consider Tibet.com to blame for not correcting that article with an editorial comment before posting it on their website. Thanks!

em

1773. Dorje – January 29, 2009



I never mentioned journalists.

But you were criticising a newspaper article.



To clarify, my beef was never with the journalist who wrote Battle of the Buddhists. I consider Tibet.com to blame for not correcting that article with an editorial comment before posting it on their website.

Yeah, right. I suppose you've only just noticed the article you were criticising was written by Andrew Brown and appeared in The Independent, on 15th July 1996. Nice try, em. Do you seriously think that websites should correct, alter or otherwise change newspaper articles that they post? Editorial comment saying what? Brown's description may have been sensationalist, using the description to challenge his readers' preconceptions about Buddhism, but it wasn't inaccurate. Tibet.com itself contains a lot of other content that goes into this controversy in greater depth.

EM, you have taken a vow not to lie, I assume?

1774. emptymountains - January 29, 2009

Dear Dorje,



By the way, Mahakala means Great Black [one]. There are many different forms, one of which (Palgon Karpo) happens to be white.

I know this; we had both practices when I was with the Karma Kagyu group.



Also, unlike your worldly protector spirit, Mahakala is mentioned in a number of Indian tantra.

Yeah, that's kind of hard given the timeline...

Anyway, I have a question for you. Can a sectarian Lama pass down an unbroken lineage? (This is not a set up for "If no Phabongkha, no Gelugpa" or anything.)

em

1775. Dorje - January 29, 2009



I have a question for you. Can a sectarian Lama pass down an unbroken lineage? (This is not a set up for "If no Phabongkha, no Gelugpa" or anything.)

Most of your 'questions' seem to be rather dishonest set ups for

something or other. Anyway, yes, I suppose a sectarian lama can pass down an unbroken lineage. Lineages aren't actually as lineal as they appear. The original blessings of the founder of the lineage are always available. Nobody expects all lineage holders to be perfect (except perhaps in the rather black and white world of the NKT) and some will be better than others. It's the great lineage lamas that reinvigorate the lineage but the not-so great ones can still pass on something. A lama can have some realisation but not be correct about everything. Realisation is a matter of degree, it's not so black and white.

1776. Lineageholder – January 29, 2009

Dear Dorje,



Nobody expects all lineage holders to be perfect (except perhaps in the rather black and white world of the NKT) and some will be better than others. It's the great lineage lamas that reinvigorate the lineage but the not-so great ones can still pass on something.

The principal point about lineage is it's transmitted by someone who has the necessary experience. Realizations are not optional! Sure, someone who has *some* experience can pass on *something* but without complete experience, it's not possible to completely guide others.

Your version of lineage is, if I want to be a car mechanic, I can go to someone who was taught how to fix a car by someone who has experience of fixing cars, but they themselves don't have to have the experience of having fixed one. There's a world of difference between seeing sanitized pictures of car engines in a book and having been up to your elbows in oil and grease! If you don't have that experience, you really can't teach someone to fix a car because there will be all kinds of questions from someone who is actually prepared to get their hands dirty that you won't be able to answer. Someone might say something "when I take off the alterior sprocket, what how do I open the assembly below it?" – you won't have a clue. You won't practically be able to guide someone to that experience without having done it yourself.

I find it strange how you can assert that lineage can be passed on by those who do not have complete experience of what it is they're teaching. For example, Geshe Kelsang says that giving lamrim teachings is more difficult than giving philosophical teachings because the teacher is teaching mainly from their own experience, and if they don't have any, they will find it impossible to teach lamrim. I remember he said once that he couldn't invite a teacher to come from India to teach Shantideva's Guide because they don't have experience of the teaching.

In summary, I'm not sure what kind of lineage you're asserting – maybe you're asserting a lineage that can be passed on by scholars or academics who simply rote learn materials in books. It's certainly not possible to be guided to enlightenment except by someone who has gone there and can tell you from their own experience how to get there. A fully qualified Spiritual Guide is such a person and the point I've been making all along about the Gelugpa tradition is if these great Teachers were spirit worshippers they would have no refuge and therefore, they could not gain any experience of Buddha's teachings and

therefore the Gelugpa tradition would be invalid. However, the fact that they spoke with such confidence, clarity and authority indicated that they did have experience of the teachings and therefore they were not spirit worshippers.

1777. Dorje – January 29, 2009

Lineage is the transference of blessing and realisation. It has nothing to do with knowledge.

1778. Dorje – January 29, 2009



if these great Teachers were spirit worshippers they would have no refuge and therefore, they could not gain any experience of Buddha's teachings and therefore the Gelugpa tradition would be invalid

these teachers said their protector was a gyalpo spirit, they called it a gyalpo spirit, spoke about its actions as if they were the actions of a gyalpo spirit and treated it like a gyalpo spirit. It is Kelsang Gyatso alone that treats this thing as a Buddha.

1779. Lineageholder – January 29, 2009

Dear Dorje,



Lineage is the transference of blessing and realisation. It has nothing to do with knowledge.

It's got *something* to do with knowledge.

I'm glad you agree with me then – no realizations, no lineage. Now we can return to the main point. If the Gelugpa tradition is still valid, realizations must have been passed down to the present day Teachers. That means that their Teachers were realized, which means they were Buddhists, which meant that they didn't go for Refuge to a Gyalpo spirit as their main protector.

I'm sure you know that a true Dharma Protector has to be an emanation of a Buddha or Bodhisattva because a spirit doesn't have the power to cause the Dharma to increase externally and internally. Since the Gelugpa Lamas relied on Dorje Shugden to protect and increase their realizations, and Dorje Shugden was able to accomplish this, and Trijang Rinpoche actively promoted this practice as a powerful method to gain realizations of Je Tsongkhapa's teachings in this degenerate time, Dorje Shugden is a Buddha and not a spirit.



these teachers said their protector was a gyalpo spirit, they called it a gyalpo spirit, spoke about its actions as if they were the actions of a gyalpo spirit and treated it like a gyalpo spirit. It is Kelsang Gyatso alone that treats this thing as a Buddha.

Tagpo Kelsang Rinpoche received the instructions on Dorje Shugden

directly in Tushita Pure Land. Since this teaching was sanctioned by Tsongkhapa himself, and gyalpos don't hang out in the Pure Land of Buddha, Dorje Shugden is a Buddha and what you say is wrong.

1780. Dorje – January 29, 2009

“they didn't go for Refuge to a Gyalpo spirit”

They didn't. As Rodney pointed out above, there is no 'refuge' section in any of the texts related to this protector.

“I'm sure you know that a true Dharma Protector has to be an emanation of a Buddha or Bodhisattva because a spirit doesn't have the power to cause the Dharma to increase externally and internally”

Mundane protectors have their place. They serve an important function as they are closer to us than their enlightened counterparts. Your rejection of mundane protectors is a little odd given that you worship one.

“Since this teaching was sanctioned by Tsongkhapa himself, and gyalpos don't hang out in the Pure Land of Buddha, Dorje Shugden is a Buddha and what you say is wrong.”

This is assuming Tagpo's vision was valid, and I'm saying it wasn't. If we believe every vision some lama has where do we draw the line?

Look, the inconsistencies here don't come from me, they come from your lineage lamas. Phabongkhapa tries to overcome this by saying that even though his protector took the form of a worldly spirit as its essence was transcendent “if one attains intense uncontrived conviction that, in terms of the definitive meaning [...] Shugden is Peaceful and Wrathful Manjushri, through focusing on this [...] one's essentially transcendent aspect, it is suitable to go for refuge [to such protectors].” Are you saying that you have the intense uncontrived conviction of that? Do new members of the NKT have intense uncontrived conviction of it? If not, then people are breaking their refuge vows according to Phabongkhapa (not that everyone would agree with Phabongkhapa on this.)



Though one should not go for refuge to these protectors that have taken mundane form, even though they are transcendent in essence; , Yudronma is the mother of the Buddhas, Vajrayogini or is among the rank of the twenty four heroines and the twelve Vajrayoginis; Setrab is Amitabha, The Ku Nga are the five families, Shugden is Peaceful and Wrathful Manjushri, through focusing on this one and that one's essentially transcendent aspect, it is suitable to go for refuge [to such protectors].

You will also notice, the other protectors that Phabongkhapa lists are all considered as worldly spirits and treated as such.

1781. Alaska Bob – January 29, 2009

On another recent Tricycle thread someone named Maria writes: “He

(Geshe Kelsang) ...does not include homosexuality amongst the teachings on sexual misconduct, and there are many openly gay men and women teaching at NKT Centers. All kudos to him, I think.”

Without lubrication, how does buggery fit it in to the NKT monastic system of discipline? A lot of white guys with Tibetan names in Tibetan costumes who bad mouth Tibetans vigorously in their spare time—really rather disgusting.

1782. Lineageholder – January 29, 2009

Dear Dorje,



This is assuming Tagpo's vision was valid, and I'm saying it wasn't.

You don't like the idea that it was valid because you'd have to change your whole attitude towards Dorje Shugden and you'd have to agree that the Dalai Lama is wrong.

You may be saying it wasn't valid but you have no valid reason for saying this. It's an object of faith. One who has faith in the Gelugpa lineage Gurus will believe this.



You will also notice, the other protectors that Phabongkhapa lists are all considered as worldly spirits and treated as such.

That's incorrect. How can a Buddha be a worldly spirit? All that Pabongkha is saying is that these Buddhas are appearing in mundane forms and so if you conceive that they are worldly spirits, it's inappropriate to go for refuge to them. It's what we are always taught in Buddhism – things do not exist in the way that they appear, so we need to change our conception

But then Je Pabongkhapa says:



through focusing on this one and that one's essentially transcendent aspect, it is suitable to go for refuge [to such protectors].

So he's saying that Yudronma is Vajrayogini, Setrab is Amitabha, The Ku Nga are the five families, and Shugden is Peaceful and Wrathful Manjushri and it is suitable to go for Refuge to them because they are Buddhas.

1783. Lineageholder – January 29, 2009

Dear Dorje,

Sorry, I missed this important point:



Are you saying that you have the intense

uncontrived conviction of that? Do new members of the NKT have intense uncontrived conviction of it? If not, then people are breaking their refuge vows according to Phabongkhapa (not that everyone would agree with Phabongkhapa on this.)

Geshe Kelsang teaches that Dorje Shugden's form teaches the entire path to enlightenment, so for us Dorje Shugden's nature and aspect is that of a Buddha, we go for Refuge to Buddha (I have never thought that Dorje Shugden had a mundane aspect – he has never appeared to me that way) and there is no breaking of refuge vows, simply reliance on Wrathful Manjushri.

I have uncontrived conviction that Dorje Shugden is a Buddha.

1784. Neil Elliot – January 29, 2009

Alaska Bob: The good news is that between celibates and homosexuals, NKT will decline and disappear in one generation because they don't reproduce.

1785. Dorje – January 29, 2009



So he's saying that Yudronma is Vajrayogini, Setrab is Amitabha, The Ku Nga are the five families, and Shugden is Peaceful and Wrathful Manjushri and it is suitable to go for Refuge to them because they are Buddhas.

Yes, but they're not, Yudronma isn't Vajrayogini she is the head of the twelve Tenma, quite clearly a mundane protector. I know. I make regular offerings to her. Who else thinks Yudronma is Vajrayogini. Other than Phabongkhapa and his followers, who else thinks his protector is Manjushri?

Despite the idea that Pehar is emanated from the five families, nobody treats Pehar or Drakpa Gyaltzen as an enlightened protector. They are not suitable objects of refuge because they are gyalpo spirits.



Geshe Kelsang teaches that Dorje Shugden's form teaches the entire path to enlightenment, so for us Dorje Shugden's nature and aspect is that of a Buddha, we go for Refuge to Buddha

Then Kelsang is not teaching what his lamas taught. He is departing with his tradition.

1786. Dorje – January 29, 2009

"I have uncontrived conviction that Dorje Shugden is a Buddha."

Your conviction is based on ignorance rather than insight. Simply believing what your lama says whilst ignoring the tradition is not what Phabongkhapa was referring to.

1787. Lineageholder – January 29, 2009

Dear Dorje,

Je Pabongkhapa is actually giving a very profound teaching. If you impute Buddha, it's Buddha. How can a Buddha be a gyalpo spirit? If you conceive Buddha, it's Buddha and a suitable object of refuge.

Symbolism is neither mundane nor supramundane from its own side. If you impute a particular symbol as a representation of something supramundane then for you its supramundane, especially if the Deity with respect to whom you are imputing it is accepted as supramundane. That's the beauty of emptiness, it's what you conceive that matters.

1788. Lineageholder – January 29, 2009

Dear Dorje



Your conviction is based on ignorance rather than insight.

You keep making these sweeping assumptions with no basis. You don't know what my conviction is based on.

1789. Dorje – January 29, 2009



Je Pabongkhapa is actually giving a very profound teaching. If you impute Buddha, it's Buddha. How can a Buddha be a gyalpo spirit? If you conceive Buddha, it's Buddha and a suitable object of refuge.

No he's not. He is saying that Buddhas manifest as worldly spirits and it is generally only appropriate to treat these manifestations as worldly spirits. The only exception is if one has the realisation necessary to perceive their supposed transcendent nature. The reason for Phabongkhapa's convoluted position is to overcome the generally accepted view that these Tibetan originated protectors were all worldly spirits.

1790. Dorje – January 29, 2009

"You keep making these sweeping assumptions with no basis. You don't know what my conviction is based on."

The only reason Kelsang was able to get away with teaching that his protector was supramundane was because the western people he was teaching were ignorant of Tibetan views and classifications of worldly deities. If they knew anything before attending NKT teachings on it they would wonder why this supposed enlightened protector looks like a gyalpo spirit, acts like a gyalpo spirit and is described as a gyalpo spirit. This would force Kelsang to contrive the same convoluted arguments as Phabongkhapa.

Face it, LH, you were told this spirit is a Buddha and you accepted it without question.

1791. Kagyupa – January 29, 2009

Lineage Holder writes: "Je Pabongkhapa is actually giving a very profound teaching. If you impute Buddha, it's Buddha. How can a Buddha be a gyalpo spirit? If you conceive Buddha, it's Buddha and a suitable object of refuge."

Most of us are likely familiar with the story of the "Dog's Tooth." But there are some differences. First off, the Dog's Tooth was venerated as a relic of the Buddha, not as the Buddha Himself. Second, no one ever asserted that the Dog's Tooth was a sentient being in any form. There is a difference between mistakenly imputing an object as something other than what it is, and developing faith in one's incorrect imputation, and in claiming that a certain sentient being should, or can, be imputed as the Tathagata, the Nirmanakaya, or the Svabhavakaya, and that "merely thinking makes it so." Valid Imputation is not negated by Emptiness. You have a pretty severe misunderstanding of Emptiness and Faith if you believe that mistaking a Gyalpo Spirit for A Buddha is appropriate. You say:

"Symbolism is neither mundane nor supramundane from its own side. If you impute a particular symbol as a representation of something supramundane then for you its supramundane, especially if the Deity with respect to whom you are imputing it is accepted as supramundane. That's the beauty of emptiness, it's what you conceive that matters."

You suffer from a few misunderstandings. First, the deity is not just "symbolism," whether the deity is a Yidam, a Protector, or a Gyalpo Spirit. The "Beauty of Emptiness" does in no way negate the workings of Cause and Effect, on the relative plane of existence, where Sentient Beings Dwell. Claiming that one is free to impute any sort of qualities, existence, etc., on any given thing in the relative world, due to Emptiness, is a wrong understanding. You need to study some more Chandrakirti and Nagarjuna, preferably in their original texts.

1792. Lineageholder – January 30, 2009

Dear Dorje,



Face it, LH, you were told this spirit is a Buddha and you accepted it without question.

You really must stop making these sweeping assumptions based on no knowledge. I was told by Geshe Kelsang that Dorje Shugden was an emanation of Manjushri and that this is a traditional practice of the Gelugpa tradition, which is correct.

He told me that it was beneficial to rely on Dorje Shugden, so I trusted my Teacher and did the practice and have done for fourteen years. I now know, through my own experience, that Dorje Shugden is a Buddha because he has helped me tremendously over the years. I have experience of Dorje Shugden, you have spin from the Dalai Lama, so whose experience is more valid? Face it, Dorje, you were told this Buddha is a spirit and you accepted it without question.

If you want some evidence that Dorje Shugden is a Buddha you just need to look at how successful the NKT has been in bringing Buddha's teachings to the greatest number of people. He has definitely done his

job of creating conducive conditions for the growth of Kadam Dharma in this modern world.

1793. Dorje – January 30, 2009



I was told by Geshe Kelsang that Dorje Shugden was an emanation of Manjushri and that this is a traditional practice of the Gelugpa tradition, which is correct.

No it is not. It is a relatively modern addition to the Gelug tradition. The version you practice is only about a hundred years old. The idea that this gyalpo is an emanation of Manjushri comes from Tagpu's vision, made popular by Phabongkhapa.



He told me that it was beneficial to rely on Dorje Shugden, so I trusted my Teacher

Exactly.



I have experience of Dorje Shugden, you have spin from the Dalai Lama

I have the claims made by your lineage lamas that this spirit kills and harms beings. You have Kelsang's dissembling and dishonest denial that these lamas ever taught this.

If you want some evidence that Dorje Shugden is a gyalpo spirit you just need to look at how successful the NKT has been in bringing false Dharma, sexual and financial exploitation and the degeneration of the vinaya to the greatest number of people. He has definitely done his job of creating corrupt 'heart-sons', Dharma heirs and exploitative 'senior teachers' in this modern world.

1794. Lineageholder – January 30, 2009

Dear Kagyupa,



You suffer from a few misunderstandings. First, the deity is not just "symbolism," whether the deity is a Yidam, a Protector, or a Gyalpo Spirit. The "Beauty of Emptiness" does in no way negate the workings of Cause and Effect, on the relative plane of existence, where Sentient Beings Dwell. Claiming that one is free to impute any sort of qualities, existence, etc., on any given thing in the relative world, due to Emptiness, is a wrong understanding. You need to study some more Chandrakirti and Nagarjuna, preferably in their original texts.

I think it's you who has gone to an extreme on this one. I was not

claiming that it was valid to impute any qualities on anything. For example, it's not valid to impute a snake on a length of rope. Imputation must always be on a valid basis. So what is the valid basis for Buddha?

Buddha is different. Because Buddha is the Dharmakaya, there is no place where there is no Buddha. Anything can be correctly seen as Buddha's emanation and such an imputation works through faith. If we have such imputation we will receive blessings. Geshe Potowa said that even if our Teacher is not enlightened, if we see our Teacher as Buddha we will receive Buddha's blessings, but even if our Teacher is a living Buddha and we think of him or her as ordinary, we will receive no blessings. This shows how crucial the imputation is, not so much the basis. The same is true with the dog's tooth story.

Buddha himself said he would be there wherever he was visualized. Because symbolism does not exist from its own side, we can see the Dharma in anything, so we can certainly choose to see the Buddha too. If a Deity has two hands, I can choose to see that as a reminder that I need to attain the union of the two truths. I can use it to remind me to practise method and wisdom together. The point is, because only emptiness is 'true', I can choose to impute what is most beneficial. Indeed, this is Dharma practice, choosing to discriminate things in a virtuous way and not in a neutral or non-virtuous way. Whatever is the object of a valid cognizer exists. Non-valid cognizers are deceptive minds rooted in ignorance. How can consciously choosing to see something as Buddha be non-valid? Choosing to impute Buddha comes from wisdom, faith and concentration, not ignorance. If you are saying that things exist from their own side and therefore it is not appropriate to use any basis to impute Buddha, you've gone to the extreme of existence with respect to the conventional and it's you who needs to study Nagarjuna and Chandrakirti because you're a svantrantrika!

1795. T.P. - January 30, 2009

"If you want some evidence that Dorje Shugden is a Buddha you just need to look at how successful the NKT has been in bringing Buddha's teachings to the greatest number of people. He has definitely done his job of creating conducive conditions for the growth of Kadam Dharma in this modern world."

the blessings of the maras come across as success and kick the ego to the belief to be something special and more important than others. the blessing of the maras are hard to discriminate from the blessings of the dharma. that's why the reliance on an experienced Sangha community of Buddhist elders and respected Buddhist masters is indispensable for spiritual growth.

that GKG/ the NKT preferred to separate themselves from the experienced Sangha community of Buddhist elders and respected Buddhist masters and what happened to the successors of Geshe Kelsang are clear signs that there is probably something going into the wrong direction...

for more read Patrul Rinpoche's text on outer and inner demons and how they function.

1796. Dorje - January 30, 2009

Anything can be correctly seen as Buddha's emanation and such an imputation works through faith. If we have such imputation we will receive blessings. Geshe Potowa said that even if our Teacher is not enlightened, if we see our Teacher as Buddha we will receive Buddha's blessings

Blessings come through faith. They are not dependent on their object. The function of an enlightened being is more than just bestowing blessings. They function by performing the acts of a Buddha and teaching the Dharma. Dog's teeth don't turn the wheel of Dharma, nor do gyalpo spirits. The only way a Buddha can function as a Buddha is by traversing the path and reaching the result. This is dependent on causes and conditions and does not just arise out of the faith of the student. Even if the student has no faith, the Buddha still functions, such as with Angulimala.

1797. Lineageholder – January 30, 2009

Dear Dorje,

If you want some evidence that Dorje Shugden is a gyalpo spirit you just need to look at how successful the NKT has been in bringing false Dharma, sexual and financial exploitation and the degeneration of the vinaya to the greatest number of people. He has definitely done his job of creating corrupt 'heart-sons', Dharma heirs and exploitative 'senior teachers' in this modern world.

I'm not having you paint a false picture of the NKT for others to be misled by.

So you think Atisha and Je Tsongkhapa's teachings are false Dharma? It's only false in your eyes because you didn't bring it and the Dalai Lama can't control it. It's no good being jealous, you should get out there and help people. People need Dharma, not politics, so get on with helping them instead of criticizing other Mahayana traditions.

There are many cases of sexual exploitation in your own tradition, so don't pull that one. Some very famous Lamas indeed have been involved in this. It's the foibles of human nature and these degenerate times. There have been many postings on E-Sangha of women who have been abused by their Tibetan teachers. Here's such an example, name removed to prevent embarrassment:

I am writing to request the support of any woman who has experienced a long-term sexual relationship with her lama, and who has moved beyond/grown out of the relationship. I am asking this in all sincerity, as the demands of secrecy have kept me isolated from human support for fifteen years.

Although I have unchanging faith in and love for my

guru and the three jewels, I realize that, on the level of conventional reality, I have perpetuated some unhealthy mental and emotional habits in my relationship to my master. At this stage of my life, I really need to move beyond the unhealthy, conditioned aspects of our relationship and rely exclusively on the immutable, unconditioned aspects.

Of course, I will speak to my lama about this (we will meet again soon), but I would also like to have some informed support that reaches beyond the narrow confines of monastic-tantric secrecy.

If you have wisdom to share with me, please do.

It's treated as a pretty commonplace occurrence on E-Sangha. At least Teachers who did this in the NKT were 'outed' and left, it sounds like an endemic problem in Tibetan Buddhism and very 'hush hush'. That's not very healthy. There are also other examples - homosexual relationships between monks in Tibetan monasteries, sexual abuse in the FWBO, Teacher/Student sexual relationships at the Insight Meditation Centre in Barre and a certain zen centre in California...such things are not just a problem for the NKT, so please don't misrepresent the situation. It's a common problem that all traditions have to deal with.

There has been no financial exploitation in my experience. I don't know anyone who has been ripped off. Certainly at my centre we've paid off any loan we've ever been offered. Is it wrong to give people the opportunity to contribute to Dharma Centres and Temples when these are so beneficial for everyone? Everyone has choice to give or not to give. I don't know anyone who was pressured into giving their money to the NKT but if it has happened, it's not commonplace.

The degeneration of the Vinyana is monks taking 253 vows but not being able to keep them because they are too impractical and there are too many rules governing physical and verbal behaviour. You need to be more honest and open your eyes to the fact that this is happening. I believe that the vows need to be more appropriate for these degenerate times and not set standards that almost no one can meet. On the other hand, NKT ordination is simpler, more appropriate for these times and do-able, so NKT alone is being honest about this, as far as I can see. There are hundreds of NKT monks and nuns keeping their vows, despite only a few examples to the contrary.

1798. Lineageholder - January 30, 2009

Dear Dorje,



Even if the student has no faith, the Buddha still functions, such as with Angulimala.

Angulimala developed faith in Buddha through his example. Devadatta, even though he was so learned, could not be helped by Buddha because he had no faith. That's why he's in the seventh hot hell as we speak.

1799. Lineageholder – January 30, 2009

Dear TP,



the blessings of the maras come across as success and kick the ego to the belief to be something special and more important than others. the blessing of the maras are hard to discriminate from the blessings of the dharma. that's why the reliance on an experienced Sangha community of Buddhist elders and respected Buddhist masters is indispensable for spiritual growth.

But what you're telling me is that Je Pabongkhapa and Trijang Rinpoche couldn't tell the difference between Buddha's blessings and mara's blessings. According to you they were spirit worshippers and therefore had no realizations, so there wouldn't be any point relying on the Gelugpa tradition these days. You must think they were really dumb. I don't.

As far as spiritual growth is concerned, we're doing very nicely, thank you.

I don't think we need lessons in politics from the Dalai Lama. That is most definitely not required for spiritual growth.

1800. Dorje – January 30, 2009

"So you think Atisha and Je Tsongkhapa's teachings are false Dharma?"

No, but they never worshipped spirits and passed them off as Buddhas.

"There are many cases of sexual exploitation in your own tradition, so don't pull that one."

Sexual abuse in the NKT was perpetrated by Kelsang Gyatso's closest students and most avid advocates of this protector. Neil Elliot coordinates the NKT protests against the Dalai Lama.

"Is it wrong to give people the opportunity to contribute to Dharma Centres and Temples when these are so beneficial for everyone?"

Cults tend to assume that their growth benefits everyone. The reality is it benefits only the leadership of the cult.

"The degeneration of the Vinaya is monks taking 253 vows but not being able to keep them because they are too impractical and there are too many rules governing physical and verbal behaviour"

The vinaya degenerates when people that are not keeping the vows wear the dress and present themselves outwardly as people that are, whether that is people holding vows they can't keep as with Kelsang's heart-sons, or appearing to hold vows they don't hold. I can see a good reason for people not to hold the vows of a bhikshu where this is not practical or possible, but why on earth still keep the robes and appearance of those that are? If anything is impractical in modern western society, it is wearing robes, shaving the head and going by a foreign name. Some NKT 'monastics' don't even seem to realise their vows are not the ones given by the Buddha.

1801. Dorje – January 30, 2009

“Angulimala developed faith in Buddha through his example.”

Angulimala developed faith because the Buddha functioned as a Buddha during their encounter. He could only do this because of his past training and the causes and conditions that led to his enlightenment. A dog’s tooth or gyalpo spirit could not have done this.

1802. Dorje – January 30, 2009



According to you they were spirit worshippers and therefore had no realizations, so there wouldn’t be any point relying on the Gelugpa tradition these days.

Phabongkhapa and Trijang Rinpoche were very clear that one function their protector performs was to punish and kill Gelugpas that developed faith in other traditions. They knew their protector was a worldly spirit. They called it a worldly spirit and described its actions as those of a worldly spirit, unless you think Buddhas kill for sectarian reasons, because they definitely thought that their protector did.

1803. SeekingClarity – January 30, 2009

LH

In #975 you say



I don’t feel comfortable talking about emptiness in this setting because there are many who could misunderstand, contravening the bodhisattva vows. I don’t think I’m going to talk about it again.

And in #1026 you say



I’m not prepared to discuss emptiness or tantric views on this forum any further.

Presumably something’s changed because in #1787 you wax lyrical as follows.



Symbolism is neither mundane nor supramundane from its own side. If you impute a particular symbol as a representation of something supramundane then for you its supramundane, especially if the Deity with respect to whom you are imputing it is accepted as supramundane. That’s the beauty of *emptiness*, it’s what you conceive that matters.

Could you clarify what’s changed?

1804. Seeking Clarity – January 30, 2009

LH thinks that if you impute “snake” on a piece of rope you are mistaken. However, he seems to think that if you impute “Buddha” on anything then you’re unmistakable. As he says in #1787, “If you impute Buddha, it’s Buddha.”

But this is not Geshe Potawa’s view. In #1794 LH writes



Geshe Potawa said that even if our Teacher is not enlightened, if we see our Teacher as Buddha we will receive Buddha’s blessings...

So Geshe Potawa is very clear that imputing “Buddha” on an unenlightened teacher does **not** make them enlightened. “If you impute Buddha, it’s not Buddha.” That’s not to say that this imputation is not beneficial, but that is a different matter.

1805. Rodney Billman – January 30, 2009

“Phabongkhapa and Trijang Rinpoche were very clear that one function their protector performs was to punish and kill Gelugpas that developed faith in other traditions.”

Developing faith in other traditions is not an “issue”, it is mixing the modes of practices found in other traditions that go against fundamental defining characteristics of the Gelug. These rejections include things such as action consort practice, wearing monk’s robes if you are married, presentations of emptiness not in accordance with traditional Gelug yig cha, practice of apocryphal texts not normally recognized in the Gelug and practicing sorcery. I am not going to divert into arguing ad nauseum about these in particular but rather stating what these things are for the record.

The argument can’t be made about recognizing a Buddha just of because of emptiness. The argument is based on the emanation body of Buddha. The basic idea is there are three types of emanation body (sprul sku), supreme nirmakaya, birth nirmanakaya and utility nirmakaya. If you reject the possibility of a Buddha taking birth nirmakaya as a gyalpo you must also reject that possibility as a human too. This is also mentioned in the Father Meeting Son Sutra as well. As far as I can tell Tulkus eat meat and pass gas like the rest of us, so any attempt to constrain Buddha’s emanations by external characteristic will undermine the whole Tibetan establish, especially the DL who in appearance is quite fond of eating meat.

1806. Rodney Billman – January 30, 2009

Correction: complete rejection of consort practice is not correct. However, if one is a monk action consorts are completely forbidden in the Gelug even if one has the attainments to allow it, as the example shown by Tsongkhapa. However, it seems if one is attained and gives up one’s vows it may be allowed (MDOP mentions something about this).

1807. Dorje – January 30, 2009

“Developing faith in other traditions is not an “issue”, it is mixing the modes of practices found in other traditions that go against

fundamental defining characteristics of the Gelug.”

So, you are saying that it is acceptable to harm and kill Gelugpas that take practices from other traditions?

“If you reject the possibility of a Buddha taking birth nirmakaya as a gyalpo you must also reject that possibility as a human too.”

I do not reject the possibility, but I do question the way that so many worldly protectors, complete with stories of their harmful behaviour and subjugation, then get quite popular (because of the perceived efficacy) and people suddenly start calling them emanations.

You still haven't addressed the point that the NKT are saying this gyalpo spirit isn't a gyalpo spirit at all.

1808. Lineageholder – January 30, 2009

Dear SC,



Could you clarify what's changed?

What I said was not a detailed exposition of the view of emptiness, but I felt that Dorje and others were clinging to an inherently existent appearance of a gyalpo spirit, as in “if it looks like gyalpo, then it must be a gyalpo”. My point was it's what you are conceiving that's important. That's what Pabongkha was saying too. It's not much more than what I said in #1354:



There's nothing inherently worldly or enlightened about any form, we can choose to interpret any symbolism as representing mundane attainments or as representing supramundane attainments because meaning does not exist from its own side.

1809. Lineageholder – January 30, 2009

Dear SC,



So Geshe Potawa is very clear that imputing “Buddha” on an unenlightened teacher does not make them enlightened.

No, of course not, but imputing Buddha on an unenlightened Teacher makes them enlightened as far as you are concerned. There's not much difference between thinking “maybe my Teacher is a Buddha” and “my Teacher is a Buddha”. Such a doubt is a virtuous one.

Geshe Potawa is very clear – you will receive the blessings of a Buddha from such a person.

How do we know who is and who is not enlightened anyway? No one is going around with a big neon sign over their head saying “I'm enlightened, you could be too! Ask me how” At the end of the day, whether someone is enlightened or not depends upon our leap of faith

having investigated someone's qualities to the best of our ability in accordance with the Mahayana teachings. (the ten qualities of a fully qualified Mahayana Spiritual Guide). Even those require faith. How do we know if our Teacher has a deep experience of emptiness? Just because they can teach it well doesn't necessarily mean that they have. We simply don't know directly, but faith sees that they have.

1810. Lineageholder – January 30, 2009

Dear Dorje,



You still haven't addressed the point that the NKT are saying this gyalpo spirit isn't a gyalpo spirit at all.

It's only you and the Dalai Lama and other people with wrong views who are saying that Dorje Shugden is a gyalpo. Tagpo Kelsang Khedrub Rinpoche said:



Though gone to the state of the Sugatas countless eons ago,
To benefit the teachings and migrators in whatever form subdues them,
Your hundreds of emanations have twenty-seven enlightened activities;
All praise to the pervasive lord, mighty Dorje Shugden!

gone to the state of the Sugatas countless eons ago is pretty clear, isn't it? .

Tagpo Rinpoche says in 'Pagme Kel Ngon':



The sun of all Conquerors' wisdom emanating as wrathful Manjusri; who bestows all attainments of the four activities as wished just by thinking of him, instantly; who protects and keeps watch over the system that holds the unmistakable crown of the 'Yellow Hats'; whose actions are swift, like lightning compared to tens of millions of sworn Dharma Protectors; Lord of life of the three realms and all beings; a supreme Deity of exceedingly great force and magical power, is emanated Mighty Gyalchen Dorje Shugden.

The sun of all Conquerors' wisdom emanating as wrathful Manjusri is pretty clear too, no?

Dorje Shugden is a Buddha for Tagpo Kelsang Khedrub Rinpoche, not just NKT.

1811. Dorje – January 30, 2009

Mighty Gyalchen

1812. namkhah – January 30, 2009

Lineageholder: Over the top hyperbole, such as the above quote, is a common literary device of Tibetan religious literature. To be a literalist when trying to understand such florid prose is fundamentally foolish.

1813. Dorje – January 30, 2009

“Over the top hyperbole, such as the above quote, is a common literary device of Tibetan religious literature”

As Sapan says



Moreover, if a being is praised,
He is like the sun, the moon,
His teeth are like a rosary of snow mountains, etc.;
The example of space is given for vastness;
for the subtle, apply the example of an atom;
mountains, for the example of the coarse;
an elephant for a mouse,
Vaisravana for the wealthy,
Indra for petty kings.
Also praising common geshes
as being like Buddhas
Is not rejected by poets.
But if the reality of things is explained,
or the characteristics are established,
if an explanation does not accord with reality,
how will it be pleasing to scholars?

1814. Lineageholder – January 30, 2009

Dear all,

How many times does someone have to say “Dorje Shugden is a Buddha” before you think...”Oh! they mean Dorje Shugden is a Buddha!!!”

DOH!

You guys can’t really be so stupid as to think that “gone to the state of the Sugatas”, and “Your hundreds of emanations have twenty-seven enlightened activities” means that Dorje Shugden is a gyalpo, can you?

1815. Dorje – January 30, 2009



You guys can’t really be so stupid as to think that “gone to the state of the Sugatas”, and “Your hundreds of emanations have twenty-seven enlightened activities” means that Dorje Shugden is a gyalpo, can you?

Tagpu, like Phabongkhapa, said that his protector was a gyalpo spirit emanated from Manjushri which is why he calls it “emanated Mighty

Gyalchen Dorje Shugden". Gyalchen refers to this protector's status as a gyalpo spirit.

1816. harry (gandul) – January 30, 2009



Tagpu, like Phabongkhapa, said that his protector was a gyalpo spirit emanated from Manjushri which is why he calls it "emanated Mighty Gyalchen Dorje Shugden". Gyalchen refers to this protector's status as a gyalpo spirit.

I'm pretty ignorant about the technicalities of Tibetan Buddhism, but the following has occurred to me.

Sentient beings appear in innumerable forms, all in dependence of respective karma. Whether they come as demons or gods, whether they are foolish or wise(ish), they are all in essence sentient. They are ALL objects of our compassion. In the same way Buddhas appear in countless ways, also to suit karmic inclinations. Any emanation of Buddha be it virtuous monk or drunken maniac, is in essence Buddha. Therefore are not ALL emanations of Buddha worthy objects of refuge?

If we deny this aren't we just being selective about what aspects of Buddha we go for refuge too?

1817. Dorje – January 30, 2009

No, because according to Je Tsongkhapa we relate to objects according to their conventional appearances not ultimate nature.

1818. Dorje – January 30, 2009



Any emanation of Buddha be it virtuous monk or drunken maniac, is in essence Buddha. Therefore are not ALL emanations of Buddha worthy objects of refuge?

You should also bear in mind that the protector under question is said to kill sentient beings if they practice teachings other than those of the Gelug tradition> Are the beings it kills also to take refuge in it?

1819. Rodney Billman – January 31, 2009

Watch that counter-pervasion, the Patriarch Upagupta almost prostrated to Kamadeva that took on the form of the Supreme Nirmanakaya. Conventional appearances cannot be used to qualify if something is a Buddha, as Buddha said in the Vajracchedika those who find me in form do not know me at all.

There is historical precedent for two ways of looking at Shugden, a transworldly way and a worldly way, which are not necessarily mutually exclusive. As Retreng Rinpoche classified him with Setrap and called him an emanation of Vajrapani. I personally find no problem with the ambiguity, though it seems exacerbated by the Western mind that seems obsessed with pigeonholing things into neat little categories.

One of my teachers said Shugden was transworldly and added him to the merit field:

<http://www.dorjeshugden.com/gurutree.htm>

I have no problem with Geshe Kalsang Gyatso's views either, it was his book that introduced me to the subject.

1820. Lineageholder – January 31, 2009

Dear Rodney,



Watch that counter-pervasion, the Patriarch Upagupta almost prostrated to Kamadeva that took on the form of the Supreme Nirmanakaya. Conventional appearances cannot be used to qualify if something is a Buddha, as Buddha said in the Vajracchedika those who find me in form do not know me at all.

Yes, but Venerable Upayagupta asked mara to assume the form of Buddha so that he could see what Buddha looked like. He had the conception when mara assumed that form that it was mara appearing in the aspect of Buddha and so it would have been wrong for him to have prostrated. However, from another point of view, had he simply focused on 'mere Buddha' and prostrated there would be no fault because his appearance would be of Buddha and his conception would be of Buddha. This is just the same when we see a Buddha image and conceive it to be Buddha – our devotion is based upon a valid object, mere Buddha.

1821. Lineageholder – January 31, 2009

Dear Rodney,



There is historical precedent for two ways of looking at Shugden, a transworldly way and a worldly way, which are not necessarily mutually exclusive.

It seems so – some people see Dorje Shugden as Manjushri manifesting in the aspect of a worldly protector, others see his aspect as supramundane, but without exception, regardless of how they regard his outer aspect, they regard him as an enlightened being. There is no contradiction there.

Tagpo Rinpoche, Je Pabongkhapa, Trijang Rinpoche, Zemey Rinpoche and all other devotees see Dorje Shugden as a Buddha, not as a harmful spirit. The view that he is a harmful spirit is exclusively propagated by the Dalai Lama.

1822. Dorje – January 31, 2009



Tagpo Rinpoche, Je Pabongkhapa, Trijang Rinpoche, Zemey Rinpoche and all other devotees see Dorje

Shugden as a Buddha, not as a harmful spirit.

The conventional appearance of a protector is not just about how it looks or how one interprets the 'symbolism' of its dress. It is about how it acts and functions in the world. It is clear that, at least to Phabongkhapa, Trijang Rinpoche and Zemey Tulku, the conventional appearance of this protector as a gyalpo spirit was for a purpose. The purpose in this case was to perform violent and harmful actions against those that practiced from traditions other than Gelug. From their accounts of how it killed beings, these lamas saw it as a spirit harmful to those that opposed their exclusivism.

Ultimately, this dispute is about whether it is okay to threaten others with death if they want to follow a more inclusive path. The Dalai Lama thinks it is not.

"The view that he is a harmful spirit is exclusively propagated by the Dalai Lama."

This is another lie from the NKT cult as shown above by quotations not only from Phabongkhapa, Trijang Rinpoche and Zemey Tulku, but also from other lamas such as Ngawang Yonten Gyatso who opposed this protector as a harmful ghost before the Dalai Lama ever spoke out against it.

1823. Dorje – January 31, 2009



It seems so – some people see Dorje Shugden as Manjushri manifesting in the aspect of a worldly protector, others see his aspect as supramundane, but without exception, regardless of how they regard his outer aspect, they regard him as an enlightened being.

And others see it as a pernicious evil harmful ghost of a dead lama born as a gyalpo spirit. This view is the oldest and most pervasive amongst Tibetan traditions, shared by the heads of all four traditions and great lamas from the past such as Jamyang Khyentse.

The promotion of worldly deities from mundane to transmudane status is often part of a political agenda. Phabongkhapa's agenda in this case was clear, and he was instrumental in the spread of the worship of this gyalpo spirit.

1824. Dorje – January 31, 2009



I personally find no problem with the ambiguity, though it seems exacerbated by the Western mind that seems obsessed with pigeonholing things into neat little categories. One of my teachers said Shugden was transworldly and added him to the merit field:

I have no problem with Geshe Kalsang Gyatso's views either, it was his book that introduced me to the subject.

Kelsang introduces newcomers to Buddhism to this gyalpo spirit with no mention of the fact that this is a gyalpo spirit. There is no discussion of its nature of appearance other than the simplistic claim that it is Manjushri. Kelsang is the first teacher to present it in this way.

People more familiar with Tibetan iconography and the pantheon of protector deities would immediately recognise this protector as a gyalpo spirit. This appearance may be explained as Vajrapani or whoever manifesting as a gyalpo spirit, but NKT members are never shown this aspect at all. Gyatso is using the ignorance of his western students as an opportunity to give them a completely new version of this spirit worship. They are so taken in that they can't believe that the majority of lamas that ever approached this spirit think it is harmful. They then respond angrily to the suggestion that this gyalpo spirit is a gyalpo spirit and say that the Dalai Lama made all this up. It would be funny if it wasn't so sad.

Lineage Holder's pronouncements on the nature of this spirit are necessarily one-sided as that is all Gyatso has ever given out. You may think this kind of misleading teaching is okay, Rodney, because it serves your purpose, but surely the scholar in you must wince a little at the intellectual dishonesty of it.

1825. SeekingClarity – January 31, 2009

Surely we all agree that (1) the form of DS is the form in which gyalpo spirits are traditionally represented and (2) GKG does not point this out.

We might argue about whether DS is simply a gyalpo spirit or a Buddha manifesting as such. We might also argue about whether GKG was deliberately seeking to mislead by not mentioning that the form of DS is traditionally the form used to represent gyalpo spirits. And we might argue about whether one can reasonably see the gyalpo spirit form as representing aspects of an enlightened being.

But, as I say, let's at least agree on (1) and (2).

1826. Dorje – January 31, 2009

Kelsang Gyatso wouldn't agree with 1 and 2 openly, but you will notice during his discussions with Chris Fynn on usenet groups back in the '90s, Fynn continually referred to this protector as Gyalpo Shugden and Gyatso didn't once correct him. He didn't because he knew he couldn't get away with it. He saves the view that this spirit is Manjushri relatively and ultimately for his naive western followers alone.

1827. SeekingClarity – January 31, 2009

In #1794 LH writes



Geshe Potowa said that even if our Teacher is not enlightened, if we see our Teacher as Buddha we will receive Buddha's blessings, but even if our Teacher is a living Buddha and we think of him or her as ordinary, we will receive no blessings. This shows how crucial the imputation is, not so much the basis. The same is true with the dog's tooth

story.

In #1796 Dorje responds



Blessings come through faith. They are not dependent on their object. The function of an enlightened being is more than just bestowing blessings. They function by performing the acts of a Buddha and teaching the Dharma. Dog's teeth don't turn the wheel of Dharma, nor do gyalpo spirits. The only way a Buddha can function as a Buddha is by traversing the path and reaching the result. This is dependent on causes and conditions and does not just arise out of the faith of the student. Even if the student has no faith, the Buddha still functions, such as with Angulimala.

It seems to me that LH's point about Geshe Potawa is not incompatible with what Dorje says. There are three views on DS, that he is

- (1) a gyalpo spirit – view of DL and many others
- (2) a Buddha being appearing as such – GKG's view
- (3) a Buddha being appearing as a gyalpo spirit – Pabongka and Trijang's view

Let's say DS is (1) but you sincerely believe him to be (2). In this case you will receive the blessings of a Buddha just as much as if DS were (2) as you sincerely believed him to be such.

Nevertheless if DS is (1) then imputing Buddha is an incorrect imputation because, as DS does not perform the functions of a Buddha, he is not a correct basis of imputation. Thus if DS is (1) and you sincerely believe him to be (2) you will be receiving the blessings of a Buddha but relying on a being who **cannot** perform the functions of Dharma protector.

Mahakala is generally believed to be (2). Thus if you hold him to be such you will not only receive the blessing of a Buddha but you will be relying on a being who **can** perform the functions of a Dharma protector.

What if DS is (3) and you genuinely believed him to be such? Well, you'd be receiving the blessings of a Buddha. And Pabongka says that it's OK in these circumstances to go for refuge to DS. Not sure if Dorje agrees with this as in #1817 he says



to Je Tsongkhapa we relate to objects according to their conventional appearances not ultimate nature.

However, in #1613 he says



it is okay to treat apparent spirits as Buddhas only when one has realised emptiness. This point is also stated by the Dalai Lama and the previous Ganden

Tripa.

Perhaps Dorje would clarify?

1828. Dorje – January 31, 2009

If one has reached a certain level of realisation, all appearances arise as the three kayas. Milarepa had many encounters with harmful spirits but was able to use these encounters as teachings. Also, the harmful spirits (as well as hostile humans) were unable to harm him because of his realisation.

People without such realisation relying on a conceptual notion being's ultimate nature as protection would be a mistake. Just as calling hunters to shoot you with arrows would still hurt, despite conceptually agreeing that the hunters have Tathagatagarbha, calling a harmful gyalpo spirit to you daily will also have negative consequences, despite holding the conceptual belief that it is an emanation of Vajrapani or whoever.

Hostile humans and harmful spirits arise through causes and conditions. To deny these appearances and conceptually holding onto ultimate reality is a kind of nihilism that Je Tsongkhapa rejects.

1829. SeekingClarity – January 31, 2009

Dorje, #1828 is helpful. Thanks.

1830. Lineageholder – January 31, 2009

Dear Dorje,



The promotion of worldly deities from mundane to transmundane status is often part of a political agenda.

It's hilarious to realize that the truth is the complete opposite – the demotion of a transmundane Deity to a worldly spirit is part of the Dalai Lama's political agenda

1831. Dorje – January 31, 2009



It's hilarious to realize that the truth is the complete opposite – the demotion of a transmundane Deity to a worldly spirit is part of the Dalai Lama's political agenda

Whatever position you hold, even if you are the most fanatical frothing-at-the-mouth worshipper of this gyalpo spirit, all agree that this gyalpo spirit was first viewed as a gyalpo spirit. So, it was promoted by someone at some time. The gyalpo worshipping fanatics claim that the Fifth Dalai Lama changed his mind with little to back this up other than apocryphal accounts popularised by Trijang Rinpoche.

The Dalai Lama's 'political agenda' is motivated primarily to counter Phabongkhapa's political agenda which was to prevent the further growth of Rime and to stop it encroaching on his own tradition. He did this by saying that his protector kills Gelugpas that take teachings from other traditions. We have this in black and white. And what have you said about this, LH? He probably just said it to stop Gelugpas taking teachings from other traditions. Hence, you agree that Phabongkhapa had a political agenda and allied it to his protector worship.

You may find this hilarious, LH. I just find your ignorance sad.

1832. T.P. – January 31, 2009

reply # 1799

Pabonhkha didn't claim initially that DS would be enlightened. He referred also to DS as his (family related) birth deity. Je Tsongkhapa forbade his birth deity to even enter the monastery.

That DS was finally pushed to be supra mundane is a development strongly based on Trijang Rinpoche, who seem to have offered some stories which tried to support this claim. According to researcher von Brück:



"We could go on quoting several oral traditions which are related by Trijang Rinpoche to establish and defend the Shugden tradition. Trijang wants to show that Nechung and Shugden do not clash or, in other terms, that there is no contradiction between the general protection of the whole of the Tibetan Buddhist tradition and the specific protection of the Gelukpa school only. Looking into the history of the struggle between different schools in Tibet and judging from the heat of the present controversy there is more to say. It is clear that by historical evidence the authenticity of that tradition on Shugden cannot be decided."

What is clear that DS was widely regarded as a mundane deity or even a demon who can be controlled for a good purpose.

"I don't think we need lessons in politics from the Dalai Lama. That is most definitely not required for spiritual growth."

The politics and actions of HHDL are based on great compassion, humbleness, and a thoroughly understanding of dependent arising, surely something desirable and "definitely required for spiritual growth."

1833. Lineageholder – January 31, 2009

Dear TP,



Pabonhkha didn't claim initially that DS would be enlightened. He referred also to DS as his (family related) birth deity. Je Tsongkhapa forbade his birth deity to even enter the monastery.

That DS was finally pushed to be supra mundane is a development strongly based on Trijang Rinpoche, who seem to have offered some stories which tried to support this claim.

That's clearly not true, given the quotes from Tagpo Kelsang Khedrub Rinpoche given above. Dorje Shugden was regarded as Manjushri by Tagpo Rinpoche and Je Pabongkhapa, Trijang Dorjechang and Venerable Geshe Kelsang Gyatso are his spiritual heirs.

1834. Lineageholder – January 31, 2009



The politics and actions of HHDL are based on great compassion, humbleness, and a thoroughly understanding of dependent arising, surely something desirable and “definitely required for spiritual growth.”

More empty propaganda, TP. Someone who thinks they know better than their Guru and tries to control their reincarnation is not humble.

The only people who regard Dorje Shugden as a gyalpo are those who are using Dorje Shugden for political purposes who know that he's a Buddha but pretend otherwise, or ignorant beings with obscured minds. The wise know that he's an emanation of Manjushri.

1835. Lineageholder – January 31, 2009

Dear Dorje,



Hostile humans and harmful spirits arise through causes and conditions. To deny these appearances and conceptually holding onto ultimate reality is a kind of nihilism that Je Tsongkhapa rejects.

To assert that these appearances are hostile and harmful from their own side is the kind of reification that Je Tsongkhapa rejects.

You're obviously following an exclusively sutra view here. If hostile humans and harmful spirits don't exist for someone who has taken refuge in the Three Jewels because they can't be harmed by them, it goes without saying that they don't exist for those who are practising pure view.

1836. Lineageholder – January 31, 2009

Dear SC,



Nevertheless if DS is (1) then imputing Buddha is an incorrect imputation because, as DS does not perform the functions of a Buddha, he is not a correct basis of imputation. Thus if DS is (1) and your sincerely believe him to be (2) you will be receiving the blessings of a Buddha but relying on a

being who cannot perform the functions of Dharma protector.

The Madhyamika–Prasangika view is that, if objects existed *in any way independent of conceptual thought* they would be inherently existent.

Objects, therefore, **completely depend** upon how they are viewed.

Why else would it be impossible to receive the blessings of Buddha if your Spiritual Guide was a living Buddha but you saw him or her as an ordinary being? Everything is created by conception. For example, when Prince Siddhartha was about to attain enlightenment, all the maras of this world tried to prevent him by raining down weapons upon him but he was not harmed because his concentration on love transformed them into a rain of harmless flowers and rainbows. Buddha was showing that these harmful maras did not exist from their own side. We are harmed only by wrong conceptions, nothing else.

1837. Rodney Billman – January 31, 2009

“Just as calling hunters to shoot you with arrows would still hurt, despite conceptually agreeing that the hunters have Tathagatagarbha, calling a harmful gyalpo spirit to you daily will also have negative consequences, despite holding the conceptual belief that it is an emanation of Vajrapani or whoever.”

How flawed of an argument. Followers of Shugden recognize harm will come when one is going down the wrong path. And certainly Shugden helps when one is going down the right path. Your saying that only harm comes as a result, regardless of your view of them. Therefore why were other protectors such as Setrap brought to Tibet only if they only cause harm. You’re implying the purpose of hunters is to kill without discrimination, and that likewise protectors cannot manage to discriminate when to harm. By that logic indeed the great masters like Loden Sherab did a disservice to Tibet.

Not only that we’re not talking about Buddha potential, tathagatagarbha, which all beings have. I wouldn’t call my father an emanation of Vajrapani just because he has tathagatagarbha. Being called an emanation of Vajrapani only works for beings that have achieved a state of realization.

“Hostile humans and harmful spirits arise through causes and conditions. To deny these appearances and conceptually holding onto ultimate reality is a kind of nihilism that Je Tsongkhapa rejects.”

I’m not referring to the ultimate nature of spirits being empty as the reason, as truly worldly spirits are empty as well but not fit to be called Protector of the Second Conqueror Manjunatha. Recognizing dependent arising is the key, to claim that if someone had achieved an Arya state yet loses that realization by purposely taking rebirth is nihilism. We’re not talking about conventional appearances and actions that ordinary beings cannot judge and understand, such as a Buddha’s inconceivable activities which may appear to be harmful but beings on a quicker path to enlightenment. Moreover we have Buddha’s own word that Buddhas take the form demons, etc.

1838. Dorje – January 31, 2009

This is nonsense, LH. Blessings do not 'come' from Buddhas. They are the result of the positive merit which results from developing a positive connection with enlightened qualities. So, if I think a dog's tooth is a relic, I impute Buddha qualities onto that tooth and express by faith and devotion for those qualities. The actual object is irrelevant. The important point is that I express positive feelings towards the Buddha's qualities. If I see a Buddha, but do not impute those qualities onto him, I do not generate faith in those qualities so do not get the benefit of doing so. Nothing is being transferred here, it is all dependent on how I view it.

The qualities the Buddha possesses, as with anything else, arise in dependence on causes and conditions. To deny these qualities as subjective views dependent on how another perceives them is to deny the efficacy of causes and conditions that gave rise to these qualities. This is nihilism. To deny that a being has qualities of harmfulness or helpfulness due to their own past aspirations and actions denies the existence of Buddhas and sentient beings. This is nihilism.

1839. SeekingClarity – January 31, 2009

LH

Re #1836

GKG says in *Understanding the Mind* (p79)



An example of a wrong awareness is a mind that apprehends a toy snake as being a real snake.

So presumably you agree that Madhyamika-Prasangikas posit the existence of wrong awarenesses? All I'm saying is that imputing Buddha on a gyalpo spirit would be an instance of such a wrong awareness.

1840. Rodney Billman – January 31, 2009

Here's another way this argument is flawed. The knowledge impending harm or punishment if one misbehaves is a fundamental rule of all societies, it's called law and social order. Likewise, in the spiritual sense, this is a motivator as well, knowing that a protector will be punish you if you transgress a promise and moral code. So it is more than the harm itself, there is benefit from fear. Some people think fear is bad, but rejecting it is not accordance with various practices such as minding ethics and wrathful Manjushri.

1841. Rodney Billman – January 31, 2009

"All I'm saying is that imputing Buddha on a gyalpo spirit would be an instance of such a wrong awareness."

Likewise imputing Buddha on a human born through conception would be an instance of wrong awareness.

1842. Lineageholder – January 31, 2009

Dear Dorje,

This is nonsense, LH. Blessings do not ‘come’ from Buddhas They are the result of the positive merit which results from developing a positive connection with enlightened qualities.

So I suppose sunrays don’t come from the sun either, I feel warm by developing a positive connection with the qualities of sunhood!

The degree to which I feel warm depends upon the extent to which I open the curtains in my room and let the sun in. In the same way, the degree to which I am blessed depends upon the degree to which I open my mind to Buddha by developing faith in his enlightened qualities.

1843. Dorje – January 31, 2009

This in no way contradicts what I said. The important point is the amount you ‘develop faith in the Buddha’s qualities’. That you can get these blessings from anything that you impute these qualities onto shows that the object can be a Buddha, a dog’s tooth or a harmful spirit, you still ‘get’ the same blessings because you are putting them there. Enlightened activity is something quite different. Only Buddha’s can do this.

1844. Dorje – January 31, 2009

Followers of Shugden recognize harm will come when one is going down the wrong path. And certainly Shugden helps when one is going down the right path. Your saying that only harm comes as a result, regardless of your view of them. Therefore why were other protectors such as Setrap brought to Tibet only if they only cause harm.

Gyalpo spirits are well known for causing harm and trouble if they are not kept in their place. Taking refuge in one is an example of not keeping it in its place. Of course, as I have already said, worldly protectors serve a function and can be quite useful, but they should be reminded who’s the boss on a regular basis. This gyalpo spirit seems to have bound its followers under oath rather than the other way around. What is the result of a hundred years of its widespread worship in the Gelug tradition? Go to Tibet and take a good look for yourself.

Your argument rests on your belief that this spirit is an emanation of some bodhisattva or other. This is based on nothing but claims of lamas heavily invested in its worship. I have given as many quotations from lamas who just see it as a harmful gyalpo spirit. Everyone agrees that it is a gyalpo spirit in some sense, anyway.

Given that Phabongkhapa said one shouldn’t take refuge in worldly protectors unless one has the uncontrived conviction that they are enlightened emanations, how do you understand this? You have already said that people don’t take refuge in this spirit, but now you seem to have changed your position.

Your position that the activities of harming and killing Gelugpas that take teachings from other traditions are inconceivable Buddha activities

is the crux of this dispute. It is good to have you here arguing for the traditional gyalpo worshippers, as the NKT have to avoid any acknowledgement of these activities because they don't go down too well in suburbia.



The knowledge impending harm or punishment if one misbehaves is a fundamental rule of all societies, it's called law and social order. Likewise, in the spiritual sense, this is a motivator as well, knowing that a protector will be punish you if you transgress a promise and moral code. So it is more than the harm itself, there is benefit from fear.

The followers of this spirit say that it will kill Gelugpas that take teachings from other traditions. They believe taking other teachings is a wrong path and will lead to the degeneration of Je Tsongkhapa's tradition. They spread stories such as those found in the Yellow Book to instill fear and restrict the freedom of Gelugpas that wish to follow a more inclusive path.

Other lamas such as the Dalai Lama say that taking teachings from other traditions is actually a good thing, "a tribute to the glory and beauty of the dharma." He encourages others to adopt this approach and sees the spread of this gyalpo spirit worship as a direct threat to this. These are the two opposing positions and the reason for the current controversy. As the Dalai Lama says,



People usually say that in general Gelugpas are not allowed to become Nyingmas and, in particular, once people start propitiating Dholgyal, if they engage in Nyingma practices, Dholgyal will destroy them. So, when they say this, they are taking exactly the opposite line to what I say - "We should try to practice all the four traditions in a complete form within one single physical basis." This attitude poses an obstacle to my efforts to try to introduce this good example. Therefore, I have had to put a stop to it.

I'll ask again. Do you think that taking teachings from other traditions is a good enough reason for a person to be killed?

1845. Dorje – January 31, 2009

"Likewise imputing Buddha on a human born through conception would be an instance of wrong awareness."

Imputing Buddha on all humans born through conception would be an instance of wrong awareness. So, how do we discriminate? Maybe we should follow the Buddha's advice and look at the activities of these supposed 'emanations'. Killing and harming beings for adopting Buddhist teachings from other traditions. Is this something an enlightened emanation would do? Bringing the Ganden tradition into disrepute with the other Tibetan traditions, is this something an authentic protector of Je Rinpoche's Dharma would do?

1846. Rodney Billman – January 31, 2009

Is recognition of the enlightened function of Shugden promoting taking refuge? No, I merely state the positions of earlier lamas and rituals.

“Given that Phabongkhapa said one shouldn’t take refuge in worldly protectors unless one has the uncontrived conviction that they are enlightened emanations, how do you understand this?”

I am more less in line with what Phabongkha says, your argument is inconsistent. You claim Phabongkha promoted an elevated Shugden and is the source of subsequent “problems”, yet quote him to state he is not an object of refuge under normal circumstances.

“Do you think that taking teachings from other traditions is a good enough reason for a person to be killed?”

If the mode of practice is going to harm the person and their followers and ultimately alter the fundamental of the Gelug tradition, such as the mode of conduct and views of emptiness. For example all it takes is one prominent Gelug monk to engage in consort practice, still pretending to be pious yellow hat and the paths of many beings can be pulled into hell. Killing in this situation is quite praiseworthy. Just as Lelung Shepa Dorje did this and the Gelug lamas said it is the protectors’ job to bind that person up. Given the amount of power invested into the various yellow hat incarnations, the only way to prevent corruption and subsequent loss of faith was through such swift action.

I think it is not accurate to say other traditions don’t have this type of protection. I’m sure the Sakya Barmo was just a symbol, that never took anyones’ head off for the sake of their tradition... these other protectors are just feel good archetypes, right?

1847. Lineageholder – January 31, 2009

Dear SC,



All I’m saying is that imputing Buddha on a gyalpo spirit would be an instance of such a wrong awareness.

No one is imputing Buddha on a gyalpo spirit because there’s no appearance of a gyalpo and there’s no conception of a gyalpo, there is an appearance of a Dorje Shugden’s form – Buddha – and the conception of Dorje Shugden as a Buddha. Both appearance and conception are in harmony with one another because Dorje Shugden performs the 27 deeds of a Buddha, as Tagpo Kelsang Khedrub Rinpoche said.

1848. Rodney Billman – January 31, 2009

Also to claim the yellow book was spread in the general public to discourage them from getting teachings from other traditions is an unchecked rumor. I know a lay person that received Lam-Rim Chenmo teachings from Dzeme Rinpoche in the 60’s and 70’s but never even knew what Dorje Shugden was until the problem blew up in the general public in 1996.

1849. Dorje – January 31, 2009

Rodney, do you think that your protector has the worldly appearance of a gyalpo spirit or not? Do you think your protector ever engaged in activities such as killing Gelugpas that took, for example, dzogchen teachings? And if so, are you saying that this was Buddha activity?

LH, as we have an person that seems to be following the authentic tradition of this protector as propagated by Phabongkhapa, Trijang Rinpoche, etc, I don't think contributions from followers of a watered down western cult version are really very relevant any more. Thanks though.

1850. Lineageholder – January 31, 2009

I think Dorje's problem is the fact that he thinks killing sentient beings is a more heinous action than allowing the degeneration of pure Dharma teachings in this world. He'd be quite happy for Dharma to disappear as long as no one is killed to prevent it.

As Shantideva said, killing a person is not much different from killing a corpse because everyone is going to die sooner or later. There are worse things than dying. As Venerable Atisha said:



Beware, offending a holy being is worse than dying,
therefore be honest and straightforward

I vaguely remember a story from Pabongkha's lamrim about a great Master who created a schism in the Sangha and when he died, he went to the hell realms. One of his disciples commented that "it's a shame, he died too late", the implication being it would have been better for him to have died before he committed such a terrible action.

When Dorje reads stories about Dorje Shugden killing Gelugpa Lamas to prevent them from degenerating the holy Dharma of Je Tsongkhapa and to prevent them from creating terrible and lost lasting suffering for themselves in the process, he's affronted but that's only because he has such a fixed idea about what a Buddha can, can't and shouldn't do. He doesn't see Dorje Shugden's actions as a kindness not only to the Buddhadharmas but to the person he has performed the wrathful action towards. To impose such limitations and to denounce wrathful enlightened actions is a very ordinary way of looking at things, which is fundamentally his problem.

1851. Dorje – January 31, 2009



I think Dorje's problem is the fact that he thinks killing sentient beings is a more heinous action than allowing the degeneration of pure Dharma teachings in this world. He'd be quite happy for Dharma to disappear as long as no one is killed to prevent it.

Is this the new line from the NKT, LH, or are you making up your own ideas again? Dangerous for a NKT member to start thinking for

yourself. As far as I know, Gyatso's position was that nobody was killed by this spirit and the Yellow Book was just the superstition of common people (which they never heard about, according to Rodney). If the NKT has changed its position, given that the general point of the Yellow Book is repeated by both Phabongkhapa and Trijang Rinpoche, could Kelsang Gyatso issue a public statement? I understand that he is a little unwell at the moment. I heard talk of a minor stroke. Dzemey Tulku had a stroke as well, apparently. Dagom Rinpoche also died prematurely.

I don't dispute that protectors can act violently to protect the Dharma, I just doubt that this protector is an enlightened emanation and that its actions have protected the Dharma in any way. All we have to support the claims of its exalted status are the self-referential boasts of its now dead supporters.

1852. Dorje – January 31, 2009

By the way, Rodney, under what 'exceptional circumstances' do you think your protector is a suitable object of refuge?

1853. Rodney Billman – January 31, 2009

"Rodney, do you think that your protector has the worldly appearance of a gyalpo spirit or not? "

Like I said, there are previous ambiguities in this view that I have no problem seeing as non contradictory.

"Do you think your protector ever engaged in activities such as killing Gelugpas that took, for example, dzogchen teachings? "

If they took dzogchen teachings that's their priority, but perhaps they were already getting benefit and prestige from a relationship with their protector that said no they shouldn't. Not heeding the warnings is their priority as well regardless of the outcome. That's between them and their protector though.

"And if so, are you saying that this was Buddha activity?"

It all depends how real the path is for people. Since your questions are probably framed to expose me as an extremist this all seems quite crazy taken out of context. Maybe the latte sipping professors that study Tibetan and impose their own Western value system priorities of ecumenicalism over actual practice will look down their nose at it as well.

1854. SeekingClarity – January 31, 2009

LH

Go back and read #1827. What I said was if DS is a gyalpo spirit, then to impute Buddha would be incorrect, as DS would not be a suitable basis of imputation. I take it that even you don't disagree with this logic.

1855. Dorje – January 31, 2009

Rodney, I just want you to be honest and straight forward with what you think and believe. You see, I've spent too long discussing this issue with NKT members that deny the teachings of their lineage lamas to

appear more acceptable to the western values of latte sipping suburbanites.

If you are honestly saying that this protector punishes or warns his followers from straying from the path he has presented them, this is fair enough. If you are further saying that Gelugpas are free to practice other traditions if they like, just so long as they don't take this gyalpo as their protector, I couldn't agree more. This would mean that some Gelugpas can have an exclusive path and rely on this protector, whilst others can be more inclusive and rely on other protectors. Of course, those that stay with that protector will have to separate from the rest, or conflicts over approaches could arise.

But if you are saying, as Phabongkhapa and his followers did, that this protector will kill and punish ALL Gelugpas for straying from exclusive adherence to Phabongkhapa's version of the Ganden tradition, then I would have to draw the line and say it is totally appropriate for this protector cult to be destroyed.

1856. Lineageholder – January 31, 2009

Dear Dorje,

There is no 'NKT position' apart from Dorje Shugden is a Buddha. That's my position too so anything he does is fine by me.

I'm not aware that Venerable Geshe-la is sick, so if that's true, you know more than me.

What killed Zemey Rinpoche was being in opposition to the Dalai Lama. He was castigated for publishing the Yellow Book.

I take it by your reference to strokes and Shugden practitioners you want to draw some superstitious parallel. Death is natural in samsara, if you hadn't noticed. Next you'll be talking about having dreams of a bearded monk strangling people....sheesh!

1857. Lineageholder – January 31, 2009

Dear Dorje,



But if you are saying, as Phabongkhapa and his followers did, that this protector will kill and punish ALL Gelugpas for straying from exclusive adherence to Phabongkhapa's version of the Ganden tradition, then I would have to draw the line and say it is totally appropriate for this protector cult to be destroyed.

That's obviously rubbish as the Dalai Lama is still alive and well and practising Dzogchen.

1858. Dorje – January 31, 2009

You seem to contradict yourself with every post, LH. Sorry, but as I think I pointed out above, I have no interest in the views of a western cult member that doesn't even faithfully follow the protector worship taught by Trijang Rinpoche. I want to understand the position held by those that actually believe that their protector does what Phabongkhapa

says, not those that parrot what their cult leader says to appear more PC to the middle classes.

“What killed Zemey Rinpoche was being in opposition to the Dalai Lama. He was castigated for publishing the Yellow Book.”

And the stroke he suffered on the day he was going to consecrate statues of his gyalpo didn't help, either.

1859. Dorje – January 31, 2009

“That's obviously rubbish”

I'm just repeating what your lineage lamas said. Dismiss them as rubbish if you like.

1860. Lineageholder – February 1, 2009

Dear Dorje,



I have no interest in the views of a western cult member that doesn't even faithfully follow the protector worship taught by Trijang Rinpoche.

Believe it or not, I don't care what you're interested in, but at least you're coming out of the closet as the true arrogant sectarian I thought you were.

1861. Dorje – February 1, 2009

In what way do you feel I am an arrogant sectarian? I've never threatened to kill someone because they take teachings from traditions I don't agree with, I've not said that other traditions lead to hell, and I've never destroyed images, texts and monasteries of those traditions. How am I sectarian when your lineage lamas, who have done these things, are not?

1862. Gyalpo – February 1, 2009

Dorje: re 1855, don't worry, mate, the cult has been destroyed everywhere that counts, you are just hearing the last gasp of blowhards like “Rodney Billman” who in any case no more speaks for the late Trijang Rinpoche than say, Margaret Thatcher or Neil Elliot does.

1863. Rodney Billman – February 1, 2009

You guys are the ones imposing ideology, obsessed with destroying traditions with statements like “Then I would have to draw the line and say it is totally appropriate for this protector cult to be destroyed.” It must make you feel powerful to think you have that choice to decide that.

It's clear legitimate debate is jeopardized with these types of crass statements and wishes. Gyalpo is right, if you think I am a representative of some tradition my own lack of relevance is limited to my right to exercise free speech. What matters is I have read a number texts to know the only one up to “intellectual dishonesty” is the DL, whose version of history is so one sided it cannot stand up to scrutiny.

1864. Dorje – February 1, 2009

I think Phabongkhapa and his followers did more than their own share of imposing their ideology. The aggressive exclusivism typified by this protector worship has caused great harm to Je Tsongkhapa's tradition, and the lamas that have propagated it have done themselves no favours. The violent sectarianism related to this protector cult, found in accounts that predate the Dalai Lama's opposition should also be taken into account.

The Dalai Lama opposes this protector worship because it encourages sectarianism. We have quotations from the lamas that propagated this practice saying other traditions are faulty, dangerous and lead to hell. The praise this protector receives for killing Gelugpas that practice other traditions is not isolated to those that worshipped this spirit but took consorts whilst still appearing as ordained (Neil Elliot spings to mind), it was praised for punishing all Gelugpas that specifically practice Dzogchen.

The sectarian component to this protector is established and found in modern groups that continue to propitiate it. The denial of its sectarian role and the accounts of violent sectarianism associated with it are nothing more than vague attempts to cast doubt on the multiple sources we have available and does not stand up to scrutiny.

Further, the texts used to assert this protector's enlightened status are contradictory and inconsistent. Opponent's views are dismissed and the few ambiguous verses found to back up the case are given more weight than they are due. The Sakya position on this protector prior to the twentieth century, for example, is far from clear cut, yet the Sakya opposition to Phabongkhapa and his protector since that time is evident. Sakyapas have been the most vocal in their criticism of this protector worship.

1865. Rodney Billman – February 1, 2009

"I think Phabongkhapa and his followers did more than their own share of imposing their ideology. "

That's funny, in Pabongkha's collected works there are more folios dedicated to Four Face Mahakala than there are to Shugden. It should be noted he received the transmission from this from Zimog Rinpoche of the Sakya school. Perhaps his ideology is not quite as simple as you like to characterize it.

"The Sakya position on this protector prior to the twentieth century, for example, is far from clear cut, yet the Sakya opposition to Phabongkhapa and his protector since that time is evident. Sakyapas have been the most vocal in their criticism of this protector worship."

That's funny, the Ngor abbot Ngawang Yonten Gyatso who is one of the leading representatives of this modern opposition seems to have no mention of Pabongkha for his opposition to Shugden, rather he simply claims Shugden cut his previous life short. So tell me if the beef between him Shugden alone and between him Pabongkha? It seems there is only evidence of the former.

1866. Rodney Billman – February 1, 2009

"The aggressive exclusivism typified by this protector worship has

caused great harm to Je Tsongkhapa's tradition, and the lamas that have propagated it have done themselves no favours. ”

That's quite an arrogant judgement, you're in the position to judge what practices they should have done? Tell me what is motivation for believing so strongly that Gelugpas should practice Dzogchen when there is already a long lasting Mahamudra tradition?

“The violent sectarianism related to this protector cult, found in accounts that predate the Dalai Lama's opposition should also be taken into account.”

Please clarify what you mean be “violent sectarianism”? Is this the work of the followers or the protector himself?

1867. Lineageholder – February 1, 2009

Dear Dorje,



That's quite an **arrogant** judgement, you're in the position to judge what practices they should have done?

See? 9 out of 10 Buddhists agree.....

Dear Rodney,



Please clarify what you mean be “violent sectarianism”? Is this the work of the followers or the protector himself?



Sigh....how many times have we been here, asking Dorje to justify his extreme statements and we have not yet received a rely? He's simply got a very fixed and indefensible idea that comes from the Dalai Lama.

1868. Dorje – February 1, 2009



That's funny, the Ngor abbot Ngawang Yonten Gyatso who is one of the leading representatives of this modern opposition seems to have no mention of Pabongkha for his opposition to Shugden

As David Jackson says,



Ngag-dbang-yon-tan-rgya-mtsho also intensely disliked the particular tradition within the dGe-lugs-pa represented by Pha-bong-kha-pa, a lama

who in 1940, a year before his death, continued in his sectarian machinations, decrying to a Kuomintang Governor (Lu Cun-krang) the fact that uncle 'Jam-bdyangs-rgyal-mtshan had published Go-rams-pa's works...

But Ngag-dbang-yon-tan-rgya-mtsho's main wrath was directed against the cult of the protector rDo-rje-shugs-ldan which Pha-bong-kha-pa had popularized in various dGe-lugs-pa circles.

In any case, Jamyang Khyentse was also a vocal opponent of both Phabongkhapa and his protector.

1869. Dorje - February 1, 2009



Tell me what is motivation for believing so strongly that Geluggpas should practice Dzogchen when there is already a long lasting Mahamudra tradition?

I am not saying that Geluggpas should practice dzogchen. I am saying that they should not be threatened with death for doing so.



Please clarify what you mean by "violent sectarianism"? Is this the work of the followers or the protector himself?

There are a number of accounts of forced conversions of non-Gelug gompas in Kham, especially in the Chamdo area by those that follow Phabongkhapa's protector.

1870. Dorje - February 1, 2009

"See? 9 out of 10 Buddhists agree....."

9 out of 10 gyalpo worshippers agree, maybe. LH, have you ever wondered why all of your 'evidence' is entirely self-referential?

"He's simply got a very fixed and indefensible idea that comes from the Dalai Lama."

As I have said so many times before, opposition to this gyalpo spirit has been taught in my lineage for generations. My lamas, their lamas and their lamas have all opposed this spirit worship. What the Dalai Lama says about it is all well and good but it has no bearing on me or my position.

1871. Dorje - February 1, 2009



That's funny, in Pabongkha's collected works there are more folios dedicated to Four Face Mahakala than there are to Shugden. It should be noted he received the transmission from this from Zimog Rinpoche of the Sakya school. Perhaps his ideology

is not quite as simple as you like to characterize it.

Phabongkhapa's adoption of Sakya practices is well known. He also uses Sakya lamas to justify his own changes to the Gelug tradition. The supposed incarnation lineage of this protector, going back to Virupa, Sapan and Buton, is one example of this.

This does nothing to deflect the fact that he said other traditions are false paths that lead to hell and that his protector would kill Gelugpas that practiced them.

1872. Dorje – February 1, 2009

“There is no ‘NKT position’ apart from Dorje Shugden is a Buddha. That’s my position too so anything he does is fine by me.”

Kelsang Gyatso's position on the Yellow Book is that



Dorje Shugden never harms any sentient being because he is a Buddha, an enlightened being. He has compassion for all living beings without exception, even those who try to harm him. The second reason is that the list of Lamas in The Yellow Book supposed to have killed by Dorje Shugden never received any harm from any spirit because they were sincerely practicing refuge in Buddha, Dharma and Sangha.

This contradicts Phabongkhapa, Trijang Rinpoche, Zemey Tulku and others. It also contradicts your claim.



When Dorje reads stories about Dorje Shugden killing Gelugpa Lamas to prevent them from degenerating the holy Dharma of Je Tsongkhapa and to prevent them from creating terrible and lost lasting suffering for themselves in the process, he's affronted but that's only because he has such a fixed idea about what a Buddha can, can't and shouldn't do. He doesn't see Dorje Shugden's actions as a kindness not only to the Buddhadharma but to the person he has performed the wrathful action towards. To impose such limitations and to denounce wrathful enlightened actions is a very ordinary way of looking at things, which is fundamentally his problem.

Your point that I denounce wrathful enlightened actions is not true. As I see it, your teacher has spread a lot of harm and created the cause for many people to suffer. If the cause for his future suffering and that of others could be reduced, as with Zemey Tulku and others mentioned above, this would not be so bad. We will see what happens.

Gyatso himself explains the teachings in the Yellow Book, and by extension the related teachings of Phabongkhapa and Trijang Rinpoche by saying of Zemey Tulku, “maybe this was his view and he was trying

to prevent Gelugpa Lamas from engaging in Nyingma practices.” ie. his motivation was entirely sectarian and political.

1873. SeekingClarity – February 1, 2009

LH

In #1847 you state



No one is imputing Buddha on a gyalpo spirit because there's no appearance of a gyalpo and there's no conception of a gyalpo, there is an appearance of a Dorje Shugden's form – Buddha – and the conception of Dorje Shugden as a Buddha.

But, as well you know, Trijang says very clearly (MDOP, p5) that DS's form is “wordly” not supramundane.



A protector who exhibits a **worldly** aspect yet is in fact indivisible from Manjusri Yamantaka is this very Dharma Protector, Mighty Gyalchen Dorje Shugden.

Trijang consistently uses the term “Gyalchen” to refer to DS which many translate as “great gyalpo spirit”. Given that (1) Trijang states that some confuse DS with an ordinary gyalpo spirit (MDOP, pp7–8)and (2) DS's form – travelling hat, monk's robes and holding a heart – is the form in which gyalpo spirits are traditionally represented, this seems a plausible translation.

1874. Lineageholder – February 1, 2009

Dear Dorje,

Venerable Geshe Kelsang says:



Dorje Shugden never harms any sentient being because he is a Buddha, an enlightened being. He has compassion for all living beings without exception, even those who try to harm him. The second reason is that the list of Lamas in The Yellow Book supposed to have killed by Dorje Shugden never received any harm from any spirit because they were sincerely practicing refuge in Buddha, Dharma and Sangha.

What Geshe Kelsang says is correct – Dorje Shugden is a Buddha so he never has any harmful intention towards sentient beings, even when performing wrathful actions. His words could be interpreted to read that Dorje Shugden never harms sentient beings because he is actually benefiting all living beings through pacifying, increasing, controlling and wrathful actions.

The Lamas who were supposed to have been killed by Dorje Shugden didn't receive any harm from any spirit because they were sincerely

going for refuge. They also didn't receive any harm from Dorje Shugden, who is a Buddha, because he was benefiting them through wrath. What's better – a quick death, having been protected from creating horrendous negative karma, or to be kindling for the fires of Avichi Hell for countless aeons and then to be further obstructed for the spiritual path for a very long time?

Perhaps the only problem here is you have a very fixed idea of what benefit and harm is and you cannot conceive that a Buddha possesses great compassion and skillful means such that he or she can benefit others by killing them.

1875. Dorje – February 1, 2009

SC, Gyatso admits that the conventional appearance of this protector to ordinary people (ie. those of the lower scope) is that of a harmful spirit. It is only to 'qualified practitioners' that he appears as an emanation.



Regarding Dorje Shugden, there are two different ways of perceiving him. One is according to the ordinary appearance of Tibetan people, and the other is according to the appearance of the qualified practitioner. These two appearances came originally from the 5th Dalai Lama. First Dorje Shugden appeared to him as a harmful spirit which he tried to destroy, (albeit unsuccessfully), and because of this many people came to view Dorje Shugden as a harmful spirit. In this way the ordinary appearance of Dorje Shugden developed.

it seems, given LH's post above, that Gyatso holds the same view as his lineage lamas but puts it in such a deliberately misleading way that his true meaning is obscured. This is of course is dishonest but I imagine he justifies it but claiming that he is preserving the integrity of secret teachings. The trouble is, he hides and obscures his real views so that even his students don't know what he really means. Take LH as an example.

1876. Dorje – February 1, 2009



What's better – a quick death, having been protected from creating horrendous negative karma, or to be kindling for the fires of Avichi Hell for countless aeons and then to be further obstructed for the spiritual path for a very long time?

I think you misunderstand what Phabongkhapa is threatening. He says of Gelugpas that practice other traditions



some people become unhinged and mad, some have a heart attack and suddenly die, some [see] through a variety of inauspicious signs [their] wealth, accumulated possessions and descendants

disappear without leaving any trace, like a pond whose feeding river has ceased, whereas some [find it] difficult to achieve anything in successive lifetimes.

this is hardly the 'clean break' you seem to be suggesting.

Despite the misleading obfuscation Gyatso employs in his above quotation that you interpret, it is good that the NKT admit they think Gelugpas that practice other traditions deserve to be killed. Maybe you can start putting that on your publicity. "New Kadampa Tradition, stick with us or our gyalpo will kill you make sure you suffer in successive lifetimes." Quite catchy.

I also have no problem with 'wrathful' actions. I just don't agree that practising other traditions is a reasonable justification for torture and murder. Spreading false practices and encouraging thousands of naive westerners to take refuge in a gyalpo spirit is another matter.

1877. harry (gandul) – February 1, 2009

"it is good that the NKT admit they think Gelugpas that practice other traditions deserve to be killed."

Come on now, don't be ridiculous...

Ps: thanks for your responses to my questions, and Rodney thanks too. They were helpful.

1878. Dorje – February 1, 2009

"Come on now, don't be ridiculous..."

This is exactly what Phabongkhapa and Trijang Rinpoche were saying, and, according to LH, Kelsang Gyatso thinks the same. I'm not sure what you have been reading but this is the whole point of this discussion. I'll quote it again in case you somehow missed it.



[This protector of the doctrine] is extremely important for holding Dzong-ka-ba's tradition without mixing and corrupting [it] with confusions due to the great violence and the speed of the force of his actions, which fall like lightning to punish violently all those beings who have wronged the Yellow Hat Tradition, whether they are high or low.[This protector is also particularly significant with respect to the fact that] many from our own side, monks or lay people, high or low, are not content with Dzong-ka-ba's tradition, which is like pure gold, [and] have mixed and corrupted [this tradition with] the mistaken views and practices from other schools, which are tenet systems that are reputed to be incredibly profound and amazingly fast but are [in reality] mistakes among mistakes, faulty, dangerous and misleading paths. In regard to this situation, this protector of the doctrine, this witness, manifests his own form or a variety of unbearable manifestations of terrifying

and frightening wrathful and fierce appearances. Due to that, a variety of events, some of them having happened or happening, some of which have been heard or seen, seem to have taken place: some people become unhinged and mad, some have a heart attack and suddenly die, some [see] through a variety of inauspicious signs [their] wealth, accumulated possessions and descendants disappear without leaving any trace, like a pond whose feeding river has ceased, whereas some [find it] difficult to achieve anything in successive lifetimes.



Furthermore, whether they were lords of Tibet, great lamas who held the political power of the throne, lamas and tulkus, great or small, with illustrious lines of incarnation, holy beings rich in scriptural and realized qualities, high lords of vast lands and works, those haughty with pride of family lineage, dominion and wealth, any who hypocritically claimed to be followers of Protector Manjusri Tsongkhapa's Teachings while remaining unsatisfied with Je Lama's precious Teachings of Sutra and Tantra which, in terms of view, meditation, and action, need not crave more from any other tradition, and, instead, mixed, polluted, or confused them with other modes of view and practice, whether lay or ordained, regardless of status, there have been many who have met with unpleasant wrathful punishments, such as being punished by authorities, litigation and legal disputes, untimely death, and so forth. Such swift, decisive signs appear to direct perception. Here praise is offered to that manifestation as a great wrathful protector who raises the Yellow Hat Teachings to the heights of the heavens.



"Praise to you, the protector of the Yellow Hat tradition, you destroy like a pile of dust; Great adepts, high officials and ordinary people; who defile and corrupt the Gelug order."

With this quotation from the praise to Dorje Shugden, Kyabje Yongzin Trijang Dorjeechang told me some highly interesting accounts which he had not written for publication. As is clear from the above mentioned praise, the protector has punished those who corrupted the Gelug order. The symptoms were clear with various episodes of punishments from the king, entanglement with the law and untimely death for many powerful lama regents, incarnate tulkus, highly adept scholars, high officials and rich and powerful people. While being followers of Lama Tsongkhapa tradition, they have corrupted it with other tenets and traditions.

Since Kyabje Rinpoche told me about these with great compassion it is very precious for me.

This protector is being praised for killing Gelugpas that took teachings from other traditions. This alone was the reason they are marked out for death. If you find this acceptable, you will be at home in the NKT, as LH just explained this is what they believe as well.

1879. Seeking Clarity – February 1, 2009

Dorje

Re #1875, thanks for the reminder of GKG's statement.

According to GKG

(<http://www.dharmaprotector.org/othertraditions.html>), the second appearance is that of a "qualified practitioner". This is presumably the appearance of DS with the hat, robes and heart. But the appearance GKG refers to as that of "qualified practitioner" would seem to be that traditionally used to represent a gyalpo spirit.

Unlike GKG, Trijang doesn't posit two appearances of DS. He is clear that DS's aspect is "wordly". But I'm wondering if the translation of "Gyalchen" is contested. I've seen it translated both as "great king" and also "great gyalpo spirit". (I believe "rgyal" can be translated as both "king" and "gyalpo spirit".) If it is claimed that Trijang was using the term in the former sense, then it could be claimed that nowhere in MDOP does he explicitly say that DS's wordly appearance is that of a gyalpo. However, as I say in #1873 there are reasons for thinking that Trijang does believe DS's appears in gyalpo aspect. Any thoughts appreciated.

1880. harry (gandul) – February 1, 2009

Dorje,

I'm not going to get into an argument about this. I don't know what LH said, but "NKT... think Gelugpas that practice other traditions deserve to be killed." is very inaccurate regarding NKTers. I think this is pretty obvious.

If GKG has this view, and perhaps some of his closest too, they certainly do a good job in hiding it.

I'm more open to the possibility you have suggested, that KG has lied about the practice and actions of DS, to make it more palatable to his students.

1881. Dorje – February 1, 2009

rgyal.po means king, but when referring to worldly protectors it denotes the 'king' (gyalpo) class of spirit. Chen.po means great and carries other connotations like the Sanskrit 'mahaa'.

As you say, gyalpo spirits appear wearing monk's robes and broad-brimmed hats. Pehar is also a gyalpo spirit bound oath to serve as protector. Dorje Lekpa also wears a broad brimmed hat, but he is a theurang spirit, which is slightly different and seen as less powerful/harmful.

Referring to a worldly protector as Gyalpo or Gyalchen means just what it says. The only people that reject this, as far as I can see, are NKT members. I think Rodney said above that he holds that this protector is a gyalpo and a Buddha and doesn't see this as contradictory. This is because Buddha's can emanate as anything; humans, animals, nagas, gyalpo spirits, etc. Of course, I don't agree that this protector is a Buddha emanated as a gyalpo, but I do agree that it is a gyalpo.

I base this on the actions and attitudes of this spirit, as described by its followers, the effects this protector has had on the Gelug tradition over the past 100 years, the words of many root and lineage lamas that have said it is just a harmful gyalpo and my own personal experience of it.

1882. Dorje – February 1, 2009

"I'm more open to the possibility you have suggested, that KG has lied about the practice and actions of DS, to make it more palatable to his students."

Okay, what has Kelsang said? He says that his protector is a Buddha and has compassion even for those that oppose it. He says that the people described as being killed by his protector in the Yellow Book could not have been killed by a spirit as they took refuge in the Three Jewels. Notice that this rather disingenuously leaves the possibility that these people were killed by his protector as it is 'a buddha'.

Elsewhere he says that people that follow Je Tsongkhapa's tradition do not need anything else as it is a complete path. Taking teachings from other traditions implies that Tsongkhapa didn't have a complete path, which is insulting to this tradition. He also says that staying with one tradition and relying on one teacher is best way to make progress.

Buddhas should try to help people on the path to make progress but taking teachings from other traditions hinders progress. Therefore, his protector which is a Buddha (according to him) should stop people from doing things that hinder their progress, eg. stop them taking other teachings.

This is exactly what Phabongkhapa and Trijang Rinpoche say, and in doing so they praise their protector for killing Gelugpas that take teachings from other traditions. Kelsang is just following his lama's teaching and the NKT are following Kelsang. Therefore, the NKT think Gelugpas that practice other traditions deserve to be killed.

1883. Rodney Billman – February 1, 2009

"But Ngag-dbang-yon-tan-rgya-mtsho's main wrath was directed against the cult of the protector rDo-rje-shugs-ldan which Pha-bong-kha-pa had popularized in various dGe-lugs-pa circles."

I would say David Jackson concludes one thing (with no sources for this claim) but only mentions stories that show something different. He mentions Ngag-dbang-yon-tan-rgya-mtsho went against the establishment at Ngor, including breaking tradition by opposing the previous abbot. He also destroyed artifacts at Ngor as well. I don't see any mention in here evidence against brushes with Pabongkha and his followers. This was in an internal Sakya struggle.

1884. Rodney Billman – February 1, 2009

Vaishravana is called rGyal chen rnam thos sras, is he a mere gyalpo spirit? rGyal chen means great king. Looking at Nitartha dictionary for rgyal chen I don't see any mention of it meaning great rgyal po spirit.

1885. Dorje – February 1, 2009

"I don't see any mention in here evidence against brushes with Pabongkha and his followers. This was in an internal Sakya struggle."

Jamyang Gyaltzen's publication of Gorampa's works was an internal Sakya issue but had implications for the Gelug tradition, and Phabongkhapa was not pleased by it.

As I said Jamyang Khyentse, who encouraged Khenpo Jamgyal's publication of Gorampa's collected works criticised Phabongkhapa and his protector.

1886. Rodney Billman – February 1, 2009

OK, that is a separate issue, I see with no direct links to the anti-Shugden campaign of Ngawang Yonten Gyatso in David Jackson's article other than a passing reference to this.

1887. Dorje – February 1, 2009

"Vaishravana is called rGyal chen rnam thos sras, is he a mere gyalpo spirit?"

No of course not. Vaishravana is a yaksha. He is still a worldly deity, though. The confusion here arises because Vaishravana is one of the 'four Great Kings' (caturmahārāja, rgyal.chen shi) but he is definitely Indian in origin, having been entrusted by the Buddha to protect his teaching (along with the other three Guardian Kings)

Gyalpo spirits are a Tibetan classification, originating in pre-Buddhist animism. All Gyalpo spirits are Tibetan in origin. No originally Tibetan protector is considered transworldly.

So, do you think your protector is now one of the Four Guardian Kings? Before you suggested that you accept its appearance as a gyalpo spirit. Can you unambiguously confirm whether this is your view?

1888. Rodney Billman – February 1, 2009

"He is still a worldly deity"

This is not completely true, in terms of the 4 standing kings yes, but the form of him riding a lion is not a worldly deity.

"Gyalpo spirits are a Tibetan classification, originating in pre-Buddhist animism. All Gyalpo spirits are Tibetan in origin. No originally Tibetan protector is considered transworldly."

OK, let's frame the argument in Buddhist vs. animist terms. In purely Buddhist terms Dorje Shugden is simply a dharmapala. Buddha doesn't seem to make all of these animist divisions being posited.

"So, do you think your protector is now one of the Four Guardian Kings?"

No, rgyal chen sde bzhi is Four Great Kings, rgyal chen is simply Great King.

“Before you suggested that you accept its appearance as a gyalpo spirit. Can you unambiguously confirm whether this is your view?”

Like I said sources speak way more than my own views, are you trying to get me sign off on something?

1889. Rodney Billman – February 1, 2009

If you want to talk about vague references here is a list:

<http://www.antishugden.com/component/content/article/42-restrictions-by-great-masters/67-phurchok-ngawang-jampa>

The above makes no mention of Dolgyal/Shugden.

<http://www.antishugden.com/component/content/article/42-restrictions-by-great-masters/65-biography-of-yongzin-yeshi-gyaltzen>

The above makes no mention of Dolgyal/Shugden.

<http://www.antishugden.com/component/content/article/42-restrictions-by-great-masters/64-biography-of-ngyulchu-dharmabhatta>

The above mentions in the original tibetan gzugs med which means formless not invisible ghost.

For the other ones I cannot read the print, it is too small to check.

1890. harry (gandul) – February 1, 2009



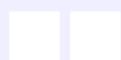
Okay, what has Kelsang said? He says that his protector is a Buddha and has compassion even for those that oppose it. He says that the people described as being killed by his protector in the Yellow Book could not have been killed by a spirit as they took refuge in the Three Jewels. Notice that this rather disingenuously leaves the possibility that these people were killed by his protector as it is ‘a buddha’.

Yes, it seems obvious that KG has not revealed in full the actions and practice of DS as was taught by Trijang and Pabonghka. Still i’m not going to be convinced straight off that he has done this for bad reasons. KG doesn’t seem to teach extensively about the history of any practice or deity, this is not exclusive to DS. Also i can think of various reasons for which he may have not explained. One of them being that westerners may not really understand “wrathful actions”. KG has toned wrath down in general in his western-friendly presentation. Wrathful tantric practices are not encouraged in NKT.



Elsewhere he says... Taking teachings from other traditions implies that Tsongkhapa didn’t have a complete path, which is insulting to this tradition.

Where does KG say this?? I have never heard it before.



He also says that staying with one tradition and

relying on one teacher is best way to make progress.



Perhaps as a general rule this is true. Can you confirm that for most people it is otherwise? As far as i'm aware, some practitioners used to take teachings from different traditions, but that most people just followed their respective traditions. But i don't know if this is correct.



Kelsang is just following his lama's teaching and the NKT are following Kelsang. Therefore, the NKT think Gelugpas that practice other traditions deserve to be killed.



What is the logic in this? Since when does following a Guru mean that you think exactly what he or she

does?
If
KG
has
not
revealed
DS
complete
history
to
his
students,
how
would
they
think
what
they
do
not
know?

1891. harry (gandul) – February 1, 2009

Help, how do i correct a formatting error?

1892. Dorje – February 1, 2009

“OK, let’s frame the argument in Buddhist vs. animist terms. In purely Buddhist terms Dorje Shugden is simply a dharmapala. Buddha doesn’t seem to make all of these animist divisions being posited.”

There are traditional Indian lists of the eight classes of gods and demons and traditional Tibetan lists. Gyalpo spirits fall into the latter but this isn’t to say they cannot be classified in the former. Gyalpo spirits, such as the protector currently under discussion are of Tibetan origin and as such is classified according to Tibetan cosmology. But the Buddha certainly did make use of worldly deities as protectors. The four Guardian Kings are an obvious example.

1893. Rodney Billman – February 1, 2009

I agree with harry, some of this wrath only makes sense in a Lamaist theocracy where power of lamas is totally unchecked by any type of court system. The whole thing is a dependent arising to control their Lamaist system. How many western practitioners consult with an oracle frequently to manage their spiritual life?

Hopefully the DL is the last of this generation of the Tibetan Lamaist regime of unchecked mixture of power and religion. I’m not sure how relevant the stories in yellow book are nowadays. Most Dharma groups nowadays engage in exclusivist policy via their bi-laws, and I’m sure the NKT is not the only one following this type of system.

1894. harry (gandul) – February 1, 2009



Okay, what has Kelsang said? He says that his protector is a Buddha and has compassion even for those that oppose it. He says that the people described as being killed by his protector in the Yellow Book could not have been killed by a spirit as they took refuge in the Three Jewels. Notice that this rather disingenuously leaves the possibility that these people were killed by his protector as it is ‘a buddha’.

Yes, it seems obvious that KG has not revealed in full the actions and practice of DS as was taught by Trijang and Pabonghka. Still i’m not going to be convinced straight off that he has done this for bad reasons. KG doesn’t seem to teach extensively about the history of any practice or deity, this is not exclusive to DS. Also i can think of various reasons for which he may have not explained. One of them being that westerners may not really understand “wrathful actions”. KG has toned wrath down in general in his western-friendly presentation. Wrathful tantric practices are not encouraged in NKT.



Elsewhere he says... Taking teachings from other traditions implies that Tsongkhapa didn’t have a complete path, which is insulting to this tradition.

Where does KG say this?? I have never heard it before.



He also says that staying with one tradition and relying on one teacher is best way to make progress.

Perhaps as a general rule this is true. Can you confirm that for most people it is otherwise? As far as i’m aware, some practitioners used to take teachings from different traditions, but that most people just followed their respective traditions. But i don’t know if this is correct.



Kelsang is just following his lama’s teaching and the NKT are following Kelsang. Therefore, the NKT think Gelugas that practice other traditions deserve to be killed.

What is the logic in this? Since when does following a Guru mean that you think exactly what he or she does? If KG has not revealed DS complete history to his students, how would they think what they do not know?

1895. Lineageholder – February 1, 2009

Dear Dorje,

you said:



it seems, given LH's post above, that Gyatso holds the same view as his lineage lamas but puts it in such a deliberately misleading way that his true meaning is obscured. This is of course is dishonest but I imagine he justifies it but claiming that he is preserving the integrity of secret teachings.

It's not dishonest, it's skillful means. If it was his intention to obscure the meaning, and we don't know that it was because this is only one possible reading, it was because people like you would go to an extreme because you have an ordinary view and don't understand enlightened wrathful actions. I think your overreaction has shown that he was right to obscure the meaning, if, indeed, that's what he did. There are some things that are better not revealed to those who lack wisdom.



Despite the misleading obfuscation Gyatso employs in his above quotation that you interpret, it is good that the NKT admit they think Gelugpas that practice other traditions deserve to be killed. Maybe you can start putting that on your publicity. "New Kadampa Tradition, stick with us or our gyalpo will kill you make sure you suffer in successive lifetimes." Quite catchy.

Because of your hatred of the NKT, you like to twist whatever I say to denigrate the tradition. I didn't say that Gelugpas that practice other traditions deserve to be killed. Geshe Kelsang didn't say that either. I can't have a reasonable discussion with you because of your prejudice.

Whatever Dorje Shugden has or has not done to certain Tibetan Lamas who were mixing traditions is not an issue in the NKT because the karma is different. Whatever manifestation Dorje Shugden showed in Tibet for certain lamas is quite different to how things are now in the West. It's only an issue for you because you seem to be obsessed with Dorje Shugden killing people due to your wrong view that DS is a gyalpo and your inability to understand enlightened actions.

Only someone who grasps at permanence can think that the Dorje Shugden who was acting in Tibet is the same one that is acting in the West therefore what went before is really irrelevant. Whatever Dorje Shugden does now is coming from omniscient wisdom and is fine by me.

1896. Rodney Billman – February 1, 2009

Let's see if the Indian system does us any better.

"A yaksha is a class of nature spirit, demon, or cannibal."

Perhaps it is a wrong awareness to recognize the yaksha Vajrapani as a Buddha or Bodhisattva.

1897. Dorje – February 1, 2009



Whatever manifestation Dorje Shugden showed in Tibet for certain lamas is quite different to how things are now in the West.

Is this the NKT position or have you just made it up?

Either way, all this talk of the westernisation or modernisation of this gyalpo spirit worship is beyond the point, as the Dalai Lama's position on this protector refers to the Gelug monasteries and those that worshipped this protector according to the tradition of the lineage. In this tradition it is definitely said that this protector kills Geluggas that take practices from other traditions. This now seems objectionable to both the Dalai Lama and his western opponents that no longer (apparently) pass this teaching on.



It's only an issue for you because you seem to be obsessed with Dorje Shugden killing people due to your wrong view that DS is a gyalpo and your inability to understand enlightened actions.

I have said more than once that I perfectly understand enlightened wrathful actions, but I do not agree that practicing other traditions constitutes a valid reason for 'liberation'. Are you saying that a correct understanding of 'enlightened actions' would entail agreeing with Phabongkhapa etc. that killing Geluggas that practice other traditions is valid, presumably not as you say you do not agree with this, so what is it that you are saying?

1898. Dorje – February 1, 2009



Let's see if the Indian system does us any better.
"A yaksha is a class of nature spirit, demon, or cannibal."
Perhaps it is a wrong awareness to recognize the yaksha Vajrapani as a Buddha or Bodhisattva.

I never said that a Buddha couldn't emanate any kind of appearance, I just questioned whether this gyalpo spirit is an enlightened emanation. The way it has been used by the Tibetan Lamaist regime of unchecked mixture of power and religion promoted by Phabongkhapa and the Gelug hegemony is certainly objectionable. Luckily, the Dalai Lama has seen fit to deny its growth and drive it from the monasteries where it was spreading like a cancer.

1899. T.P. – February 1, 2009

lh #1833



That's clearly not true, given the quotes from Tagpo Kelsang Khedrub Rinpoche given above.
Dorje Shugden was regarded as Manjushri by Tagpo

Rinpoche and Je Pabongkhapa, Trijang Dorjechang and Venerable Geshe Kelsang Gyatso are his spiritual heirs.

what you say is not really correct or one-sided. hence, your understanding can be improved.

see eg. von Brück's research and also the other researches (Mumford or Woijkowitz) which clearly state that he was seen at Pabongkha's time a mundane protector and hence Kay (and others) suggest it was Trijang Rinpoche who introduced him as being enlightened, and established the stories for this.

The Shugden proponents even believed Shugden is so important as a mundane protector that he should proceed Peihar (Nechung) as the head of mundane protectors once the latter attained enlightenment.

von Brück states (based on PabR's own works):



He goes on to explain how master and disciple visualize themselves as Vajrabhairava and Yamantaka and then receive initiation into the five aspects of Shugden—including mantras, colours etc.—which emanate from the altar (505). The emanating energies are finally dissolved into the heart of the disciple, with full awareness that he controls the protector. In order to interpret Phabongkhapa properly we have to distinguish several aspects of initiation in Tibetan Buddhism. There are two types of 'initiation', and the first comprises two aspects: [...]

– The text quoted does not say that master and disciple actually take refuge in Shugden. The yidam and Shugden are kept apart, and the dharmapala is to be controlled. The master transfers the power to control Shugden to the disciple, and this is common practice. However, in so far as the disciple merges with the Shugden energy an identification with Shugden takes place, and this is against the genuine Gelukpa tradition. There can be no life-entrustment initiation (srog gtad) concerning a dharmapala, for the dharmapala is a minor being and not a yidam.

Thus, the whole controversy focuses on the interpretation of the status of Shugden. There is a contradiction concerning Shugden that cannot be resolved. On the one hand it is argued that Shugden is a wrathful, mundane protector deity with such and such an origin in history, and to deal with such a spirit one has to have control over him. On the other hand, those who propitiate Shugden maintain that Shugden is a high deity beyond the mundane level and therefore deserves life-entrustment (srog gtad), i.e. complete surrender, like emanations of the Buddha. Whether the sectarian issue (Gelukpa exclusivity) is connected

with this problem is a different question. It depends on the interpretation of Shugden, and this varies, as has been demonstrated.

http://info-buddhism.com/dorje_shugden_controversy_von_Brueck.html

1900. T.P. – February 1, 2009

BTW, I save from time to time the blog in a word file. Actual this blog are about 1000 pages!

1901. Rodney Billman – February 1, 2009

“Luckily, the Dalai Lama has seen fit to deny its growth and drive it from the monasteries where it was spreading like a cancer.”

Lamaism is the sport, Dorje Shugden is just being used by the DL as the football.

1902. SeekingClarity – February 1, 2009

Dorje, Rodney

Re #1881, 1884.

I don't read Tibetan but according to the online translation tools I've looked at

“rgyal po” can mean king or spirit, but

“rgyal” only means king and

“rgyal chen” only means great king

So I'm not clear that when Trijang refers to “Mighty **Gyalchen** Dorje Shugden” one can infer that he regards the “wordly aspect” of DS as that of a gyalpo spirit. In fact, he doesn't say explicitly in MDOP what exactly the worldly aspect consists of. However, given (1) that historically, those who have seen DS as worldly have considered him a gyalpo spirit, (2) the traditional representations of DS and (3) the fact that Trijang notes that some mistake DS for an ordinary gyalpo spirit, one might argue that Trijang's view is that the worldly aspect of DS is a gyalpo aspect.

Does the fact that Trijang refers to “Gyalop Ku Nga” suggest that he sees other supramundane deities as showing the wordly aspect of gyalpo spirits?

Even though Pabongka held that DS emanated in a “mundane form”, I wonder whether one can infer from the fact that Pabongka referred to DS as “dol rgyal” that he regarded his mundane form as a gyalpo form?

1903. Dorje – February 1, 2009

“Lamaism is the sport, Dorje Shugden is just being used by the DL as the football.”

Phabongkhapa used this gyalpo spirit as a political tool before the Dalai Lama was even born. The 13th Dalai Lama tried to stop him, but in the end Phabongkhapa managed to make this political practice widespread in the Gelug tradition. Traditionally, one feature of gyalpo spirits is that they are motivated by a hunger for power. Political entities often have

gyalpo spirits as protectors. Phabongkhapa was attempting to turn the Ganden tradition into a political force without the external influence found in the Ganden Phodrang, hence the mythology of Pehar's opposition to this new gyalpo. This new gyalpo was essentially the protector for the Gelug hegemony, excluding all other traditions from power. This is reflected in verses from the Yellow Book and the other praises to this protector quoted above where lords, high lamas, government officials and the rich and powerful are singled out for punishment if they bring non-Gelug influences into the hegemony.

SC, rgyal means something like victory. A rgyal.po is one who is victorious, ie. a king. In this context rgyal in rgyal.chen is just short for rgyal.po.chen.po. Tibetans tend to contract compound words using the first syllables of the word ie. gyalchen, Sapan, Dorleg, Kunlo, etc.

1904. Dorje – February 1, 2009

rgyal.po always means king. If a word contains rgyal and that is shortened from rgyal.po, it means king. But king, like in English has different meanings discerned by the context. rgyal.po is a class of powerful spirit.



Does the fact that Trijang refers to “Gyalop Ku Nga” suggest that he sees other supramundane deities as showing the worldly aspect of gyalpo spirits?

Pehar is universally regarded as a worldly protector. Even if some may say he is an emanation, he is always treated as a gyalpo spirit that has been bound under oath. During oracle sessions the Nechung oracle prostrates to the Dalai Lama. As I said before, worldly protectors should be kept in their place and constantly reminded who is boss, even if you do flatter them by saying they are emanations of this or that Buddha.

There is a general convention that all protectors of Tibetan origin are worldly and treated as such, as most of them are indigenous gods and spirits that were converted when Buddhism was first introduced in the eight century.

1905. Lineageholder – February 2, 2009

Dear TP,

You cannot deny that Tagpo Kelsang Khedrub's verses of praise to Dorje Shugden show without a doubt that he saw Dorje Shugden as enlightened. Therefore your assertion that Pabongkha regarded Dorje Shugden as mundane doesn't make any sense. Remember that Tagpo Rinpoche received the instructions on Dorje Shugden practice in Tushita Pure Land directly from Dorje Shugden.

Think about it:

Tagpo Rinpoche --->Pabongkhapa--->Trijang Rinpoche
(DS is a Buddha) (DS is mundane) (DS is a Buddha)

Doesn't make any sense! Neither Pabongkhapa nor Trijang Rinpoche would be following their Guru's view, which is ridiculous!

Therefore, your attempts to prove your case by trotting out your favourite pet academic in this matter (the one that supports the view

you want to prove) Von Brueck and quoting your own website is to no avail.

I'm sorry the facts don't fit what you want to believe.

1906. Lineageholder – February 2, 2009

Dear Dorje,



Is this the NKT position or have you just made it up?

As I said before, I don't speak for the NKT. There is no 'NKT position'. What I said is simply an observable fact: whatever manifestation Dorje Shugden showed in Tibet is different to how things are now in the West.



I have said more than once that I perfectly understand enlightened wrathful actions, but I do not agree that practicing other traditions constitutes a valid reason for 'liberation'. Are you saying that a correct understanding of 'enlightened actions' would entail agreeing with Phabongkhapa etc. that killing Gelugpas that practice other traditions is valid, presumably not as you say you do not agree with this, so what is it that you are saying?

I'm saying you are seeing things in a very blinkered way and judging accordingly. If Dorje Shugden did kill these Lamas it would have been for a good reason, not just because they wanted to receive teachings from another tradition. If that were the case, the Dalai Lama should be dead by now because he's done more damage to Je Tsongkhapa's tradition than anyone else I can think of, and certainly more than anyone in the Yellow Book, by encouraging the mixing of traditions and causing a schism in the Sangha.

As far as I am concerned, Dorje Shugden is a Buddha and he possesses omniscient wisdom and great compassion, therefore whatever he does is for the right reasons. I do not possess those qualities (and I assume neither do you) so neither of us are in a position to know why he performs certain actions. No doubt you judge that his actions to be faulty and harmful, because you think he's a gyalpo. He's a Buddha so as far as I am concerned, his actions are perfect.

1907. SeekingClarity – February 2, 2009

Dorje

Many thanks for the explanations in #1903 and #1904. Very helpful.

Given the meaning of rgyal.chen is context dependent, is it your view that Trijang's use of the term is a reference to the fact that DS's "wordly aspect" is that of a gyalpo spirit?

1908. Dorje – February 2, 2009



Given the meaning of rgyal.chen is context dependent, is it your view that Trijang's use of the term is a reference to the fact that DS's "wordly aspect" is that of a gyalpo spirit?

Yes. I think everyone agrees that this protector is a gyalpo spirit at least in some sense. Phabongkhapa listed this protector with other worldly spirits that he said one should generally not take refuge in. The idea that this protector is an enlightened being relatively and ultimately, in appearance and essence, is something nobody has seriously suggested. Even if only its appearance is mundane, that appearance is of a gyalpo spirit. If it looks like a duck, quacks like a duck and walks like a duck, it's a duck.

1909. Dorje – February 2, 2009



If Dorje Shugden did kill these Lamas it would have been for a good reason, not just because they wanted to receive teachings from another tradition.

not according to your lineage lamas.

To be honest, LH, your argument that this protector's actions are always enlightened actions because it is enlightened has left me really lost for words.

1910. Rodney Billman – February 2, 2009

"Phabongkhapa used this gyalpo spirit as a political tool before the Dalai Lama was even born."

Tell me at exact what time he became a political tool. I'm seeing that the Fifth Panchen Tenpa'i Wangchug (1854/1855 – 1882) died long before Pabongkha was of ripe age, yet he is mentioned in the yellow book. I'm also seeing that these other people mentioned in the yellow book all seem to have a personal connection with the Shugden oracle and repeatedly ignored his warnings. So, whose to blame Shugden or Pabongkha?

"The 13th Dalai Lama tried to stop him, but in the end Phabongkhapa managed to make this political practice widespread in the Gelug tradition."

That's funny, you claim Phabongkha recognized one shouldn't take refuge in Shugden, but at the same time you adhere to an apocryphal letter in response from Pabongkha that apologizes to the 13th DL for taking refuge. Also you probably can't explain why in 1921 the 13th DL's biography mentions Shugden as 'jam mgon bstan srung pa and the subsequent restoration of the Potala and Ganden stupas. Was that political? Also you probably can't explain the Shugden Cham in Kham performed in 1924 and public oracle invocation in 1928 if the 13th DL truly banned the practice.

Also is the entire volume of rituals collected by the Mongolian Lobsang Tamdin (1867 – 1937) political? He documents the dissemination of the practice in Mongolia and Amdo, and describes him as the Protector of

Tsongkhapa, and makes no mention of any of Pabongkha's rituals, therefore he was not influenced by him. Not only that he writes about the Shugden initiation that started from the Eighth Kirti reincarnation of Amdo Rongchen Kirti Lobsang Trinley (1849–1904), who describes Shugden as the Protector of Tsongkhapa. Unlike your claim about the 13th DL banning Shugden this can be verified in original sources.

So without knowing the history that well how can one make these sweeping generalizations?

1911. Rodney Billman – February 2, 2009

Shugden is referred to as rgyal po chen po and rgyal chen where the second is shortened for the first. I've never seen Pehar referred to as rgyal chen only as rgyal po. I've never seen rgyal po chen po mean great rgyal po spirit, only great king (see nitartha dictionary). Moreover, Sachen Kunga Lodro coined the term rgyal chen rigs Inga, or five families of the great king which of course is meant in terms of the five buddha families (rigs Inga).

1912. Dorje – February 2, 2009



That's funny, you claim Phabongkha recognized one shouldn't take refuge in Shugden, but at the same time you adhere to an apocryphal letter in response from Pabongkha that apologizes to the 13th DL for taking refuge. Also you probably can't explain why in 1921 the 13th DL's biography mentions Shugden as 'jam mgon bstan srung pa and the subsequent restoration of the Potala and Ganden stupas. Was that political? Also you probably can't explain the Shugden Cham in Kham performed in 1924 and public oracle invocation in 1928 if the 13th DL truly banned the practice.

Hey, I'm just agreeing with Geshe Kalsang Gyatso who said



Although Je Phabongkhapa's view is that Dorje Shugden is an enlightened being, the 13th Dalai Lama, using his political power, did not allow Je Phabongkhapa to publicize this view, so he had to accept the lower position of Dorje Shugden. Therefore, at that time Gelugpa practitioners lost their freedom to say publicly that Dorje Shugden is an enlightened being. To the majority of ordinary Tibetans Dorje Shugden appeared as a worldly spirit.

According to Geshe-la, it was only the 5th, 13th and now the 14th Dalai Lamas that ever said this fully enlightened Protector was in any way a worldly spirit.

You use the point Phabongkhapa makes saying that it is okay to take refuge in worldly protectors if you believe them to be enlightened as a restriction from taking refuge in worldly spirits. Actually the reverse is

true and Phabongkhapa's exception is really a licence for people to take refuge in any kind of worldly protector just because they claim they are the emanation of some deity or other.

This is really pernicious and leads to the degeneration of the Dharma. We now have thousands of western people taking refuge in a worldly spirit claiming that it is a Buddha. When the Dalai Lama says it is inappropriate to take refuge in worldly spirits they shout him down, calling him a liar. This shows the kali yuga is fast approaching when people dressed as the monastic sangha whilst holding nothing more than upasika vows shout at a fully ordained gelong for criticising taking refuge in worldly spirits.

1913. Dorje – February 2, 2009



Also is the entire volume of rituals collected by the Mongolian Lobsang Tamdin (1867 – 1937) political? He documents the dissemination of the practice in Mongolia and Amdo, and describes him as the Protector of Tsongkhapa, and makes no mention of any of Phabongkha's rituals, therefore he was not influenced by him.

No mention of Phabongkhapa? So how does this address my point that Phabongkhapa politicised this gyalpo worship? I don't get what you're trying to say. As with your other references to other lamas that are not Phabongkhapa, this has no bearing on my point. Phabongkhapa used this protector for political advantage, to strengthen the Gelug hegemony and to persecute non-Gelug schools. And you're talking about what?

1914. Dorje – February 2, 2009



Shugden is referred to as rgyal po chen po and rgyal chen where the second is shortened for the first. I've never seen Pehar referred to as rgyal chen only as rgyal po. I've never seen rgyal po chen po mean great rgyal po spirit, only great king

My main point is this protector is seen as a gyalpo spirit by all, either as a samsaric being or an emanation showing the conventional appearance of a gyalpo spirit. Do you agree?

1915. Lineageholder – February 2, 2009

Dear Dorje,

You quote Geshe Kelsang as saying:



Although Je Phabongkhapa's view is that Dorje Shugden is an enlightened being, the 13th Dalai Lama, using his political power, did not allow Je Phabongkhapa to publicize this view, so he had to accept the lower position of Dorje Shugden.

This doesn't say that the 13th Dalai Lama banned the practice, only that Pabongkhapa was not allowed to say that Dorje Shugden was an enlightened being. As far as I can see, there's no evidence of a ban.



This shows the kali yuga is fast approaching when people dressed as the monastic sangha whilst holding nothing more than upasika vows shout at a fully ordained gelong for criticising taking refuge in worldly spirits.

No, the kali yuga is fast approaching when someone who is regarded as an emanation of Chenrezig bans the protector practice of his Gurus, denies that there is a ban, creates a schism in the Sangha and puts pressure on Tibetans to abandon their spiritual commitments to their Gurus.

No one is shouting at a 'Gelong' (we don't know if he actually has renunciation or not, so we have to say he has the name only because of the number of vows that he holds) for criticising taking refuge in worldly spirits. Any Buddhist refrains from taking refuge in worldly spirits. What he's being accused of – being a liar – is because he is lying that Dorje Shugden is a spirit who is harming his health and the cause of Tibetan independence, he's lying when he says there is no ban on the practice, and he's lying that his Gurus were wrong. If he's not willfully deceiving others about this, then he's ignorant. I'm not sure which is worse for the most famous Buddhist in the world.

Dear Rodney,



Also is the entire volume of rituals collected by the Mongolian Lobsang Tamdin (1867 – 1937) political? He documents the dissemination of the practice in Mongolia and Amdo, and describes him as the Protector of Tsongkhapa, and makes no mention of any of Pabongkha's rituals, therefore he was not influenced by him. Not only that he writes about the Shugden initiation that started from the Eighth Kirti reincarnation of Amdo Rongchen Kirti Lobsang Trinley (1849–1904), who describes Shugden as the Protector of Tsongkhapa.

I'm curious – Is there any evidence that they regarded him as a Buddha?

1916. Dorje – February 2, 2009



This doesn't say that the 13th Dalai Lama banned the practice, only that Pabongkhapa was not allowed to say that Dorje Shugden was an enlightened being.

Nobody says that the 13th Dalai Lama banned this practice, only that he restricted it and in particular told Phabongkhapa not to take refuge in it as it was a worldly protector. Pretty much what Gyatso says and what

Rodney denies.

“Any Buddhist refrains from taking refuge in worldly spirits.”

You don’t.



If he’s not willfully deceiving others about this, then he’s ignorant. I’m not sure which is worse for the most famous Buddhist in the world.

In saying this protector is a worldly spirit, he is following the teachings of his lineage lamas. In saying this protector is harmful, he is following the teachings of his lineage lamas. He is either lying or ignorant? Much like Gyatso who either didn’t know about the sexual abuse carried out by his closest students (ignorant) or turned a blind eye to it and pretend it didn’t happen (lying and negligent.)

1917. Dorje – February 2, 2009

“No one is shouting at a ‘Gelong’ ”

Yes there are. People fraudulently dressed as monastic sangha are shouting at a gelong. If you hold the vows of the vinaya you follow the vinaya. If you don’t, you don’t. It’s pretty simple really.

Previously you said the vinaya that the Buddha devised is no longer appropriate for the modern western world. Why on earth do you imagine dressing in Tibetan monks robes, shaving the head and changing your name to a Tibetan name is in any way appropriate to the modern western world? You’re just keeping the appearance and discarding the content.

1918. Kagyupa – February 2, 2009

Dorje–

Because of emptiness, don’t you understand that it only matters what is imputed based on those monk’s robes? They have shaved heads, and wear maroon, and have Tibetan names...and so if we impute “gelong” onto them, no problem, right?

1919. Dorje – February 2, 2009

Nice one, Kagyupa. I dare say the NKT won’t get it though.

1920. harry (gandul) – February 2, 2009

Hi KP,

Have you read Newkadampatruth’s refutations of the criticisms of NKT ordination? Emptiness is not part of the refutations.

1921. Dorje – February 2, 2009

their ‘refutations’ are nothing more than a bunch of self-serving bs. If a person is not a monk they shouldn’t wear the robes of a monk. That it is different from the vinaya taught by the Buddha does make it invalid.

I agree that some aspects of the vinaya may not be totally appropriate for modern times, but how is wearing robes or shaving the head any

more appropriate than these? It is nothing more than dressing-up. Falsely impersonating the monastic sangha leads to a degeneration of the Dharma. The fact that the many of the high profile NKT 'monks' including two of the most senior monks and other senior teachers had sex with their female assistants and other students shows the value of NKT ordination.

1922. Kagyupa – February 2, 2009

Harry–

I don't care about their refutations. Dressing as Gelongs, while not holding the vows of Gelongs, is disrespectful to Gelongs, no matter what they say. There are some who DO believe the Vinaya is not "outdated" –they, IMO, are the only ones for whom the robes are appropriate.

To say nothing of the anger openly displayed by the shouting NKT protestors at the demonstrations.....

1923. Lineageholder – February 2, 2009

Dear Dorje,



Previously you said the vinaya that the Buddha devised is no longer appropriate for the modern western world. Why on earth do you imagine dressing in Tibetan monks robes, shaving the head and changing your name to a Tibetan name is in any way appropriate to the modern western world? You're just keeping the appearance and discarding the content.

You Tibetan Buddhists love acting all affronted and going to extremes, exclaiming that NKT has 'abandoned the vinaya'. That's simply not true because it would mean that moral discipline had been abandoned and that's not true. In the sutras Buddha said



Cease to do evil,
Learn to do good,
And control the mind
That is the teaching of the enlightened ones

'Vinaya' means 'to control' and refers to controlling the mind, which is the essence of all Buddha's teachings. Therefore, since lamrim is the main method by which we can control our mind, and lamrim is the main practice of the NKT, how can NKT have abandoned the vinaya? That's nonsense!

Kadampa monks and nuns wear robes. These robes were designed by Je Tsongkhapa, so therefore, being followers of Tsongkhapa, we are entitled to wear them. Shaving the head has the same meaning it always has – to renounce worldly concerns and to live a simple life which is an explicit commitment in the Kadampa ordination (to practise contentment) but is not formally included in the Hinayana system of vinaya that Tibetan Buddhism is based on. The change of name is

traditional – it's function is to allow the ordained person to forget their previous life and habits. As to the names, they could be seen as Tibetan, but really they are just sounds with particular meanings, although some of them do have very beautiful meanings. Some of the names are also Sanskrit, not just Tibetan.

In the *Dhammapada* it says:



Not therefore is he a bhikkhu
Merely because he begs from others.
Not by adopting the outward form
Does one truly become a bhikkhu.
He who wholly subdues evil,
Both small and great,
Is called a monk (bhikkhu)
Because he has overcome all evil. Dh 266, 267

How can someone who has merely taken 253 and is struggling to remember them all, let alone keep them, a Bhikkhu, (Gelong) as is the case in the Hinayana system of Vinaya followed by the Tibetan tradition? Is such a person “one who has overcome all evil”? ‘Gelong’ must surely be a measure of realization, not just how many vows you are holding. In the Kadampa system, one becomes a Gelong or Gelongma through deepening renunciation, not simply by holding a certain number of vows. I feel this system is much closer to what is described in the *Dhammapada*. It is important to change one's mind, not just to wear robes and hold vows. To change the mind is real vinaya – everything else is just a show.

Your criticism of Kadampa ordination comes as a result of your not understanding what the Vinyana really is and not understanding the nature and function of ordination, but this is a common problem these days, even amongst those who study the Vinaya Sutra, it seems, who prefer to cling to tradition and words and fail to recognise the validity of anything that deviates from what they know.

1924. Lineageholder – February 2, 2009

Dear Kagyupa,



Dressing as Gelongs, while not holding the vows of Gelongs, is disrespectful to Gelongs, no matter what they say.

You also seem to have a similar misunderstanding of the meaning of Gelong. Surely the vow of a Gelong is ‘to abandon all delusions and to attain nirvana’ which is ultimate commitment of Kadampa ordination through practising the three higher trainings, not simply ‘using more than the measure for an itch bandage’ – rule number 135

As I said before, a Gelong is someone who has realization of Dharma, not just someone who holds a certain number of vows. What's disrespectful to Buddha's concept of Gelong is having 253 vows but not being able to remember them, much less keep them, and therefore not being able to see the wood for the trees by clinging to minor rules that

Buddha himself gave permission to abolish.

As Thich Nhat Hahn said in *Freedom Wherever We Go* :



When the Buddha was about to enter Nirvana, he told his attendant, the Venerable Ananda, that the minor and lesser rules [of the Vinaya] could be removed, so that the text would remain light, relevant, and appropriate. At that time, Ananda did not inquire which specific trainings the Buddha was referring to. So after Buddha's passing into Nirvana, the elder monk Kassapa did not dare to remove any of the precepts. Two thousand six hundred years have gone by, and this recommendation by the Buddha has not been carried out.

Geshe Kelsang has carried out this recommendation by the Buddha.

1925. Lineageholder – February 2, 2009

Dear all,

Of course 'using more than the measure for an itch bandage' – rule number 135" in my last post should read 'NOT using more than a measure for an itch bandage'

Pesky rules.

1926. SeekingClarity – February 2, 2009

Rodney

Re #1884 and #1911.

Clearly, unlike Dorje, you don't hold that Trijang's use of "Gyalchen" implies he regarded DS's worldly aspect as that of a gyalpo.

However, you, I and Dorje would all agree that Trijang held DS to have a worldly aspect. So can I ask what you think Trijang held this worldly aspect to be?

1927. SeekingClarity – February 2, 2009

Rodney

To clarify my #1827 I wrote in #1839 that



All I'm saying is that imputing Buddha on a gyalpo spirit would be an instance of such a wrong awareness.

You responded



Likewise imputing Buddha on a human born through conception would be an instance of wrong awareness.

If the truth body of a Buddha emanates as human born through conception, then it is valid to impute Buddha. On the other hand it is invalid to impute Buddha on a samsaric human born through conception. Why? Because the samsaric human does not perform the functions of a Buddha.

Likewise, it is invalid to impute Buddha on a samsaric gyalpo spirit. However, if the truth body of a Buddha emanates as a gyalpo spirit and one has a realization of this fact then it is – according to Pabongka, the DL, Dorje and yourself – valid to impute Buddha.

1928. SeekingClarity – February 2, 2009

LH

In #1794 you say



Buddha is different. Because Buddha is the Dharmakaya, there is no place where there is no Buddha. Anything can be correctly seen as Buddha's emanation and such an imputation works through faith. If we have such imputation we will receive blessings.

Does this mean that you impute Chenrezig on the DL?

1929. Lineageholder – February 2, 2009

Dear SC,



Does this mean that you impute Chenrezig on the DL?

I don't have any faith in the Dalai Lama – his actions appear too faulty to me so I could not impute Chenrezig on him. However, I don't know his mind. It's possible that he is Buddha and all of this is a carefully staged opportunity to accumulate merit by protecting a pure spiritual tradition and standing up for Buddha's teachings, who knows? Buddha can appear in any form to benefit others, even appearing as an evil person or an insane person if that's what's needed for practitioners.

The Dalai Lama's followers impute Chenrezig on him and receive commensurate benefit. Anyone who imputes Chenrezig on the Dalai Lama will certainly receive Buddha's blessings. It would not be wrong to do so but he doesn't appear that way to me.

1930. Dorje – February 2, 2009



You Tibetan Buddhists love acting all affronted and going to extremes, exclaiming that NKT has 'abandoned the vinaya'. That's simply not true because it would mean that moral discipline had been abandoned and that's not true.

Abandoning the vinaya means ordained sangha not observing the vows contained in the vinaya. This is all it comes down to.



Vinaya' means 'to control' and refers to controlling the mind, which is the essence of all Buddha's teachings. Therefore, since lamrim is the main method by which we can control our mind, and lamrim is the main practice of the NKT, how can NKT have abandoned the vinaya? That's nonsense!

That's nonsense.



Kadampa monks and nuns wear robes. These robes were designed by Je Tsongkhapa, so therefore, being followers of Tsongkhapa, we are entitled to wear them.

Je Tsongkhapa's robes were for those that follow the vinaya, not some fabricated vows made up by a cult leader.

Your defence of Kadampa ordination comes as a result of your not understanding what the Vinyana really is and not understanding the nature and function of ordination.

1931. Dorje – February 2, 2009

“As I said before, a Gelong is someone who has realization of Dharma, not just someone who holds a certain number of vows.”

No it is not. A gelong is someone who holds the vows of a gelong. There are a number of ways to approach Dharma. There are upasikas holding upasika vows who have attained complete enlightenment. The fact that they are upasikas is because of the vows they hold not the realisation they have reached.

Your explanation of ordained sangha is convoluted and self-serving to disguise the fact that the NKT ordained sangha are not ordained according to the Buddha or Je Tsongkhapa. There is nothing wrong with not being ordained. Some of the greatest lamas of recent years were not gelongs, but pretending to be ordained whilst not observing the vows of at least a getsul degrades the Dharma.

1932. Dorje – February 2, 2009



Likewise, it is invalid to impute Buddha on a samsaric gyalpo spirit. However, if the truth body of a Buddha emanates as a gyalpo spirit and one has a realization of this fact then it is – according to Pabongka, the DL, Dorje and yourself – valid to impute Buddha.

I would not agree to this. Firstly, even if I don't rule out the possibility of a Buddha emanating as a gyalpo spirit, I don't think any of the gyalpo

spirits that are commonly taken as protectors are enlightened emanations. Secondly, even if they were, it is still important to relate to any such being according to their conventional appearance. Conventional appearance is karmically effective and should not be disregarded. Phabongkhapa's exception allowing taking refuge in worldly protectors leads to the kind of situation we see in the NKT where people completely lose sight of a worldly protector's worldly status. This is dangerous and leads to the degeneration of the Dharma.

Many followers of non-Tibetan traditions dismiss Tibetan traditions as demon worship. Taking worldly spirits as enlightened emanations and objects of refuge takes us closer to this. It should be avoided and a line should be drawn. Previously the convention was to draw the line at protectors of Tibetan origin. I would agree with this.

1933. emptymountains – February 2, 2009

Dear SC,

Waaaaaay back in post 279, you said:



I absolutely agree that there is no fault in saying: "I believe my view of emptiness is correct and yours is not" or "I believe followers of Gorampa cannot attain full enlightenment". So I entirely agree that Phabongka is not being sectarian in favouring one view of emptiness over others. (This would, after all, be a pretty crazy definition of sectarianism.)

Now if Phabongka was saying "well, the other schools have a jolly good try, but they don't quite get emptiness right" – in other words, close, but no cigar – I'd have no problem. But he isn't saying that. He's saying the other schools have no value and are pretty much worse than useless.

I have responded to this today on my blog. (Just click on my name at the top of this post.) I hope you find it helpful.

em

1934. harry (gandul) – February 3, 2009

Hi Dorje,



That it is different from the vinaya taught by the Buddha does make it invalid.

What needs to be considered is if in essence it remains the same. The 10 vows of NKT ordination are a condensation of the 243 (?) originally prescribed vows. Whether the formula actually works well is another story. I don't think the mentioned sexual misconduct instances are alone enough to prove that the ordination is different in essence to that of Buddha's. Neither is protesting, even though like you I didn't personally agree with the protests.

About the difference between essence and all that rest. The essence is the core, the important part. The rest is merely what is added on top, or we could say how the essence is dressed. It seems to me that so many of the original vows prescribed by Buddha are disposable, IF of course we make sure we are keeping to the essence of what said vows entail. I think Buddha wanted to teach liberation, not an outer conduct code. I'm not going to pretend to know a lot about vinaya, but it makes sense to me that it's ok to change the vows to suit modern westerners who want to take Buddhist ordination, of course ensuring that the meaning of the vinaya is kept intact. If you think the essence has been removed or damaged, can you or someone else explain how?



I agree that some aspects of the vinaya may not be totally appropriate for modern times, but how is wearing robes or shaving the head any more appropriate than these?

I think it's about finding a middle way in between what is adequate for oneself and what is adequate for others. Adapting to modern times isn't about fulfilling the wishes of society to the point where our spiritual development is at risk. But i also think that keeping the vows as they were would make it near impossible for westerners to be monks and nuns. I think KG is has tried to strike a balance here, so that people can take the robes without having to go and live in a tibetan monastery to do so. In India becoming a monk was accesible, here it is not.

1935. Dorje – February 3, 2009

Harry, there was already a similar kind of vows in the Buddha's system as found in the NKT. These are the five basic vows (killing, stealing, sexual misconduct, lying and drinking) plus celibacy. This kind of 'ordination' (sang chod genyen/brahmacharya upasika) could be considered the 'essence' of the gelong vows, but it is not gelong vows. As such, holders of these vows do not wear the robes of the ordained sangha or of a gelong.

I do not agree that it is impossible for westerners to be gelongs or getsuls. I have met some very good western monastics. However, if people can't keep the traditional vows, there is no reason for dressing up and pretending they are. If I see a NKT member in the street and I don't know they are an NKT member, I may pay them the respect due to ordained sangha despite them not being ordained sangha. Dress has a social function of helping people identify those that are following the vows of the Buddha. NKT members dressing up is both false advertising, and given their protests against the Dalai Lama, a fully ordained gelong, brings the Sangha into disrepute.

1936. Dorje – February 3, 2009

"Adapting to modern times isn't about fulfilling the wishes of society to the point where our spiritual development is at risk."

and how would not wearing robes, not shaving the head or not having a foreign name put our spiritual development at risk? There have been many great practitioners who were laymen. You don't need monasticism to attain realisation, and if you can't hold the vows or don't wish to, there is no shame in it. The shame comes when you dress as one

holding the vows but fail to do so.

1937. Lineageholder – February 3, 2009

Dear Dorje,

I'm incredulous that you regard having a long list of largely outdated and irrelevant vows to be the defining characteristic of a Gelong and not having realizations. Your view is definitely evidence of Kali Yuga. It's all words and no meaning. You clearly don't know what a Gelong really is.

1938. Dorje – February 3, 2009

LH, a gelong is someone that holds the vows of a gelong. It has nothing to do with realisation. Do you think the Buddha was a gelong? How about Vimalakirti? Was Drontempa a gelong?

If you link the definition of gelong to realisation it would mean people who are not gelongs are not realised, which is ridiculous. There have been many great practitioners who are not fully ordained. This is no bad reflection on them. The Buddhist tradition is pretty clear about what constitutes a member of the ordained sangha. It is people that hold certain vows, irrespective of realisation. If you want to start another tradition, fair enough, but at least be up-front about it and stop your silly game of dressing up.

1939. Kagyupa – February 3, 2009

I've seen the light!

GKG is a genius, and the NKT are the perfect vehicle for those wishing to practice the Dharma in this age. When I previously examined the wide variety of practices, views, and positions in the Tibetan cultural tradition, I could not comprehend all the paradoxes and outright contradictions I found. I've been struggling with this for years...

Now, with New Kadampa Dharma™, everything's easy! GKG has boiled everything down to its essence. There's no more need to worry about a long list of vows—he's condensed everything down to just a few basic principles. And I don't have to read actual "Primary Source Texts," because he's covered all the important stuff in his 22 Essential Works. My library, as a result, can be sold off and I'll only need one good sized bookshelf. I can shave my head and look nifty in those maroon robes, and everyone will identify me as a Buddhist Monastic, which is surely what I want.

And all those complex yidam practices? GKG has made it easy, he's just followed Pabongkha (the greatest Tibetan Yogi ever, and the only Gelukpa Lama to maintain the PURE tradition of Tsong Khapa, by condensing it all down to a couple yidam practices, a guru yoga, and best of all, one Dharma Protector, who can act as all three roots, because he is a Buddha, and can appear anyway he wants!

Once I memorize the books, and can quote from them at command, I will be able to call myself a lineageholder—it's easy! All those sources from the other, older, pesky lineages, even those that existed before Tsong Khapa, can just be ignored. I can enter any discussion about the Dharma and, by quoting such truisms as "Dorje Shugden is a Buddha" and "NKT has the only complete Path to Buddhahood available to Westerners" I cannot be defeated. How could I, when my faith is so strong?

It will be better when all of us see the light, and subscribe to the NKT view. Why fight it?

1940. harry (gandul) – February 3, 2009

Dorje,

If they are the essence of the gelong how are they not gelong? Can we forget titles, fully ordained, novice, etc, for a moment and try to understand if the NKT ordination really differs that much from what Buddha intended for ordained practitioners?

Is the heart sutra not valid because it is a condensation (or the essence) of the perfection of wisdom in 8000 lines sutra? Is someone who practices the teachings of the latter less qualified than someone who practices those of the former?

Also it is not just these 5 vows that you mention. The following are also part:

1. little desire
2. contentment
3. no distracting activities
4. pure moral discipline
5. no distracting conceptions

On newkadampatruth it is explained that “the purpose of the Vinaya is “to control [the mind]” through higher moral discipline, as this is the foundation for developing pure concentration (i.e. tranquil abiding), and in turn profound wisdom (i.e. superior seeing).”

In relation to the last 5 vows it says that “these preparatory practices are methods of training the mind—methods of moral discipline. The very purpose of becoming ordained as a Buddhist monk or nun is to practice a moral discipline that enables one to achieve tranquil abiding. With tranquil abiding, one can attain superior seeing. With these three higher trainings—moral discipline, concentration and wisdom—one will attain liberation from samsara.”

What more is needed? Regulations about how fast and how slow one mustn't eat his food? I really fail to see the relevance to westerners.



I do not agree that it is impossible for westerners to be gelongs or getsuls.

Neither do i. I said “near impossible” which is a figure of speech. Of course westerners can become gelongs or getsuls, but like i said it isn't something very accessible. I really don't know how one can get on the train to visit one's mother without either a) bypassing several vows, or b) severely confounding those who one comes across.



If I see a NKT member in the street and I don't know they are an NKT member, I may pay them the respect due to ordained sangha despite them not being ordained sangha.

Yeah Dorje this sounds terrible. I dare not think of the consequences

this may have on your mental continuum. Sorry mate, just teasing ya. Couldn't resist.



Dress has a social function of helping people identify those that are following the vows of the Buddha. NKT members dressing up is both false advertising, and given their protests against the Dalai Lama, a fully ordained gelong, brings the Sangha into disrepute.

Yes of course, if NKT ordination isn't valid or complete then i would agree that this isn't very good publicity. Er, i don't think it's very good publicity anyway... So please carry on explaining how the ordination isn't valid. What i want to know, is how does NKT ordination really differ from what Buddha intended for monastics? Is it just some vows about eating and walking code or is there something more fundamental lacking?

Thnx,
X X H

1941. harry (gandul) – February 3, 2009

“and how would not wearing robes, not shaving the head or not having a foreign name put our spiritual development at risk? There have been many great practitioners who were laymen. You don't need monasticism to attain realisation, and if you can't hold the vows or don't wish to, there is no shame in it. The shame comes when you dress as one holding the vows but fail to do so.”

Some people have needed monasticism to attain realizations. Or at least monasticism has been needed in order for the wheel of Dharma to be carried on turning. If not why did Buddha set up the monastic Sangha?

KG thinks the tradition of JT still needs ordination. So he has made ordination accessible to westerners.

And it's not about not being able to hold up vows. It's about integration of Dharma in accordance with the times and needs of culture.

Some of my favourite advice from KG is “you don't need to abandon your jobs and families to practice Dharma, all you need to do is change your intention”.

With ordination his approach is i think the same. You don't need to live like a monk would live 2600 years ago in India, but you will practice the essence of what they practiced, which is what you need to attain tranquil abiding.

In the same way a layman may attain tranquil abiding without following a vow which says i mustn't eat to fast or to slow, why can't a fully ordained monk not do the same. It is indeed about essence.

1942. Dorje – February 3, 2009



If they are the essence of the gelong how are they not gelong? Can we forget titles, fully ordained,

novice, etc, for a moment and try to understand if the NKT ordination really differs that much from what Buddha intended for ordained practitioners?

Different levels of vows all have the same essence, renunciation of samsara and taking refuge in the Three Jewels. This is true of one day precepts, pancha shila, brahmacharya upasika vows, all the way up to Bhikshu and Bhikshuni. It doesn't mean they all wear the robes of a fully ordained member of the monastic sangha.



Is the heart sutra not valid because it is a condensation (or the essence) of the perfection of wisdom in 8000 lines sutra? Is someone who practices the teachings of the latter less qualified than someone who practices those of the former?

Please try not to be fatuous.



Also it is not just these 5 vows that you mention. The following are also part:

1. little desire
2. contentment
3. no distracting activities
4. pure moral discipline
5. no distracting conceptions

These are not listed as vows, more aspirations, as far as I understand it. In any case, all Buddhists should try to observe these, lay or ordained.



Yeah Dorje this sounds terrible. I dare not think of the consequences this may have on your mental continuum.

The negative consequences come to those that receive offerings and honour for holding the vows whilst not holding the vows. This is a very serious fault.

Harry, this discussion is daft. We know what fully ordained members of the monastic sangha are. They are the people that hold the vows for the fully ordained monastic sangha. If people don't want to or can't hold these vows, they don't have to. Nor should they dress up as people that are.

If monasticism is really inappropriate for the west, don't do it. If getting a job is necessary for people to survive, as LH argued earlier, why bother with dressing up? If NKT monks and nuns are so attached to their robes, why do they change out of them when attending the jobcentre to sign on when dishonestly saying they are 'actively seeking work'?

The whole thing's a mess, Harry. But that doesn't change the fact that a genyen is someone that holds genyen vows, a getsul is someone that holds getsul vows and a gelong is someone that holds gelong vows. It

really is this simple.

If your point is that people holding less vows should still be entitled to dress up as monastics (and I can't really think of any other point to what you are arguing) fair enough, but it is still little more than dressing up.

1943. Rodney Billman – February 3, 2009

“No mention of Phabongkhapa? So how does this address my point that Phabongkhapa politicised this gyalpo worship? I don't get what you're trying to say. As with your other references to other lamas that are not Phabongkhapa, this has no bearing on my point.”

It shows that Shugden was already spread through Amdo and Mongolia before Pabongkha, and as the titles of the texts therein already shows Shugden was promoted as Protector of the Gelug before Pabongkha. For example, the Eight Kirti Rinpoche's initiation into Protector of Manjunatha. Pabongkha already had precedent for his actions.

“Actually the reverse is true and Phabongkhapa's exception is really a licence for people to take refuge in any kind of worldly protector just because they claim they are the emanation of some deity or other.”

1. We're back to the straw man argument about refuge from earlier, there are two clearly distinct points here. One is claiming Shugden is an emanation of an enlightened being and one is about taking refuge. The former does not entail the latter. As mentioned the Sakya Throne Holders mentioned Shugden was an emanation of Chenrezig but their rituals don't take refuge in Shugden. The 2nd Retreng Rinpoche mentions Shugden is an emanation of Vajrapani but his ritual does not take refuge in Shugden. Pabongkha and Dagpo Kalsang Khedrup say Shugden is an emanation of wrathful manjushri but there is no taking refuge in Shugden in their rituals. Even in NKT's rituals I see no taking refuge in Shugden in the formal sense.

So clearly Pabongkha's argument about taking refuge was clearly exception to his normally disseminated mode of practice, and only told in a letter to a particular Rinpoche. Even I never take refuge in Shugden, yet I would call myself a Shugden practitioner and I see no fault in Pabongkha's advice but I wouldn't consider my view advanced enough. Actually this so-called license was dug up by critics on e-sangha, otherwise it would have stayed undissemiated in the annals of Pabongkha's collected works. So ironically indirectly it would appear your party's criticisms are actually promoting Shugden.

2. Another point is we're not talking about “pure view” when stating Shugden is an emanation. You say “any kind of worldly protector”, but clearly Trijang Rinpoche mentions there is a difference between Shugden, Pechar, Dorje Legpa and the other protectors like Ode Gungyal, ones who were born from contaminated karma. There's a difference between pure view and recognizing dependent origination. Dependent origination is the key doctrine of the Gelug, which in context of Trijang's position that these protectors were have taken a worldly aspect as an emanation, not from throwing karma.

Of course, you're free disagree and state Shugden is an ordinary Gyalpo that did take rebirth from throwing karma. But it's your word against a number of earlier lamas, as I mentioned a few earlier.

1944. Rodney Billman – February 3, 2009

“However, you, I and Dorje would all agree that Trijang held DS to have a worldly aspect. So can I ask what you think Trijang held this worldly aspect to be?”

This worldly aspect would be that which exhibits worldly actions such as possessing the oracle, spontaneously possessing monks which was more common earlier, other types of paranormal type of stuff for a purpose.

The ontological status of Shugden is really something profound. Reading the colophon to Sachen Kunga Lodro’s Wrathful Torma says that although there were some who saw signs when they tried to bury, hurl and burn Shugden when he only came back as before Nechung gave the prophecy that they couldn’t compete or look down on Shugden, as he was indestructible and gave him the name Dorje Shugden Tsel. These rituals (burning, hurling, burying) also have work in their destructive power if the being is an ordinary spirit.

One of the earlier epithets to Shugden used by the Sakyas is mthu rtsal, meaning magical power, so would appear the so-called worldly aspect of Shugden is an emanation in the truly magical sense of the word. So it would appear there is a transcendental form behind that worldly aspect.

In the colophon to Nyungne Lama Yeshe Zangpo’s wrathful torma says it was written for the wrathful supramundane form (’jigs rten las ‘das pa’i rang gzugs). Wrath itself has nothing to do worldly or not worldly, but this ritual describes the transcendent mandala of Shugden which has characteristics found in other wrathful yidams. So unlike other worldly deities there is more than just the ultimate nature of being merely empty of inherent existence, there is actually a more subtle manifestation in a higher realm.

1945. Dorje – February 3, 2009



It shows that Shugden was already spread through Amdo and Mongolia before Pabongkha

This doesn’t mean that Phabongkhapa didn’t politicise it and use this protector to serve his political agenda.



We’re back to the straw man argument about refuge from earlier, there are two clearly distinct points here. One is claiming Shugden is an emanation of an enlightened being and one is about taking refuge. The former does not entail the latter

The former leads to the latter. Look at how the NKT treat this spirit. The idea of its being a worldly protector is completely lost and it is treated as a Buddha in every sense. The view that it is a suitable object of refuge because people have a conviction in its enlightened nature has become a view held by the NKT and others. Even without ‘formal’ refuge verses, it is given more importance than all except possibly Je Tsongkhapa, but as it is Je Tsongkhapa (according to these people) this

distinction doesn't really exist. Read some of LH's posts to see this is no straw man.



As mentioned the Sakya Throne Holders mentioned Shugden was an emanation of Chenrezig but their rituals don't take refuge in Shugden

Sakya rituals place Shugden after Pehar in terms of importance, so they definitely didn't take refuge in it. They didn't actually do much with it. It was only ever of very minor importance to them.



Actually this so-called license was dug up by critics on e-sangha, otherwise it would have stayed undisseminated in the annals of Pabongkha's collected works. So ironically indirectly it would appear your party's criticisms are actually promoting Shugden.

This quotation from Phabongkhapa shows that he classified his protector along with other worldly spirits, but saw those spirits as emanations and said they could be objects of refuge. This has led to a degeneration of the Dharma.



Another point is we're not talking about "pure view" when stating Shugden is an emanation. You say "any kind of worldly protector", but clearly Trijang Rinpoche mentions there is a difference between Shugden, Pehar, Dorje Legpa and the other protectors like Ode Gungyal, ones who were born from contaminated karma. There's a difference between pure view and recognizing dependent origination.

The only difference here is that these worldly spirits become popular protectors and over time people start calling them emanations. Often these verses of praise are mere flattery but if taken out of context can give the impression that a protector occupies a position of more importance than they do. In the Sakya tradition, for example, this gyalpo spirit may have been referred to as an emanation in some ritual texts and colophons but its real status can be shown by the fact that in these ritual texts it is assigned as an inferior of Pehar, it has no initiation or life entrustment and there is no official Sakya lo rgyus or legend connected to it.

1946. Dorje – February 3, 2009



Of course, you're free disagree and state Shugden is an ordinary Gyalpo that did take rebirth from throwing karma. But it's your word against a number of earlier lamas, as I mentioned a few earlier.

Not just my word, Rodney. I think you'll find more lamas back my position than yours, if you want to play the numbers game. Generally, the lamas that claimed this gyalpo spirit was an emanation had some political or personal investment in making that claim.

1947. [harry \(gandul\)](#) – February 3, 2009

Hi Dorje,

I get the point that the NKT ordination is different than that of a fully ordained monk, traditionally speaking anyways. NKT monks and nuns are NOT walking around saying "we are Gelongs", so i don't know why you think they are. Nobody is trying to fool anyone into believing that NKT monks/nuns have gone through the traditional stages of ordination and are now wearing the glorious robes as a result. I don't know where you get this idea. It is explained clearly that the traditional system has been replaced. I really like TP's response to the accusation of lying, saying that lying is intentionally deceiving, whereas expressing your point of view is not. Perhaps the NKT's ordination is invalid, but that wouldn't mean that NKT monks and nuns are being dishonest as they are simply following what they believe is the ordination of Buddha.

KG has changed the system so that there aren't different levels of ordination for different levels of practitioner, instead making it one ordination that practitioners of all levels can practice. The main function of JT's robes are not at all to indicate status. I'm not sure exactly what the main function is, perhaps LH can explain, i think they function as a reminder of what ordination means, or something along those lines. I am certain it is not much to do with indication of status. In simplifying the ordination into one, KG had to choose a set of robes. So he chose the most blessed. I'm more inclined to think he has done this for their qualities, not because they are an award or an indication of status. Of course if you have a negative view of KG you are probably going to expect that his reasons are unprincipled.

Once again, my main question is does NKT ordination really differ from what Buddha intended for monastics? If Buddha appeared in the west in the 21 century instead of India 2600 years ago, what would his vows look more like, the original ones or the NKT ones?

I'm sorry if my questions aren't very clear or helpful. I am trying to improve my own understanding here. For me it simply isn't enough to dismiss the ordination just because the system is changed. In Buddhism systems have been changing all the time, so as to adapt to the times and the cultures. The external differences of the ordination aren't enough to prove they differ internally, or essentially.

It would be interesting to look into what Thich Nat Hahn says about Buddha suggesting the removal of the vows of lesser importance. I would like to know if this can be traced back to a Sutra.

Ps: regarding the last 5 commitments, they are not mere aspirations. They are methods of moral discipline which are taken as commitments. It's not like you take them thinking i hope i can practice these one day. One takes them promising to practice them NOW, to the best of one's ability.

1948. [emptymountains](#) – February 3, 2009

Dear Dorje,



These are not listed as vows, more aspirations, as far as I understand it.

This artificial demarcation of the first 5 vows being vows and the latter 5 vows being mere 'aspirations' comes solely from Tenzin Peljor, not from GKG, who teaches *10* vows (*not* 5 vows + 5 aspirations).

The ASA picked this up also, which tells me who instigated their letter.

em

1949. Lineageholder – February 3, 2009

Dear Harry,

You made some good points in your last post. You commented:



It would be interesting to look into what Thich Nat Hahn says about Buddha suggesting the removal of the vows of lesser importance. I would like to know if this can be traced back to a Sutra.

<http://www.accesstoinight.org/tipitaka/dn/dn.16.1-6.vaji.html>

look at note 56

The NKT ordination vows are the condensation of the 253 vows of a fully ordained monk in the Mulasarvastivastin tradition followed by the Tibetan traditions. This article shows how:

<http://newkadampatruth.wordpress.com/2008/10/01/answering-those-who-disparage-the-nkt-ordination-part-two/>

In his Friendly Letter, Nagarjuna says:



Train yourself always in superior morality,
Superior wisdom and superior concentration.
These Three Trainings include the more
Than 250 precepts.

NKT monks and nuns have a vow to practise the three higher trainings so everything is covered.

1950. emptymountains – February 3, 2009

Dear Harry,



It would be interesting to look into what Thich Nat Hahn says about Buddha suggesting the removal of the vows of lesser importance. I would like to know if this can be traced back to a Sutra.

Yes! “If it is desired, Ananda, the Sangha may, when I am gone, abolish the lesser and minor rules” (Maha-parinibbana Sutta, <http://www.accesstoinight.org/tipitaka/dn/dn.16.1-6.vaji.html>, Part 6, Section 3).



Once again, my main question is does NKT ordination really differ from what Buddha intended for monastics? If Buddha appeared in the west in the 21 century instead of India 2600 years ago, what would his vows look more like, the original ones or the NKT ones?

When Buddha first gave ordination vows, the person being ordained needed only to recite a refuge prayer three times, with no precepts. Precepts were only added “whenever a bhikkhu violated the spirit of the Way of Enlightenment and Liberation” (Thich Nhat Hanh, *Old Path, White Clouds*, pp. 160–161, 315–316).

em

1951. Dorje – February 3, 2009



This artificial demarcation of the first 5 vows beings and the latter 5 vows being mere ‘aspirations’ comes solely from Tenzin Peljor, not from GKG, who teaches *10* vows (not 5 vows + 5 aspirations).

The wording obviously suggests aspirations rather than vows. The vow to abandon killing is clear. One will not kill. If one kills the vow is broken. The five later ‘vows’ are less clear cut. “I will reduce my desire for worldly pleasure” is an aspiration. It has no externally verifiable standard. How does one break that vow? It is not a vow like any others in the vinaya, it is an aspiration. If TP said it was as well, he is correct. Also “I will practice contentment”. How is that a vow and how does one know if it is broken?

In any case, I’ve already said that these five ‘vows’ should be pursued by all Buddhists anyway and their addition to the five basic vows with celibacy does not make the holder of these vows ordained sangha.

How do these vows differ from the actions of a upasaka brahmacharya? Holders of the Upasaka Brahmacharya vows are not ‘ordained’ sangha, so why should NKT ‘monks’ and ‘nuns’ be?

1952. emptymountains – February 3, 2009

Dear LH,



The NKT ordination vows are the condensation of the 253 vows of a fully ordained monk in the Mulasarvastivastin tradition followed by the Tibetan traditions.

I always say, tell me one of the 253 vows, and I will tell you which one of the 10 vows it fits under.

Also, in *Liberation in the Palm of Your Hand*, Je Phabongkhapa said, “Nothing is said to be better than Lamrim for taming the mind” (p. 72).

em

1953. Dorje – February 3, 2009



Nobody is trying to fool anyone into believing that NKT monks/nuns have gone through the traditional stages of ordination and are now wearing the glorious robes as a result. I don't know where you get this idea. It is explained clearly that the traditional system has been replaced

So why do the NKT members still insist on wearing the robes of the monastic sangha when they are not the monastic sangha?

1954. Dorje – February 3, 2009

“I always say, tell me one of the 253 vows, and I will tell you which one of the 10 vows it fits under.”

Okay, what about not eating after noon. Which of your ten vows does this fall under?

1955. Dorje – February 3, 2009

“perhaps LH can explain”

Oh yes, I forgot LH is a NKT ‘monk’ or ‘nun’. Can we look at the hours he/she spends on internet forums and decide whether the eight vow that Gyatso made up is being observed? I think not. No wonder LH (being an honest monastic) goes under a pseudonym.

1956. Gyalpo – February 3, 2009

emptymountains: Tell us which monastic vow allowing homosexual activities falls under? Tell us which vow allows slander and treachery ?

1957. emptymountains – February 3, 2009

Dear Dorje,



If TP said it was as well, he is correct.

That's because he relies too much on *eiseges* rather than *exegesis*. You should not impose your own interpretation like he does. Again, nowhere in *The Ordination Handbook* (which contains a transcription of the ordination ceremony) is this false distinction into 5 vows and 5 aspirations made.



Also “I will practice contentment”. How is that a

vow and how does one know if it is broken?

It is a vow because it is “a virtuous determination to abandon particular faults that is generated in conjunction with a traditional ritual.” You *damage* your vow when you occasionally do not follow this determination (which can be repaired through Sojong); you *break* your vow when you give up this determination altogether (effectively, no longer renouncing samsara).

em

1958. emptymountains – February 3, 2009

Dear Dorje,



Okay, what about not eating after noon. Which of your ten vows does this fall under?

Practicing contentment?

em

1959. Dorje – February 3, 2009



The NKT ordination vows are the condensation of the 253 vows of a fully ordained monk in the Mulasarvastivastin tradition followed by the Tibetan traditions.

By condensation I suppose you mean doing away with the vows you find inconvenient whilst keeping the ones that are easy and make you look like a monastic.

1960. Dorje – February 3, 2009

“Practicing contentment”

So, are you saying NKT ‘monks’ and ‘nuns’ don’t eat after midday because this vow not to eat after mid day is included in their vow to practice contentment? Or are you saying NKT members ‘vow’ to practice contentment whilst stuffing their fat faces any time of day or night without restraint?

1961. Dorje – February 3, 2009



It is a vow because it is “a virtuous determination to abandon particular faults that is generated in conjunction with a traditional ritual.” You damage your vow when you occasionally do not follow this determination (which can be repaired through Sojong); you break your vow when you give up this determination altogether (effectively, no longer renouncing samsara).

As it does not refer to an act but an intention it is not a vow in the way that the vows it supposedly covers are.

In any case, all those that have taken refuge should hold this 'determination' or aspiration. Holding this makes one a Buddhist not a monastic.

1962. Dorje – February 3, 2009

I am also interested in how 'celibacy' is understood in the NKT 'monastic Sangha'. If one has sexual intercourse does this constitute a complete break of the vow or is it okay if one keeps it quiet? If one has sex can one remain a 'monk' just as long as one does a bit of retreat afterwards, or keeps away from one's centre for a year?

I understand Gen-la Thubten Gyatso had sex with his assistant at the Tara Centre and remained a monk for some years before being asked to disrobe, when the woman he had sex with threatened to go to the media if he didn't.

Gen-la Samden was also known to have had sex with a number of 'nuns' but only 'disrobed' after Gyatso decided to get rid of him. Before this, even though his activities were known to Kelsang, there was talk of him going into retreat to prepare for 'enlightenment.'

How about Kelsang Naljor? She remained a 'nun' after having sex with Samden and was even appointed Resident Teacher of the Bodhisattva Centre, an appointment that gave her the opportunity to have sex with another nun's husband and run off with him. I heard she was still a 'nun', is this true?

Kelsang Pende was apparently good friends with Naljor. Is he still a 'monk'?

So, just how much sex does one have to have in the NKT to stop being a 'monastic'? As Kelsang knew about some of these things and was happy for his students to remain 'monks', what does that mean for celibacy in the NKT?

1963. emptymountains – February 3, 2009

Dear Dorje,



So, are you saying NKT 'monks' and 'nuns' don't eat after midday because this vow not to eat after mid day is included in their vow to practice contentment? Or are you saying NKT members 'vow' to practice contentment whilst stuffing their fat faces any time of day or night without restraint?

I've had dinner with more than one Rinpoche!



As it does not refer to an act but an intention it is not a vow in the way that the vows it supposedly covers are.

The vow to *practice* contentment is not an action? Aren't all intentions mental *actions*? And, aren't mental actions more important to control than bodily or verbal actions?



In any case, all those that have taken refuge should hold this 'determination' or aspiration. Holding this makes one a Buddhist not a monastic.

Was their determination made in conjunction with an ordination ceremony?

em

1964. emptymountains – February 3, 2009

Correction:

"The vow to *practice* contentment is not an action?" should be "*Practicing* contentment is not an action?"

em

1965. Dorje – February 3, 2009

"I've had dinner with more than one Rinpoche!"

Not all lamas are gelongs. I have lamas who not ordained at all.

"Was their determination made in conjunction with an ordination ceremony?"

A Refuge Taking ceremony. Recite the refuges and take the vows. Does the NKT have such things?

1966. emptymountains – February 3, 2009

Dear Dorje,



If one has sexual intercourse does this constitute a complete break of the vow or is it okay if one keeps it quiet?

I hope that someone such as LH can answer this for both of us.

em

1967. Dorje – February 3, 2009

"Practicing contentment is not an action?"

It is vague enough to be open to interpretation and open to abuse. The NKT's history show this ambiguity is asking for trouble.

1968. Dorje – February 3, 2009

"I hope that someone such as LH can answer this for both of us."

Assuming he's not 'busy' doing other things. 😊

1969. emptymountains – February 3, 2009

Dear Dorje,



A Refuge Taking ceremony. Recite the refuges and take the vows. Does the NKT have such things?

What I meant was: Any vow taken in conjunction with an ordination ceremony is an ordination vow. If it is taken only in conjunction with a refuge ceremony, then it is only a refuge vow.



“Practicing contentment.” It is vague enough to be open to interpretation and open to abuse.

You may be interested in reading *Sects and Sectarianism*:



Vinaya rules are only promulgated in a community with disciplinary problems. If bhikkhus are enlightened, or at least practicing sincerely, there is little or no need for a disciplinary code. For this reason, the Buddha explicitly refused to lay down a Vinaya, even when begged to do so by Sariputta... We are thus perfectly justified in thinking that a Vinaya with more rules is indicative of a community with more disciplinary problems. This remains the case today. In a small monastery with a few sincere bhikkhus practicing together, there is little need for disciplinary measures or restraints beyond the basic Vinaya. Only in the large monasteries, which attract many monastics of differing motivations, is there a need to promulgate extra controls on conduct.
(<http://sectsandsectarianism.googlepages.com/dhammaorvi>)

Elsewhere, the same author says:



Very often, the rules of Vinaya are phrased in a legalistic manner which makes them quite easy to get around in practice, if one is so inclined. (p. 32)

For example, stuffing one's face between 11:59 and 12:00 knowing that one has to stop eating at noon, is hardly practicing contentment either, is it?

em

1970. harry (gandul) – February 3, 2009

Dorje,



So why do the NKT members still insist on wearing

the robes of the monastic sangha when they are not the monastic sangha?

I have already explained my position, or my ideas on this. Ball's in your court.

1971. harry (gandul) – February 3, 2009

EM and LH,

Re 1949 and 1950: Thanks! This definitely sheds light on the situation. Very very interesting. Also thanks for the link to the article listing the 253 vows and how each one individually can be placed under one of the 10 Kadampa vows. It's weird, i've looked for this article a couple of times and not found it...

X X H

1972. harry (gandul) – February 3, 2009

Hi all,

I just found this comment, from poster Rabten, on the Answering those who disparage the NKT ordination, Part Two article on Newkadampatruth. Also seems really relevant:



In case its of interest I came across a sutra where a fully ordained monk says to the Buddha that he doesn't have the capacity for 253 vows.

Buddha's response is to ask him if he can practice the three higher trainings. The Monk replies that he can.

Buddha goes on to explain that all the 253 vows are included within the three higher trainings. The monk engages in this practice. Buddha continues to consider him a fully ordained monk and later the monk overcomes his delusions.

What do the legalists make of that? Could there be a higher authority validating the Kadampa ordination than Buddha himself?

Anguttara Nikaya... scroll to verses 85 – 89
<http://www.mettanet.org/tipitaka/2Sutta-Pitaka/4Anguttara-Nikaya/Anguttara1/3-tikanipata/009-samanavaggo-e.html>

I'd be interested to hear Dorje's or TP's thoughts on this.

1973. harry (gandul) – February 3, 2009

On this and the on the other sutra.

1974. Dorje – February 3, 2009

If bhikkhus are enlightened, or at least practicing sincerely, there is little or no need for a disciplinary code. For this reason, the Buddha explicitly refused to lay down a Vinaya, even when begged to do so by Sariputta... We are thus perfectly justified in thinking that a Vinaya with more rules is indicative of a community with more disciplinary problems.

So, you think the NKT should have more vows? Because, let's face it, the NKT is "a community with more disciplinary problems." Or do you really have your head in the sand?

Traditionally fully ordained monks should not have physical contact with women. If this vow was taken seriously in the NKT and senior male NKT teachers were not routinely appointed female assistants, things may have turned out a lot better.

Perhaps the appointment of a lay female teacher as deputy spiritual director will help, but this will have its own problems, especially when the female in question has an interesting past.

1975. Dorje – February 3, 2009

"What do the legalists make of that? Could there be a higher authority validating the Kadampa ordination than Buddha himself?"

I love the self-serving way the NKT dismiss its critics as 'legalists'. The simple problem they have is that they are presenting themselves as something they are not. They are not ordained and a great many of them, including their highest teachers are not even keeping the vows they have.

1976. Lineageholder – February 3, 2009

Dear Dorje,

You've got a very poisonous and disrespectful mind towards Kadampa ordination and the hundreds of monks and nuns who are sincerely trying to keep their vows. I think you'd better be careful what karma you're creating. Your inability to recognise the value of what they are doing and the great results it will lead to will be your downfall.

Dear em,

If a monk or nun engages in sexual intercourse, their vow of celibacy would be broken.

1977. TP – February 3, 2009

Someone sent me today this link:

http://www.tibetonline.tv/shugden_issues.html

It includes the self-correction of the Swiss TV (who had to correct the first heavily one-sided documentation) and the BBC documentary "An Unholy Road".

1978. Dorje – February 3, 2009

"If a monk or nun engages in sexual intercourse, their vow of celibacy

would be broken.”

By broken do you mean they would no longer be a NKT ‘monk’ or ‘nun’, because I gave a few examples (Thubten Gyatso, Samden Gyatso, Kelsang Naljor) where this was not automatically the case. Are NKT ‘monks’ and ‘nuns’ given ‘a second chance’?

By the way, thanks for thinking you know my mind, but you really don’t.

1979. Kagyupa – February 4, 2009

LH writes to Dorje:

“You’ve got a very poisonous and disrespectful mind towards Kadampa ordination and the hundreds of monks and nuns who are sincerely trying to keep their vows. I think you’d better be careful what karma you’re creating. Your inability to recognise the value of what they are doing and the great results it will lead to will be your downfall.”

LH, It is these “hundreds of monks and nuns” who are not, in fact, monks and nuns, but who represent themselves as such to the outside world, even in public demonstrations, no less, who have a poisonous and disrespectful attitude toward the vinaya, and the ordained sangha. It is your organization, your institution, which fosters this attitude. It is your inability to recognise the deceitful appearance for what it is, that will contribute to the downfall of your organization. Of course, for a group who focuses on publically castigating and condemning the actions and positions of Great Bodhisattvas with respect to improper objects of worship and improper methods, such deceitful appearance is only a small factor in the end result.

1980. emptymountains – February 4, 2009

Dear Harry,



Anguttara Nikaya... scroll to verses 85 – 89

<http://www.mettanet.org/tipitaka/2Sutta-Pitaka/4Anguttara-Nikaya/Anguttara1/3-tikanipata/009-samanavaggo-e.html>

Thank you for this. See also, verses 90 & 91 (although there is a lot of repetition, they each have something special about them).

em

1981. Gyalpo – February 4, 2009

Lineageholder: “I think you’d better be careful what karma you’re creating.”

That’s really rich coming from you.

1982. TP – February 5, 2009

In the BBC docu “An unholy row” I mentioned in #1977 there is o-tone Kelsang Gyatso, Kelsang Khyenrab (his present successor), Stephen Batchelor (who is very clear and precise in what he is saying), Geshe Tashi Tsering, HH the Dalai Lama and four ex-members.

Its worthwhile watching it.

1983. Dorje – February 5, 2009



Someone sent me today this link:

http://www.tibetonline.tv/shugden_issues.html

It includes the self-correction of the Swiss TV (who had to correct the first heavily one-sided documentation) and the BBC documentary “An Unholy Road”.

Thanks for that

“People who are thinking Geshe Kelsang is the Third Buddha is not bad. Maybe they think like this because their pure mind. Because they are happy with me and there is some benefit from spiritual, you know. So maybe they think oh maybe he Buddha. That is nothing wrong [maniacal laugh].” ~ K.Gyatso

So, according to Kelsang, people think that he is the Third Buddha of this age because they have pure minds. Presumably, those that think he is not the Third Buddha think this because they have impure minds.

What a cult.

1984. Dorje – February 5, 2009

Sorry, my bad typing.

1985. namkhah – February 5, 2009

Around midday on 29 January, a Tibetan monk of Nera Monastery in Pasho shouted slogans for the return of His Holiness the Dalai Lama to Tibet and he was seen carrying a picture of His Holiness in his hands. He was arrested and severely beaten by the PSB officials and he is believed to be in critical condition.

1986. Gyalpo – February 5, 2009

These are the real monks with the courage of their convictions.

1987. Lineageholder – February 5, 2009

Dear Dorje,



So, according to Kelsang, people think that he is the Third Buddha of this age because they have pure minds. Presumably, those that think he is not the Third Buddha think this because they have impure minds.

You are twisting the facts to suit your own purpose. You know it's common in Mahayana Buddhism to try to see everything as pure and to see one's own Teacher as a Buddha so don't try to twist this and try to say that it's some kind of cult characteristic.

It's okay to see one's Teacher as a Buddha but what's not beneficial is the physical or verbal expression of this as it leads to problems and misunderstandings such as the one you currently have. What's he's saying, and it's not controversial, is if you see someone or something as a Buddha this is pure view and a pure state of mind so if someone does this maybe there's some benefit for them spiritually. There's benefit for THEM not HIM.

These three articles make it clear what Geshe Kelsang's view is:

<http://newkadampatruth.wordpress.com/2009/01/22/smear-nkt-students-worship-geshe-kelsang/>

<http://newkadampatruth.wordpress.com/2009/01/19/relying-upon-the-spiritual-guide-in-these-modern-times/>

<http://newkadampatruth.wordpress.com/2009/01/14/smear-geshe-kelsang-calls-himself-the-third-buddha-and-seeks-veneration-from-his-students/>

You've twisted what Geshe Kelsang has said to suit your own purpose – he would not say that if you don't see him as the Third Buddha you have an impure mind. You'd like him to say that but he never would because he has great humility as well as wisdom and skill. This whole 'Third Buddha' thing came from his students, not him.

1988. Gyalpo – February 5, 2009

There is no need to 'twist' a pretzel, that is its nature. There is no need to 'smear' NKT when their continuous and ridiculous self-righteous cult babble, such as found in the above post, does the job nicely.

1989. Alaska Bob – February 5, 2009

In the words of one NKT survivor, "NKT faithful may never agree with the truth about the harm they are causing. Their hate and egos have overruled their humanity. They have learned to enjoy their adrenalin surges from bad mouthing others, acting and looking like crack addicts rather than Buddhists. It gives them their arrogance and lust for power. Their spin has become a reflex because it is so comforting to them."

excerpted from <http://www.nktworld.org/disease.html>

1990. Dorje – February 5, 2009



It's okay to see one's Teacher as a Buddha but what's not beneficial is the physical or verbal expression of this as it leads to problems and misunderstandings such as the one you currently have. What's he's saying, and it's not controversial, is if you see someone or something as a Buddha this is pure view and a pure state of mind so if someone does this maybe there's some benefit for them spiritually. There's benefit for THEM not HIM.

The NKT used to openly teach that Kelsang was the Third Buddha, even at the GP classes I first attended. If people regard Kelsang as their Spiritual Guide and he is on television saying that it is not bad to consider him to be a Buddha and it is actually a sign of their pure

minds, they will naturally conclude that he wants them to think that and it is good for them to think that.

There may be benefit for them, thinking their teacher is omniscient and everything he says and does is perfect, but this has serious negative consequences as well. Kelsang Naljor was appointed as RT of the Bodhisattva Centre after it came to light that she had been less than a pure 'nun'. She was directly asked about the allegations when she first arrived in Brighton, she replied "do you think Geshe-la would have sent me here if they [the allegations of sexual misconduct] were true?"

This shows the limits of a group considering their leader to be omniscient and infallible. It leads to over-reliance on one man's sometimes flawed judgement, and a abnegation of people's own reasoning and responsibility to judge things for themselves. An environment where "Geshe-la says..." beats all other arguments is not healthy.

The private secret pure view of a lama is one thing, but when the view that the guru is perfect becomes the ethos of a whole group, the members of the group cease to act responsibly and things go wrong. Teachers in this position should work hard to undermine the worship that is being focused on them, not play up to it.

Your point that Kelsang has not benefitted from the worship of thousands of naive westerners who view him as infallible and omniscient is questionable. The very fact that you spend hours on the internet speaking up for Geshe-la's political position shows how he has benefitted from your adulation. There are other posters here who spend as much time creating their blogs and websites to decry the Dalai Lama on Kelsang's behalf. Really, from obscurity in India to living in mansions in the UK or US with thousands of adoring followers, being able to mobilise political demonstrations anywhere in the world, he hasn't done that badly.



These three articles make it clear what Geshe Kelsang's view is

Because of the threat of malware, spyware, trojans and viruses, I never look at cult websites. I would suggest others not to either. If you do have a point to make, make it here and it can be discussed here.

1991. Dorje – February 5, 2009

"he has great humility as well as wisdom and skill. This whole 'Third Buddha' thing came from his students, not him."

I love the way you can't even see the irony of it. Open your eyes, LH.

1992. Lineageholder – February 5, 2009

Dear Dorje,

There's no reason to make any points for you, Dorje, because nothing that anyone says is going to make any difference. My eyes are open but your mind is closed. If you're so cynical to believe that Geshe Kelsang started all this 'Third Buddha' stuff then I feel sorry for you. You simply believe what you want to believe.

I'm also not catering for your unjustified little idiosyncrasy of not looking at perfectly reputable websites, so if you want to know more you'll have to go there like everyone else.



The very fact that you spend hours on the internet speaking up for Geshe-la's political position shows how he has benefitted from your adulation.

Geshe Kelsang needs nothing from me. I, on the other hand, have received immeasurable benefit from him and from his teachings. If I have a mind of love and respect for a pure Spiritual Guide, how does that help him? How does adulation benefit anyone? Those who are wise recognise its meaninglessness and do not wish for it. Geshe Kelsang is such a person.

My faith helps me. You've already said how beneficial faith is. It certainly helps me deal with poison you dish out here every day with no justification, although I do feel a little sickened by it now.

I do find it immensely sad that there are people in this world who cannot allow spiritual practitioners to follow their path without trying to destroy their faith with negativity and criticism, just because they don't like what they practice or some other wrong view that they hold, but then this is Kali Yuga as you said, so it's bound to happen.

1993. emptymountains – February 5, 2009

Dear LH,



My faith helps me. You've already said how beneficial faith is. It certainly helps me deal with poison you dish out here every day with no justification, although I do feel a little sickened by it now.

Hear, hear! I'm glad I don't know such people in person.

em

1994. Alaska Bob – February 5, 2009

LH: Excuse me, since when are fringe racist sites" perfectly reputable websites" You may be all bloated with pride having found a platform to pontificate upon, but you are only further tarnishing your own reputation. There is no possibility for a rapprochement with the Tibetan community worldwide until former Geshe-la stands down. He will die soon enough, he is not immortal.

1995. Kagyupa – February 5, 2009

LH writes:"but then this is Kali Yuga as you said, so it's bound to happen."

Yes, the signs of the Kali Yuga are abundant. People forsake the traditions of their lineage founders, replacing them with practices of praise and offerings, and even Life Entrustment Commitments, to

Ghosts or Demons. Highest Yoga Tantra sadhanas, with their commentaries included, are published and available for sale at Borders and Barnes and Noble. The Vinaya is no longer seen to be “viable,” and so some have determined to “simplify” the vows, while still choosing to represent themselves to the outside world as Gelongs or Getsuls. These are all sure signs of the degeneration of the Dharma in our age.

1996. Dorje – February 5, 2009



How does adulation benefit anyone? Those who are wise recognise its meaninglessness and do not wish for it. Geshe Kelsang is such a person.

Are you seriously saying you do not understand what a minor monk with no real status in the monastic institutions he trained in gets from the adoration of thousands of naive students, who, whenever he appears, sing that he is a completely perfectly enlightened Buddha? You don't understand what he gets from his ability to mobilise students like you to speak up for him on the internet or in political demonstrations?

He blew the humility card when he decided to stage protests, go on the television, and write to various people expressing his anger at the Dalai Lama. Think of all the other gyalpo worshipping lamas, none of them have done this. They just carry on doing what they are doing. Kelsang can't do this. His arrogance and hubris won't allow it.

This is the man you are idolising, and your faith in him is quite mistaken.

1997. Lineageholder – February 5, 2009

Dear Dorje,

Well, it's interesting how your view is so different to mine. The very things that make you find fault with Geshe Kelsang are the very reasons I have deep faith in him. Your view is twisted but I can accept that.

You're right – he's a minor monk, unlike the Dalai Lama who says he's a 'simple monk' and then becomes a media star for Apple Computers “Think Different”, hangs out with Hollywood stars and gets Martin Scorsese to make a film about him. Whereas the Dalai Lama craves attention, Geshe Kelsang is happy to remain in the background – until someone threatens the Buddhadharma. He's tireless and fearless, happy to even give his life if necessary to protect the integrity of Buddha's teachings in this world. Whereas other Geshes are terrified of losing their reputation and position, he says what needs to be said. He won't bow down to any pressure because he has a pure intention. He's not afraid of the Dalai Lama or anyone, and totally unconcerned for his reputation.

I'd rather have a precious Guru like that – totally uncompromising and fearless – than a media darling like the Dalai Lama who courts powerful people and who is attached to power, respect and reputation.

1998. Lineageholder – February 5, 2009

Dear Dorje,



He blew the humility card when he decided to stage protests, go on the television, and write to various people expressing his anger at the Dalai Lama

You don't think a humble person can act strongly when they see terrible injustice taking place? Look at Gandhi. He was a humble person but he brought India to its knees through non-violent non-co-operation. Geshe Kelsang is like this. He won't go along with ignorance and injustice and although he is softly spoken, his words are powerful.

He's not angry with the Dalai Lama. He said that telling the Dalai Lama that he was wrong was loving him. He's right – the Dalai Lama is creating the most terrible karma out of his pride that he's right. He thinks that Dorje Shugden is a gyalpo and then he tries to get other people to follow his view, so he's leading everyone else into disaster too. It would be better if he stopped now and allowed Shugden practitioners religious freedom before it's too late.

1999. Dorje – February 5, 2009



You're right – he's a minor monk, unlike the Dalai Lama who says he's a 'simple monk' and then becomes a media star for Apple Computers "Think Different", hangs out with Hollywood stars and gets Martin Scorsese to make a film about him. Whereas the Dalai Lama craves attention, Geshe Kelsang is happy to remain in the background – until someone threatens the Buddhadharma.

The Dalai Lama has the responsibility of Tibet to take into consideration. He has been tireless in keeping the Tibet issue in the headlines and in the world's consciousness. This has entailed some activities that you can easily look down your nose upon, but Kelsang has done nothing to benefit the Tibetan cause and has actually done a great deal to undermine the efforts of the Dalai Lama and the Tibetan Government. Last year the NKT and you personally helped the suppression of Tibetans in Tibet by the Chinese by diverting media attention away from the crackdown in Tibet. The communist Chinese regime has benefitted from the NKT's political protests and has used gyalpo spirit worship to undermine the issue of Tibetan rights.

The worship of a wordly spirit and taking refuge in it is a threat to the Buddhadharma. The violent sectarianism that this spirit worship promotes, as shown by the words of the teachers that spread it, had to be tackled by the Dalai Lama or the Tibetan community in exile would hemorrhage and split. The Dalai Lama's actions have brought about the least worst possible outcome.

Kelsang is 'fearless' because he gets all the backing and support he needs from his naive western students who are willing to engage in political protests on his behalf. Living in the west and far away from the oppression in Tibet or the refugee settlements in India mean Kelsang no longer has to care about the plight of his countrymen, as he surely doesn't.

"He's not angry with the Dalai Lama. He said that telling the Dalai Lama

that he was wrong was loving him.”

You obviously haven't read the vitriol he wrote on usenet groups or his various poison pen letters to the Tibetan Government and others. Kelsang is an angry hateful man who will stop at nothing in damaging the reputation of the Dalai Lama and harming the interests of the Tibetan people.

2000. Alaska Bob – February 5, 2009

Lineageholder: Your perception of Gyalwa Rinpoche is extremely shallow, which is more the pity for you since Kelsang will not prevail, he has already lost. It is assured that Tomo Geshe will not propitiate Dolgyal, nor will anyone else of consequence in future. Don't worry there's no shortage of dharmapalas. So put on a Guru Ganchen Lama disco tape and cry, that's the victim trip you wallow in between attacks, isn't it?

2001. Dorje – February 5, 2009

“Geshe Kelsang is like this. He won't go along with ignorance and injustice and although he is softly spoken, his words are powerful.”

Kelsang hides behind his followers as a child hides behind his mother's skirts. The WSS and the SSC were fronts set up and instigated by Kelsang who didn't have the guts or courage of his convictions to front the organisation. Do you think Gandhi would have had someone like the fake 'nun' Helen Gradwell do his speaking for him? Kelsang is in the background because he doesn't have the integrity to face public scrutiny.

2002. Lineageholder – February 5, 2009

Dear Dorje,



The Dalai Lama has the responsibility of Tibet to take into consideration. He has been tireless in keeping the Tibet issue in the headlines and in the world's consciousness. This has entailed some activities that you can easily look down your nose upon, but Kelsang has done nothing to benefit the Tibetan cause and has actually done a great deal to undermine the efforts of the Dalai Lama and the Tibetan Government.

I pity the Dalai Lama for having such a heavy burden of responsibility so young, it must have been difficult for him. It's probably hard that he has so completely and utterly failed to bring about the change he desired, but that's no excuse for him selling himself to the media. There was nothing in the Apple advertising campaign about 'Free Tibet', nor in guest editing 'Vogue' or any of the other wacky and un-Buddhist monk like things he has done. The way to tackle ordinariness is not to become ordinary.

Anyway, that's an aside. What is so important about Tibet anyway? Life is so short, soon we will be moving on to our next life where there will be no Tibet. What's important is Dharma, not worldly politics. I applaud

anyone who is trying to improve the lives of everyone in this world by temporarily reducing their suffering but it's a strategy that's doomed to failure in the long run. Dharma is the only answer. Do you really think that if China gave Tibet back to the Tibetan people tomorrow and everyone repopulated, that would be the end of the problems of the Tibetan people? Not at all, not one bit. Our suffering is the result of our condition of being a human being with a mind of delusions, not where we live or where we don't live. Dharma is the only medicine for that, but the Dalai Lama is destroying the Dharma merely to accomplish Tibetan unity. This is crazy! To sacrifice the Dharma for the sake of Tibet is like cutting off nine fingers to save one. He's happy to disparage his Gurus and destroy Je Tsongkhapa's tradition for the sake of political allegiance. This is very foolish.



Last year the NKT and you personally helped the suppression of Tibetans in Tibet by the Chinese by diverting media attention away from the crackdown in Tibet. The communist Chinese regime has benefitted from the NKT's political protests and has used gyalpo spirit worship to undermine the issue of Tibetan rights.

When is the Dalai Lama going to stop using Dorje Shugden as a scapegoat for his political failures?



The violent sectarianism that this spirit worship promotes, as shown by the words of the teachers that spread it, had to be tackled by the Dalai Lama or the Tibetan community in exile would hemorrhage and split

No it wouldn't! This is what you've been told so this is what you believe. This is the Dalai Lama's justification for banning this authentic and holy practice. There was no problem and there is no 'violent sectarianism' We've been through this and you have no examples.



You obviously haven't read the vitriol he wrote on usenet groups or his various poison pen letters to the Tibetan Government and others. Kelsang is an angry hateful man who will stop at nothing in damaging the reputation of the Dalai Lama and harming the interests of the Tibetan people.

What can I say? An angry mind sees angry words. I've read every word and I don't see anger there. He's using strong language to get his point across but that doesn't mean he's angry. He will stop at nothing to prevent the Dalai Lama from harming the Buddhadharma which is, I'm sorry to say, a consideration far greater than the interests of the Tibetan people. I hope the Tibetan people fulfil all their wishes but not at the expense of the longevity of Buddha's teachings in this world. For the sake of politics he has created an enormous and almost irreparable schism in the Sangha. This is completely unjustifiable in any terms.

2003. Dorje – February 5, 2009

“the Dalai Lama is destroying the Dharma merely to accomplish Tibetan unity”

The Dalai Lama is destroying demon worship to eradicate sectarian violence.

“destroy Je Tsongkhapa’s tradition”

The worship of your gyalpo spirit was never part of Je Tsongkhapa’s tradition. It was not taught by Je Rinpoche or any student of Je Rinpoche. It was first popularised by the sectarian politician Phabongkhapa, who has greatly degenerated Je Rinpoche’s tradition by adding false elements including the worship of a gyalpo spirit from the Sakya tradition. Sakyapas always considered this spirit to be a gyalpo. It is listed as the last of the Three Gyalpos after Tsi’u Marpo and Setrap and is always placed under Gyalpo Pehar. Phabongkhapa used this new protector cult to spread sectarian teachings, saying other traditions lead to hell and this spirit would kill Gelugpas that took teachings from these other traditions.



No it wouldn’t! This is what you’ve been told so this is what you believe. This is the Dalai Lama’s justification for banning this authentic and holy practice. There was no problem and there is no ‘violent sectarianism’ We’ve been through this and you have no examples.

Authentic and holy practice? Spread by a sectarian politician with a severe grudge against other traditions. Authenticated by whom? There are accounts of violent sectarianism from Phabongkhapa and his followers mentioned by Stephan Beyer, Geoffrey Samuel, Jamyang Khyentse and Chagdud Tulku, amongst others. We didn’t decide that I couldn’t name any (I did), you just said you didn’t believe them.



For the sake of politics he has created an enormous and almost irreparable schism in the Sangha. This is completely unjustifiable in any terms.

This just shows how myopic your view of Tibetan culture is. Sure, the spirit worshippers will leave and their tradition of spirit worship will die out, but the Dharma will continue and survive. Any Dharma dependent on a gyalpo spirit didn’t deserve to survive any way. It reduces the Buddhadharma to mere spirit worship.

2004. namkhah – February 6, 2009

Lineagewalla: First, you would have to actually be in the Sangha to be Sent to Coventry by a schism. This schism is vital for NKT, they only have negativity to grasp onto, a sure sign you are going down for the count. Sorry, maybe ‘going down’ is not appropriate considering the activities of the NKT dress up monk-like people.

2005. Lineageholder – February 6, 2009

Dear Dorje,



It reduces the Buddhadharma to mere spirit worship

His master's voice! Spoken word for word like a true Dalai-bot. You have learned the rhetoric well.

Enough said.

2006. Dorje – February 6, 2009

The point that your protector is a harmful gyalpo spirit has been taught in my lineage for generations, since before the current Dalai Lama was born. I am just holding the lineage of my lamas.

2007. Alaska Bob – February 6, 2009

Lineageholder: Shut the fuck up, asshole

2008. Lineageholder – February 6, 2009

Oh now we see their true mind, not pure like us-it just proves we are being repressed! Oh Geshe-la help us.

2009. Dorje – February 6, 2009

Without wishing to rehash the entire discussion all over again, I would like to state what I think this is about. The Dalai Lama has made clear that his opposition to this protector worship is because of the exclusive sectarianism that is promoted by this protector, which goes against his own aims in reducing the sectarianism that exists between Tibetan traditions. He says,



People usually say that in general Gelugpas are not allowed to become Nyingmas and, in particular, once people start propitiating Dholgyal, if they engage in Nyingma practices, Dholgyal will destroy them. So, when they say this, they are taking exactly the opposite line to what I say – “We should try to practice all the four traditions in a complete form within one single physical basis.” This attitude poses an obstacle to my efforts to try to introduce this good example. Therefore, I have had to put a stop to it.

he also has said



It should be possible for all different schools of tenets in general and in particular the four major schools of Tibetan Buddhism Gelug, Sakya, Kagyu, and Nyingma – to be incorporated into the spiritual practice of a single individual. This would really be a remarkable thing, a tribute to the glory and beauty of the dharma. This is something I am

striving to achieve.

The Dalai Lama's position is supported by many Gelugpas, such as Gen Lamrimpa, Geshe Lobsang Gyatso etc. and most of the followers of the other three schools of Tibetan Buddhism who have a history of opposing this protector worship and the Gelug sectarianism it helped spread.

Kelsang Gyatso has assumed a political motive behind the Dalai Lama's desire for openness between the four main traditions. He said,



His main wish is to destroy the practice of Dorje Shugden and then to change the entire Gelug tradition. He wants to integrate all the four schools of Tibetan Buddhism into one so that the leaders of the other traditions will no longer have a role and he will become the only leader of Tibetan Buddhism. In this way he can easily control the spiritual life of all practitioners of Tibetan Buddhism. I know this is his wish; he has been working towards this for many years.

He also denies the claim that followers of this protector praised it for killing Gelugpas that take teachings from other traditions, especially Nyingma.



HH the Dalai Lama says: "That cult is actually destroying the freedom of religious thought. Say I want to practise Nyingma. They say this Protector will harm me." This is also completely untrue. We would like to ask HH the Dalai Lama: who are these Shugden practitioners saying these meaningless things?

This is despite the words of his own lama and Phabongkhapa who both made this claim. Trijang Rinpoche said



Furthermore, whether they were lords of Tibet, great lamas who held the political power of the throne, lamas and tulkus, great or small, with illustrious lines of incarnation, holy beings rich in scriptural and realized qualities, high lords of vast lands and works, those haughty with pride of family lineage, dominion and wealth, any who hypocritically claimed to be followers of Protector Manjusri Tsongkhapa's Teachings while remaining unsatisfied with Je Lama's precious Teachings of Sutra and Tantra which, in terms of view, meditation, and action, need not crave more from any other tradition, and, instead, mixed, polluted, or confused them with other modes of view and practice, whether lay or ordained, regardless of status, there have been many who have met with

unpleasant wrathful punishments, such as being punished by authorities, litigation and legal disputes, untimely death, and so forth. Such swift, decisive signs appear to direct perception. Here praise is offered to that manifestation as a great wrathful protector who raises the Yellow Hat Teachings to the heights of the heavens.

Phabongkhapa said



[This protector of the doctrine] is extremely important for holding Dzong-ka-ba's tradition without mixing and corrupting [it] with confusions due to the great violence and the speed of the force of his actions, which fall like lightning to punish violently all those beings who have wronged the Yellow Hat Tradition, whether they are high or low.[This protector is also particularly significant with respect to the fact that] many from our own side, monks or lay people, high or low, are not content with Dzong-ka-ba's tradition, which is like pure gold, [and] have mixed and corrupted [this tradition with] the mistaken views and practices from other schools, which are tenet systems that are reputed to be incredibly profound and amazingly fast but are [in reality] mistakes among mistakes, faulty, dangerous and misleading paths. In regard to this situation, this protector of the doctrine, this witness, manifests his own form or a variety of unbearable manifestations of terrifying and frightening wrathful and fierce appearances. Due to that, a variety of events, some of them having happened or happening, some of which have been heard or seen, seem to have taken place: some people become unhinged and mad, some have a heart attack and suddenly die, some [see] through a variety of inauspicious signs [their] wealth, accumulated possessions and descendants disappear without leaving any trace, like a pond whose feeding river has ceased, whereas some [find it] difficult to achieve anything in successive lifetimes.

Phabongkhapa also dismissed other traditions as leading to hell. He said,



Apart from the doctrine of Manjughosha Tsongkhapa alone, these days the views of all Sakyas, Kagyus, Nyingmas and so on are erroneous. They are not even Svatantra or Cittamatra, let alone the view of Prasanga Madhyamaka- meditating only the nihilist view like tirthikas and Hashang. If one upholds the nihilist view, the result is nothing other than going to Avichi hell. Since they can't recognize

subtle lethargy, even their meditation is defective. Apart from the thunderous noise of their pretentious boasting about profound secret mantra, they don't even know the direction of bliss and emptiness, luminosity, union and so on. Since for them liberation and path of omniscience does not exist, realization will not arise even if they practice for a thousand years, as pointless as wishing for butter by churning water.

I don't think this dispute will ever be resolved, but the above may throw it into sharper focus. The questions that we need to ask deal with this issue.

Firstly, is the Dalai Lama acting to unite all four schools under his authority? Kelsang made this claim ten years ago but the other three traditions seem to have withstood attempts to take them over. They also have representation in the Tibetan Government in Exile. Is the Dalai Lama planning a take-over in the final years of his life? Is merging the traditions undesirable? Is greater openness between traditions undesirable?

Do those Gelugpas that take teachings from other traditions deserve to be killed for doing this? Is it appropriate to teach that they will be killed and propagate the worship of the 'protector' that is said to kill them, or should these practices and teachings be brought to an end?

Does the worship of this protector harm the Dalai Lama's stated aims to engender greater openness between the four Tibetan traditions? Does it spread the kind of sectarianism and exclusivism typified by Phabongkhapa's comments above? Is this acceptable?

In answering these questions people will disagree, but those disagreements will honestly reflect their positions. This is preferable to falsely characterising the positions held by ones opponents.

I personally favour greater openness and non-sectarianism between the traditions. For me sectarianism is ugly and is a far greater danger than inclusivism. This has been taught by my lineage lamas since the 19th century and before. I respect great lamas like Shabkar Tsogdruk Rangdrol and Tsele Natsok Rangdröl as well as, of course, Jamyang Khyentse Wangpo and Jamgon Kongtrul Lodro Thaye. I can see that others prefer a more exclusive approach and appreciate that they find this way less confusing, but I think it may lead to the kind of sectarian extremes that are associated with this protector (destruction of images and texts and forced conversions, etc.)

That the sectarian intolerance was allied to Gelug political power makes it even more dangerous. I think if the Dalai Lama was just after power, he could have easily followed Trijang Rinpoche and Phabongkhapa's approach and supported the Gelug tradition at the expense of all others and been the head of the one supremely powerful tradition, with the Ganden Phodrang as an exclusive Gelug domain as it was when he first became its head. That he has chosen the difficult path of greater inclusion and non-sectarianism is to his credit, in my opinion.

2010. Lineageholder – February 6, 2009

Dorje: Blah, blah, that's just propaganda

2011. Lineageholder – February 6, 2009

I didn't post those last two posts – someone is impersonating me

2012. Dorje – February 6, 2009

Was is propaganda? What don't you agree with? What is your position? Why do you refuse to accept that there is another honest view that opposes your own? I am writing this giving you the benefit of the doubt that you are not just another brainwashed cult member, because the way you have conducted yourself on here suggests otherwise.

Previously, you said you were an NKT monk. If you are a monk I strongly suggest you try to start acting like one, because you are showing a very bad example of how NKT monks behave.

2013. Lineageholder – February 6, 2009

I think that's the lowest of the low when someone is prepared to come on here and put words in my mouth to discredit my position. Very sad

2014. Dorje – February 6, 2009

Okay, I retract the last post.

I would like to ask all posters here to be honest and not post using other people's established names. I does nothing to help sincere discussion.

2015. Alaska Bob – February 6, 2009

Lineageholder: lowest of the low is where you dwell, loser

2016. Lineageholder – February 6, 2009

Thanks Dorje, I appreciate that

2017. emptymountains – February 6, 2009

Dear all,

Maybe it's time to re-visit post 1765, hmm?

Take care,

em

2018. T.P. – February 6, 2009

"he has great humility as well as wisdom and skill. This whole 'Third Buddha' thing came from his students, not him."

Very funny



How to make yourself a Buddha?

1. denounce your own fellows (and tradition where you come from) to be 'very degenerated' and being impure because of 'mixing Dharma with politics'
2. praise your own teachings and presentation to be pure and special

and free of the faults mentioned in 1.

3. make yourself the sole available, 'pure' and reliable source of 'pure Buddhism' to your followers
4. remove and ban books of other authors and other Buddhist teachers, they are of course suspect due to the reasons in 1. — or tell your followers they will get confused if they read it or follow other teachers. If this does not work tell them about the 'dangers of mixing pure Dharma' and how this harms all sentient beings. (If this does not work, work with ignoring 'undevoted' people, don't give them power, threat, remove or expel them.)
5. praise your own books and presentation of Buddhism to be the 'complete' and 'pure' path – your followers must understand they need nothing more than you and your books for their enlightenment.
6. tell your followers, how important realisations are so that they long for them as they longed previously for samsaric pleasures,
 - 6.1. then tell that only with 'pure faith' they can attain these desired realisations
 - 6.2. then tell your followers to see the guru as a Buddha is the supreme method for spiritual progress and if you see your teacher as ordinary they attain nothing
 - 6.3. tell your followers about the merits of faith in your teacher and the demerits of faith and that people who see the teacher as a Buddha have 'pure view' while those who don't see the teacher as a Buddha have no pure (impure) view.

Because there is only one Guru in NKT everybody will regard Kelsang Gyatso as a Buddha. There is no need to say it directly. Kelsang Gyatso is skilful enough to work with indirect means. As Kelsang Gyatso puts it:



'People thinking Geshe Kelsang is the Third Buddha is not a bad thing. Maybe they think like this because they have Pure Mind so maybe they think he's a Buddha. There is nothing wrong in that.'

You find more and a very clean clear commentary by Stephen Batchelor in BBC's "An Unholy Row":

http://www.tibetonline.tv/shugden_issues.html

NKT world mentioned also some points they found remarkable:

<http://nktworld.org/shugdenTV.html>

2019. Lineageholder – February 6, 2009

Dear TP,

The website is a deliberate propaganda spreading device of the Tibetan Government in Exile. They show what they want to show – negative and biased reporting about Dorje Shugden and the NKT.

Unfortunately, all you will find is yet another biased and unrepresentative documentary by the media in BBC's "An Unholy Row". I watched it yesterday and I couldn't believe how they could make such a biased programme. They never investigated any of the claims of abuse against Dorje Shugden practitioners in India because they were too busy bowing and scraping to the Dalai Lama, who they were obviously over-awed by. Instead they decided to 'dig the dirt' on the NKT. They interviewed 'ex-NKT members' without once interviewing a present NKT

member who was entirely happy with the tradition – they could have chosen from thousands, even at that time. They portrayed NKT Centres as large, expensive, sprawling mansions, the implication being that the NKT has lots of money. Most centres are actually small houses which are stretched to cover their mortgages every month. They even mentioned the profit of the NKT but they didn't say where the money was going (into new centres to help all living beings)

Another point of deliberate deception is where they show Geshe Kelsang stepping onto the teaching throne, with ordained Sangha prostrating to him and 'Guru, Founder' playing in the background – the (false) implication being that NKT members prostrate to Geshe Kelsang regarding him as Buddha Shakyamuni. When they made that recording in the Temple, 'Guru, Founder' would not have been playing at that point, so it's a deliberate deception to have edited the sound to make it appear that way. This is shockingly deceptive of the BBC, journalistic license of the worst kind, never letting the facts get in the way of a good story.

As for Stephen Batchelor's contribution, he's being asked to speak about the NKT but he doesn't even know anything about them, never having been to any meetings or been a member. How can he be presented as an authority? Of course he's an authority on Buddhism but he can't be an authority on the individual traditions of Buddhism, especially NKT, because he has no experience.

I do remember seeing this years ago but I was shocked, in retrospect, how obviously biased and anti-NKT it was. How the BBC could get away with this, I don't know.

I knew when you kept quoting it earlier it must be something bad because you would never knowingly quote a positive or even a neutral article about NKT. I was not wrong.

2020. Kagyupa – February 7, 2009

Lineageholder writes: "As for Stephen Batchelor's contribution, he's being asked to speak about the NKT but he doesn't even know anything about them, never having been to any meetings or been a member."

In the same way, he says that only those who have practiced DS can really judge the nature of that practice.

This sort of mind-set is the fundamental issue, folks. When you discount "outsider" accounts of any kind, there is no way that rational discussion can continue. People with this mind set cannot, by definition, weigh any evidence from those outside their group-unless, of course, as in the case of the Al Jazeera coverage, it accords with their views. Things like written historical accounts, oral transmission from masters outside their own lineage, Third Party Eyewitness accounts, to say nothing of the views of educated scholars who do not participate in the institutions they analyze, mean nothing to such people. In this sense, Dolgyal has admirably performed his function, the function delineated by Pabongkha. He has "protected" his worshippers from all viewpoints other than their own "approved" dogma. What need have they to listen to critics? They have their path, their texts, their practices, their new-fangled "vinaya," and their communities, and such ones as myself have no credibility with them, because we do not exist in their insular system. (Of course, this does not explain their reaction to those critics who were once members of their organizations, following their paths,

doing their practices, living in their communities, and wearing their robes.....)

We “outsiders” can talk (or type) until we are blue in the face (or have carpal tunnel syndrome!) but all rational discussion will bear no fruit. Therefore, I feel no real need to participate...but I wish and hope that those who have been INSIDE and are, by Lineageholder’s definition, qualified to comment, continue to hold up the mirror to them, continue to question their authority and their methods.

In any case, on the World Stage, we can see the fight is over, we are witnessing the “Last Gasps,” and in a generation or two, the DS practice, along with all GKG’s “innovations” and “simplifications” will have faded into the background, and all that will exist of such things are a few footnotes in the historical records. I pray that all those searching for the true Dharma that benefits all beings impartially be met by all sincerely motivated individuals, both now and in the future, and that any negative stains that have arisen due to this temporary darkness be eradicated in the mindstreams of all sentient beings.

2021. T.P. – February 7, 2009

Dear LH,

it is always amusing to read how a biased person accuses others to be biased, just because others do not share the biased views of the biased.

The BBC docu (or Kay, Jackson) are biased, is this a truth or the perspective of a biased NKT member?

I like the BBC docu because everyone is able to issue his pov (and as you can read in my last post, I mainly quoted your own Guru in his own words!), and this docu also asked former members about their experiences. Stephen Batchelor puts this into perspective with his comments about the dynamics related to the setting of NKT and single exclusive leaderships.

BTW, I have set up a list of neutral and respected academic research on NKT and DS, I wonder what of it is unbiased for you?

The list is here:

<http://westernshugdensociety.wordpress.com/2008/07/24/academic-researches-regarding-shugden-controversy-nkt/>

Maybe you can tell me what research or paper you can accept as being unbiased?

2022. Dorje – February 7, 2009



As for Stephen Batchelor’s contribution, he’s being asked to speak about the NKT but he doesn’t even know anything about them, never having been to any meetings or been a member. How can he be presented as an authority? Of course he’s an authority on Buddhism but he can’t be an authority on the individual traditions of Buddhism, especially NKT, because he has no experience.

I don’t think that it is reasonable to dismiss this documentary or

Batchelor's comments because of who is saying them. I actually think Batchelor's comments have some merit. He says,



When you have a group like the NKT who have broken away from mainstream Tibetan Buddhism, then clearly all the authority comes to rest on one person. You have a somewhat aggressive organisation that deeply believes in the value of what it's doing. If you question the authority, that doesn't go down well. You are expected to conform. There are amazing promises given to you if you do follow the path as they teach it. So, consequently, it does lead to a rather fanatic mentality.

Rather than just dismissing this, maybe you would like to address the points. Firstly, it is clear that authority in the NKT does rest on one person. You may think characterising the NKT as aggressive is unfair, but your own presence on this blog, your reaction to this documentary and the numerous NKT websites set up to attack the Dalai Lama and critics of the NKT are surely all evidence of the NKT's aggression.

That the NKT deeply believes in the value of what it's doing is shown by the way you equate the growth of the NKT with the benefit of all living beings. (I would argue that the NKT's growth harms beings and only helps the NKT leadership).

The point Batchelor makes about questioning of authority not going down well and the expectation to conform is certainly borne out by my experience, as well as the ex-members shown in the documentary. The letter to Lucy James regarding political demonstrations is also be another example of this. If your experience is so different, how do you think differences of opinion are dealt with? All NKT teachers teach from Kelsang's books and they are not expected to add their own views or opinions. This is fair enough, but where is difference of opinion exercised? Decisions regarding the closing of centres, such as Losang Dragpa, were made centrally without consulting the residents. How does this show a respect for members' views?

Do you not agree that rather amazing promises are made? I was taught that we were very fortunate to have a qualified spiritual guide or Buddha to teach us, and if we took advantage of this precious opportunity we could become enlightened in this lifetime. Some students of Kelsang already were enlightened, I was told. This was contrasted to other groups and people who mixed religion and politics or were too confused by trying to follow too many traditions at once. But Kelsang presented a complete path and we would be mad not to follow it. Have you not been told this?

Again, you will no doubt think the characterisation of the fanatical mentality is unfair, but before you dismiss it, think about the protests, think about how much time and energy people in the NKT spend doing what Kelsang and the leadership expects of them. It's certainly not just a Sunday morning religion, is it? Most members actually work very hard for their centres, in their study, practice and even just discussing and talking about Kadampa Buddhism. Many NKT members I knew were very proud of the many hours they put into the group, one way or another.

They had this positive feeling of belonging to something very special and wanted to make it work.

Sadly for many it didn't work and they left feeling used by a group that cared more for the money and time they could donate rather than them as people.

Overall, I'd say Batchelor's characterisation of the NKT was accurate. That he hasn't spent time in the NKT, as you rightly point out, does nothing to detract from this. If you disagree with the points he made, please say how. Your approach of rejecting his comments and this documentary out of hand is actually further evidence that Batchelor was spot on.

2023. T.P. – February 7, 2009

BTW LH,

I agree the mix of singing "Guru founder" – the Shakyamuni prayer – while prostrating is an incorrect mix by BBC of two different things. Both are not performed simultaneously.

However, a devoted member will of course recite the mantras of prostrations which starts with "om namo manjushriye" and from that perspective it is also not completely wrong, although not precise and maybe a bit misleading.

As far as I can see this is and was the only remarkable fault which happened. What do you think about your claim:

"he has great humility as well as wisdom and skill. This whole 'Third Buddha' thing came from his students, not him."

and GKG's statement:

'People thinking Geshe Kelsang is the Third Buddha is not a bad thing. Maybe they think like this because they have Pure Mind so maybe they think he's a Buddha. There is nothing wrong in that.'

He does clearly encourage this view, that he is the Third Buddha as being a Pure View, he does not reject it. Who wants to have an impure view in the midst of a pure tradition with so many pure practitioners, and when having a Pure View is the only way to "attain realisations"?

Also this statement by GKG from the NKT summer festival 2006 I like very much due to his skilful indirect implications that GKG is also Je Tsongkhapa:

"Dorje Shugdän is a Dharma Protector who is a manifestation of Je Tsongkhapa. Je Tsongkhapa appears as the Dharma Protector Dorje Shugdän to prevent his doctrine from degenerating.

Je Tsongkhapa himself takes responsibility for preventing his doctrine from degenerating or from disappearing...To do this, since he passed away he continually appears in many different aspects, such as in the aspect of a Spiritual Teacher who teaches the instructions of the Ganden Oral Lineage. Previously, for example, he appeared as the Mahasiddha Dharmavajra and Gyälwa Ensapa; and more recently as Je Phabongkhapa and Kyabje Trijang Dorjechang. He appeared in the aspect of these Teachers."

Based on a proper understanding of the setting and teachings of NKT where in this world Je Tsongkhapa has now manifested to "take

responsibility for preventing his doctrine from degenerating or from disappearing” when not in NKT and in GKG himself, who is “in the aspect of a Spiritual Teacher who teaches the instructions of the Ganden Oral Lineage” and is the pure upholder of “Je Phabongkhapa and Kyabje Trijang Dorjechang”?

2024. Lineageholder – February 7, 2009

Dear all,

You’ve all made so many points that it would take me hours to reply to them individually. I will, instead, give a line by line commentary on the words of Stephen Batchelor since he is the source.



When you have a group like the NKT who have broken away from mainstream Tibetan Buddhism, then clearly all the authority comes to rest on one person.

The NKT has not broken away from mainstream Tibetan Buddhism because the NKT is an entirely new presentation of Buddha’s teachings. This is like accusing Atisha’s followers of having broken away from mainstream Indian Buddhism. NKT is a new development in accordance with the karma of the living beings of this time, not a split from another tradition. Atisha formulated a new presentation of the teachings called Lamrim and his students such as Geshe Potowa, Geshe Langri Tangpa and Geshe Chekhawa formulated the lojong teachings which were extracted from lamrim and given special emphasis. This was an entirely new presentation of Buddhadharma, as is the presentation that Geshe Kelsang has formulated for New Kadampa practitioners. The ‘authority’ of lamrim comes from Atisha and his students because he originated this presentation, but if you check, lamrim is not other than Buddha’s teachings and simply reformulates the these teachings in a way that makes them easier to understand and practice. Similarly, Geshe Kelsang’s presentation of Buddhadharma is not other than Buddha’s original teachings as taught by Atisha and Je Tsongkhapa but formulated in a way that makes it easier to practice the teachings of these great Pandits. Nothing new is added, it is mainstream Buddhism.

There is another, more sad aspect. Because the NKT was formed at the same time that the Dalai Lama was rejecting Dorje Shugden, and Geshe Kelsang would never be prepared to abandon the practices of his Gurus, there was never any possibility that NKT could be part of Tibetan Buddhism. The Dalai Lama effectively rejected any Shugden practitioners, therefore Geshe Kelsang had to ‘go it alone’. Geshe Kelsang said:



Lama Yeshe was the general spiritual director of Manjushri Center, while I had the responsibility of organizing the daily programmes. We were both very happy to have the picture of HH the Dalai Lama on the shrine because we hoped that the people of Manjushri and HH Dalai Lama would develop a good spiritual connection and relationship. Many times we invited the Dalai Lama to come to Manjushri Centre, although we both knew, even then, that he

had rejected the practice of Dorje Shugden. We assumed it was not his real intention because we found it difficult to believe that he really wanted to destroy the practice of Dorje Shugden.

So for a long time we continued to practise Dorje Shugden and kept faith in the Dalai Lama. Then later the situation deteriorated because he intensified his ban on Dorje Shugden worship. I heard that he said in public that those who practise Dorje Shugden cannot be my friend.

I was told that the Dalai Lama was invited to Manjushri Institute but he actually snubbed it. When he came to the UK, he went to Samye Ling but didn't call in on Manjushri Institute on the way. In this and other ways it became clear that those who wanted to continue with their Shugden practice would not be accepted by the Dalai Lama, therefore it was really the Dalai Lama who pushed the NKT to be an independent Buddhist tradition and not part of Tibetan Buddhism as the FPMT is. Looking at the FPMT, it's clear that they have no choice but to do what the Dalai Lama wants, making loud public proclamations of their rejection of Dorje Shugden. It was never on the cards for the NKT to do this, so NKT necessarily had to be independent. Batchelor implies that there was a conscious decision for NKT to be independent but it was mainly a product of the Dalai Lama's rejection of his Teachers. Geshe Kelsang wanted to follow tradition and didn't want Buddhism mixed with politics so there was no choice. Sad, but true.

A second point is that clearly, all the authority for what happens in Tibetan Buddhism rests on the Dalai Lama, but no one is saying that this is a bad thing, it's only bad when NKT has one authority. This is hypocritical and nonsensical.



You have a somewhat aggressive organisation that deeply believes in the value of what it's doing. If you question the authority, that doesn't go down well. You are expected to conform.

I would not say that the NKT is an aggressive organization. I would say that NKT has very quickly grown and this is termed by some as 'aggressive growth' but this is because Buddha's teachings as presented by NKT fulfills the spiritual needs of many people in this age, so it is popular. Of course NKT deeply believes in the value of what it's doing because it's working with a good motivation to benefit all living beings. I do equate the growth of the NKT with benefit for living beings because the more NKT centres grow, the more people have the opportunity to hear Buddha's teachings and therefore they have an opportunity to develop inner peace in their hearts. It's a simple dependent relationship, but it's true for all pure Buddhist traditions, not just NKT. I pray that other traditions grow and benefit people too. It's not as if we've got a surplus of Buddha's teachings in this world, we need to enable more and more people to access Buddha's wisdom.

As for conformity, this is a necessity for any organization. I find it funny that it is said 'you are expected to conform' as if this is peculiar to the NKT because it's clear that conformity is vital to the Dalai Lama too.

There is an enforced signature campaign to FORCE people to conform to the Dalai Lama's ban on Dorje Shugden. If you refuse, Tibetan authorities come and knock on your door until you assent, or you are ejected from Tibetan society and they put up a poster with your face on it exhorting people to do you violence. This is far more aggressive than anything that the NKT would do. There's no enforced signature campaign by the NKT to make people practice Dorje Shugden! Questioning the Dalai Lama's authority clearly doesn't go down well at all and in certain cases, it's dangerous. The 9th Panchen Lama had to flee Tibet altogether because of his disagreement with the 13th Dalai Lama.

It's clear that anyone who wants to remain within Tibetan Buddhism has to do what the Dalai Lama says or face serious consequences. Surely this is conformity too, so why focus on the conformity of NKT practitioners? Anyone who wants to remain in any organization either has to follow the aims of that organization or they will find themselves outside it, however, everyone has choice. If people don't like the way that NKT does things, there's no problem. They can vote with their feet and go to another tradition and many have. I understand that one characteristic of cults is that they won't let go of their members. NKT is not a cult because everyone can choose to remain within it or seek spiritual teachings elsewhere. There are many who left the Church of England when they introduced the possibility of women priests because they weren't happy. Many went to the Catholic Church and that's their choice so these things are happening everywhere. You can choose to conform with a particular group's view or go elsewhere.



There are amazing promises given to you if you do follow the path as they teach it. So, consequently, it does lead to a rather fanatic mentality.

The 'amazing promises' come from the power of Buddha's teachings, not NKT. Geshe Kelsang has said that if we practise Dharma purely, he can give a written guarantee that it will work. Of course! That's because Dharma is powerful. Many of the Lineage Gurus of the Ganden Oral Lineage attained enlightenment in three years and three months but Geshe Kelsang is not saying that this will happen to NKT practitioners but there is that power behind the teachings for someone who practises purely.

A fanatic mentality in the usual sense is not going to lead to realizations! I would say that in the past, some NKT practitioners have been over enthusiastic and perhaps there has been a degree of evangelizing, but this is coming from a good motivation mostly, a wish for others to be happy but maybe not very skillful. Things are changing. NKT is a new tradition in a new situation and it takes time to learn what works and what does not.

I'm wondering if Stephen Batchelor would describe a Bodhisattva as having a 'fanatic mentality' because they are totally obsessed with benefiting all living beings? It just depends on how you view it.

2025. Dorje – February 7, 2009



The NKT has not broken away from mainstream Tibetan Buddhism because the NKT is an entirely new presentation of Buddha's teachings. This is like accusing Atisha's followers of having broken away from mainstream Indian Buddhism. NKT is a new development in accordance with the karma of the living beings of this time, not a split from another tradition.

This is nonsense. The Kelsang Gyatso operated under the authority of a mainstream Tibetan Buddhist organisation for over a decade then split away and became the sole authority in his own new group. This talk of Atisha is a pointless sidetrack. The question was authority and it was from FPMT authority that Kelsang split.



There is another, more sad aspect. Because the NKT was formed at the same time that the Dalai Lama was rejecting Dorje Shugden

It is inaccurate to suggest Kelsang split from the FPMT because of this protector issue. The real reason was that Kelsang didn't want to be under FPMT authority. The split happened gradually from 1984, becoming a full split after Lama Yeshe's death in 1985 and the NKT was set up in 1991. The Dalai Lama's rejection of this protector worship didn't extend to strong advice for others to reject it until 1996. The Dalai Lama first expressed his opposition to it in the 1970s, at the same time that Kelsang came to England. Kelsang's motives for splitting with the FPMT couldn't have been the protector issue, as the FPMT still practiced that at that time of the split. Lama Yeshe never rejected the practice, but Kelsang tried to split from the FPMT whilst Lama Yeshe was still alive.



The second point is that clearly, all the authority for what happens in Tibetan Buddhism rests on the Dalai Lama, but no one is saying that this is a bad thing, it's only bad when NKT has one authority. This is hypocritical and nonsensical.

This is nonsense and just shows your ignorance about Tibetan Buddhism. There are multiple authorities and power bases in Tibetan society. The Dalai Lama is the head of the Ganden Phodrang but this does not mean he can or does exercise authority over Sakya monasteries, for example. He has no authority over Nyingma ngakpa tratsangs or whatever. There are many lamas each with their own sphere of influence. The Dalai Lama has his, other lamas have theirs.



I would not say that the NKT is an aggressive organization. I would say that NKT has very quickly grown and this is termed by some as 'aggressive growth'

The aggression isn't just down to the growth, but leatleting, advertising

and giving public talks in coffee shops or book shops to drum up interest isn't the approach commonly taken by other Buddhist groups. I mentioned the NKT's internet campaign and political demonstrations against the Dalai Lama. Other Buddhist groups don't tend to do this kind of thing, either.



It's clear that anyone who wants to remain within Tibetan Buddhism has to do what the Dalai Lama says or face serious consequences. Surely this is conformity too, so why focus on the conformity of NKT practitioners? Anyone who wants to remain in any organization either has to follow the aims of that organization or they will find themselves outside it, however, everyone has choice.

So, you are saying that the Dalai Lama forces conformity and the NKT force conformity and they are both right or wrong to do this? The documentary gave a few examples of the conformity expected. One woman was expelled for having other teachers. One man was asked to leave because he had been asking questions. How much difference do you think an NKT member should be allowed, or should conformity be total and down to Kelsang Gyatso's whim?



They can vote with their feet and go to another tradition and many have. I understand that one characteristic of cults is that they won't let go of their members. NKT is not a cult because everyone can choose to remain within it or seek spiritual teachings elsewhere.

This kind of freedom of choice becomes complicated when mixed with tantric commitments and teachings that bad things will happen if you break samaya with the teacher. Most cults do not physically force people to stay, but they use the emotional ties to the group to keep members in line. The use of close emotional bonds between group members and talking about ex-members in negative terms (such as the NKT's dismissal of the New Kadampa Survivors yahoo group) goes to keep people in the group. Big promises of progress and a long term path mapped out also help to keep people involved. One of the best ways to control people is to control the people they associate with. Keeping members busy working for their centres stops them spending time with their friends or family outside the group.



Many of the Lineage Gurus of the Ganden Oral Lineage attained enlightenment in three years and three months but Geshe Kelsang is not saying that this will happen to NKT practitioners but there is that power behind the teachings for someone who practises purely.

There is always the implied promise that a NKT will attain enlightenment in a short space of time or even in this lifetime. I haven't

found anyone who has, though, have you, LH?

The greatest most enlightened student of Kelsang was Thubten Gyatso, then Samden Gyatso, but we know what really happened to them, don't we?



I would say that in the past, some NKT practitioners have been over enthusiastic and perhaps there has been a degree of evangelizing, but this is coming from a good motivation mostly, a wish for others to be happy but maybe not very skillful. Things are changing. NKT is a new tradition in a new situation and it takes time to learn what works and what does not.

Stephen Batchelor was talking back in 96, I think, so you would agree that what he said was right at the time he said it? We don't need to work out how to balance benefitting others with aggressive evangelising. We just follow the Buddha's teaching. He said not to teach someone anything unless they ask for it.

2026. T.P. – February 7, 2009

it is just ignorant and one of the many projections of NKT members, which is based on the own inner and own outer situation, to claim HH the Dalai Lama would impose conformity. As we had it discussed previously and as also Barret puts it, it is just appropriate to remove Shugden worship from the monasteries, because it is highly sectarian and controversial or as HE Thai Situ Rinpoche puts it: it creates disharmony and quarrel within the monastic communities. The decision to ban the practice from the Gelug monastery sites in the beginning of 2008 is based on the wishes and decisions of the abbots and monks and it is supported by HHDL. This has nothing to do with conformity, but their freedom to keep their monastery sites free of harmful or controversial practices.

NKT is conform and imposes conformity, its impossible to have choices within NKT between other HYT tantras, other teachers etc. NKT's homogenous organisational structure had been discussed a bit also among academics. Prof. Prohl states in her review of Kay's 2004 paper:



Kay's argument shows that, due to the NKT's homogenous organisational structure, its attempts to establish a uniformity of belief and practice within the organization, and an emphasis on following one tradition coupled with a critical attitude toward other traditions, the NKT fits into Lifton's category of "fundamentalism". Kay describes how struggles for control of NKT's institutional sites and NKT's repressed memory of its institutional conflicts both contribute to NKT's later 'fundamentalist' identity.

although Prohl hesitates to use the term fundamantalism. She writes: "Although this observation presents a convincing and challenging

observation of a mechanism at work in Buddhist organizations in the West, I would hesitate to characterize, as Kay does, such organisations as ‘fundamentalist’ due to the vague and, at the same time, extremely political implications of this term.”

see: <http://www.globalbuddhism.org/7/prohl06.htm>

Another former member portrayed NKT’s uniformity with more easy words to me: “NKT has one Dharma package for all and either you swallow it or you are a hopeless case.”

2027. Lineageholder – February 7, 2009



The aggression isn’t just down to the growth, but leatleting, advertising and giving public talks in coffee shops or book shops to drum up interest isn’t the approach commonly taken by other Buddhist groups. I mentioned the NKT’s internet campaign and political demonstrations against the Dalai Lama. Other Buddhist groups don’t tend to do this kind of thing, either.

Then other Buddhist groups don’t have much compassion, do they?

The NKT doesn’t have an internet campaign against the Dalai Lama, the WSS has an internet campaign against the Dalai Lama’s political ban of Dorje Shugden

2028. Lineageholder – February 7, 2009

Dear Dorje,



The greatest most enlightened student of Kelsang was Thubten Gyatso, then Samden Gyatso, but we know what really happened to them, don’t we?

In general, you should stop your pointless propaganda.

How do you know that Thubten Gyatso was the most enlightened student of Geshe Kelsang? Do you know the minds of everyone in the NKT?

Song Rinpoche told his disciples in India that, even though Geshe Kelsang had been in England for only three years, some of his disciples already had completion stage realizations. Appearances are deceptive and your own opinions are unreliable.

2029. Dorje – February 7, 2009

“Then other Buddhist groups don’t have much compassion, do they?”

All cults conflate their own growth with the benefit of humanity. Cult leaders also identify their aims with the happiness of their followers and all beings. This megalomaniacal delusion shared by Kelsang Gyatso is what drives the NKT’s recruitment drives and proslytising. This is against the teachings of the Buddha. Are you saying that the Buddha doesn’t have much compassion but Kelsang does? You’re a funny cult

member, LH.

2030. Dorje – February 7, 2009

“How do you know that Thubten Gyatso was the most enlightened student of Geshe Kelsang?”

It is what I was told by other sexually active NKT monks like Gen Kelsang Lodro.

“Song Rinpoche told his disciples in India that, even though Geshe Kelsang had been in England for only three years, some of his disciples already had completion stage realizations.”

Who? Name them. You maybe.

2031. Dorje – February 7, 2009

By the way, LH, do you have a direct quote from Zong Rinpoche saying this, or was it passed to the NKT via Kelsang himself?

2032. Lineageholder – February 7, 2009



NKT is conform and imposes conformity, its impossible to have choices within NKT between other HYT tantras, other teachers etc.

if they don't like it, they can go elsewhere.

What's the point of choice when you've got everything you need?

2033. Lineageholder – February 7, 2009



This megalomaniacal delusion shared by Kelsang Gyatso is what drives the NKT's recruitment drives and proslytising.

You see faults where there are none. I think that's your problem.

2034. Dorje – February 7, 2009



The NKT doesn't have an internet campaign against the Dalai Lama, the WSS has an internet campaign against the Dalai Lama's political ban of Dorje Shugden

The NKT websites speak out against a lot more than just the Dalai Lama's position on spirit worship. They call him a 'saffron robed muslim' and claim he is not the authentic Dalai Lama at all. They also attack the Dalai Lama's attempts to promote the rights of Tibetans in Tibet. The NKT have launched an aggressive media campaign against the Dalai Lama and all aspects of his life. This is motivated by Kelsang Gyatso's jealousy and hatred of the Dalai Lama. In doing this Kelsang has harmed the reputation of the Dharma, the Dalai Lama, himself and

his cult.

2035. namkhah – February 7, 2009

The snuff–snorting Song Rinpoche relied on guns and ammo belts to protect himself when fleeing Tibet. He also wore layman’s clothes. Presumably he didn’t have all that much faith in your sridpa gyalpo (samsaric king) for practical protection.

2036. Dorje – February 7, 2009

“You see faults where there are none”

Spoken like a true NKT cult member. Kelsang constantly claims he has done ‘nothing wrong’, and you believe him. More fool you.

2037. Lineageholder – February 7, 2009

Stop this pointless and baseless propaganda. Aren’t you bored with being so negative yet?

2038. Dorje – February 7, 2009

What have I said that is baseless? Argue the points if you don’t agree with them, unless you can’t.

The NKT should stop their baseless propaganda and aggressive internet campaign.

2039. namkhah – February 7, 2009

Lineageholder: For someone who does not speak or read the Tibetan language, you seem to have a lot of inside information about the Dalai Lama and his intentions. Do you know how many invitations they receive? Were you present in Hollywood when he “asked Martin Scorsese to make a movie about him”? Probably not. For sure you do not realise how rude and ignorant your gossipy musings are, so be a little more Old Kadampa and think of others before running off at the mouth. Which will be your first lesson in Tibetan: the letter Ka. It means ‘mouth’, I’m sure you can remember that.

2040. Gyalpo – February 8, 2009

Lineageholder: The NKT/WSS smear campaign would most certainly be reviled by the previous Trijang Rinpoche, who was a Tibetan after all, a servant of Ganden Phodrang and a respected Lam Rim scholar. One could just as easily surmise he snubbed your little Inji “dharma” club as well by not visiting. All of the dead lamas whom you are invoking as enhancements to your supposed superiority would denounce you, with the possible exception of Gangchen and former geshe–la whom not one actual practitioner respects since they cashed in in the West and betrayed their countrymen.

Even after Gelek Rinpoche requested his picture be removed from your scurrilous hate website, it stayed up. He ought to sue the NKT/WSS for defamation of character and unauthorised identity theft.

2041. namkhah – February 8, 2009

cue the erstwhile ‘defender of the faith’ to point out WSS is not NKT

2042. Lineageholder – February 8, 2009

test

2043. Lineageholder – February 8, 2009

A message to the Editors of Tricycle Blog

Dear Editors,

Sorry to have to contact you like this, but there doesn't seem to be any other mechanism for doing so. I assume you are moderating this blog and so you drop in here every now and again.

I have tried repeatedly to compose a post containing links to the main New Kadampa Tradition website (kadampa.org) but each time I have posted, the post has not appeared. Do you have a policy of blocking links to that website, and if not, what do you suppose is the reason why I am unable to post?

Thanks in advance for your help.

2044. Dorje – February 8, 2009

"I assume you are moderating this blog and so you drop in here every now and again."

Given posts like #2007, I assume that they don't. They probably gave up months ago. Can't say I blame them.

Rather than this thread turing into yet another vehicle for NKT cult propaganda, could we just stick to the subject matter of this 'protector' instead? I know the BBC documentary "A Holy Row" (found on this website: http://www.tibetonline.tv/shugden_issues.html) sparked a little interest in the nature of those propagating this protector worship, but the worship itself is really the subject of this discussion. Shouldn't we try to keep on topic?

Thanks.

2045. T.P. – February 8, 2009

LH, your post # 2024 includes more inaccuracies. Some were already pointed out by Dorje.

With respect to Atisha:

Atisha was one of the most outstanding Indian masters of his time, who respected and practiced the different schools of Buddhism of his time (he was like all the great masters, including Je Tsongkhapa, completely non-sectarian) and new and practices also the different Vinaya lineages. He was a respected elder and Buddhist teacher within all the Buddhist schools of his time, and had over 150 Buddhist teachers. He was also knowledgeable with respect to Hinduism, Medicine etc. This can't be said in any way about Kelsang Gyatso.

Further, Atisha has taught his students not only Lamrim but also the great texts of Nagarjuna and Maitryea which are the sources of the lamrim, and he taught also the commentaries on it (e.g. the Blazing Fire of Bhavaviveka). He practiced Tantra secretly and put emphasize on the Vinaya and Sutras, and had capable and gifted disciples, like Dromtönpa, who was predicted to him by Ārya Tara. This can't be said

in any way about Kelsang Gyatso, NKT and their designated successors.

At Atisha's time all the texts which were written had to be checked by the Pandits about their validity, this was also done with Atisha's *Lamp on the Path*, and no text was accepted which had not gone through thorough analysis and approval by the Indian Pandits. This can't be said in any way about Kelsang Gyatso's texts.

Atisha was respected and praised by all the outstanding Buddhist masters, Pandits, and translators of his time, who had profound knowledge of Buddhism, and he was respected and praised even by the king of Tibet. This can't be said in any way about Kelsang Gyatso.

Atisha's Lamrim text *Lamp on the path* as well as Atisha's autocommentary does not exist in NKT, his complete works are absent in NKT (besides a set of verses of advice), the great texts on which the lamrim is based: *Abhisamayalamkara*, *Mahayanasutraalamkara* and *Abhidharmakosha*, as well as many other major texts, which had been taught and were transmitted by Atisha and his followers are completely absent within NKT, as the Vinaya is absent too. To compare such a unique master (Atisha) and his profound and vast lineage (the Kadam lineage) and his unique disciples with the small selection of Gelug-teachings in NKT and the rather fundamentalist and artificial approach to practice – derived on a lack of differentiated, vast and profound Dharma understanding – shows a fundamental lack of both knowledge and humility. No genuine Buddhist master or genuine spiritual practitioner would equalize themselves with the Kadampas nor claim to do it likewise like they did, because they have knowledge and understanding and they are humble. Rather genuine practitioners would explain their own faults and weaknesses and praise the qualities of others as the Kadampas did and as it can be found e.g. in Chagdud Tulku's biography.

BTW Lojong is no extract from the Lamrim but is based on Nagarjuna's/Shantideva's lineage and was transmitted to Atisha by Serlingpa. Atisha transmitted this lineage only to Dromtönpa, as far as I know. Dromtönpa gave it only to 4 disciples, because it could be misunderstood too easily so it was a very rare and secret teaching.

If you knew Buddhist history, the biography of Atisha and of his main students, and the teachings of the Kadampas to some extent (and not only based on NKT sources), as well if you knew their Dharma approach and qualities a bit, you'll see how ridiculous it is to compare NKT's controversial emergence, which is "rooted in split and schism", and the controversial actions of Kelsang Gyatso, with the old Kadampas and Atisha.

Such an equalization between the old Kadam School and NKT or between Atisha and Kelsang Gyatso is actual a defamation of the reputable Kadam school and Atisha, an abuse of their names and merits, and shows a profound lack of capable discriminating analyse – at least for me.

Atisha and his followers were humble and they did not compare themselves with former famous Buddhists or lineages, claiming they are similar like them. It were other Buddhists and later generations of Buddhist practitioners who started to praise them and to point out their unique qualities and good example.

Contrary to the humble and profound example the old Kadampas gave,

NKT praise in one sentence the old Kadampas as having possessed “immense purity and sincerity” and claim in the next sentence to be their continuation or heir, as if such a claim would confer the qualities of the old Kadampas to them. All this is just a skilful megalomaniac PR stunt, nothing more. And the mass of naïve Westerners used to PR and skilful brand advertisement will jump on that train, called NKT.* The question is were it will lead its people to? Future generations will see and judge this. The last two ‘almost Buddhas’, Thubten and Samden, haven’t proofed that NKT’s megalomaniac PR is in any way correct.

A Tibetan stated with respect to this on Pahyul:



No one in Tibetan Buddhist community has the legitimate right to claim new Kadampa. Kadampa was founded by Indian scholar Atisha in Ngari region of Tibet and it was eventually assimilated within Sakya, Kagyu and Gelugpa. Just as there are no such sects like New Sakya, New Kagyu and New Gelugpa, there is no possible of new Kamdampa because no one has similar wisdom to claim as equivalent to Atisha.

Geshe Kalsang may have good knowledge of Gelugpa sect. particularly within his tradition but he has nothing at all to imitate Kadampa title...

In my family, I have personally encountered with Shugdhen and experienced how it hurts human being for nothing. Instead of blessing, he hurts the believer and tries to succum his believers. That is how we threw prayer text about him and abandoned faith on him once at all. My relatives were his followers because they have no knowledge of the history and trust on wrong Gurus like previous Trijang Rinpoche and Zong Rinpoche. Their group are actual culprits that sow a seed of friction among Tibetan society and now convinced few Westerners to protest against the genuine Guru like His Holiness.

westerners who claim Buddhist should study all other reliable texts on Buddhism and about Shugdhen unbiasedly. If you read more authentic history about Shugdhen, you can open your eyes of wisdom. If you just trust on Geshe Kalsang’s version, you are based upon bias and can not learn anything except superstition being taught by Geshe

*This is one reason why NKT is successful; it uses skilful Western types of brand-PR to attract new members and they give Westerners (who, unlike Tibetans, suffer often on low self-esteem) a new and better identity (now I am an altruist in a pure tradition, which is stainless, hence I am also somewhat more pure, stainless and better as all those worldly beings, I am a pure compassionate Mahayana Kadampa Buddhist, and will very quickly attain full enlightenments, at least if I follow Geshe-la purely (he has promised this!) – how amazing this is!). Once one has mentally signed this promising contract, it will be hard to

acknowledge that it may have been based on a fraud and one may have deceived oneself. Another reason, I see, is NKT's rather aggressive missionary work, which other Buddhists (except maybe LON or SGI) don't apply because it contradicts Buddha's teachings, as Dorje pointed it out correctly. Another reason may be that NKT tell newcomers only things which they like to hear and do not reveal the real views held within the organisation to avoid that they leave NKT until they had gone through the complete thought turning process of NKT, which finally will lead them to believe that only NKT is the source of their present and future well being or awakening and to leave NKT is more worse than to commit suicide – as Dorje called it: until the “emotional ties” are well established and makes it not possible to leave the organisation easily without guilt or fear. (The installation of guilt and fear through establishing certain views is one tool which had been already discussed a bit.) The strategy to attract new members, I think, is still as outlined in an earlier NKT brochure, though maybe more hidden nowadays and maybe for some people who apply this ‘technique’, they are not even aware of this or think, this is only based on a good motivation:



“Be very careful not to give the impression it is a recruitment drive...to start with we need to agree with people, to show that we understand where they are at, not to resist them or argue with them. If we have a wild horse the best way to tame it is to mount it, to go with it.”

Ken Jones, a founder and the secretary of the UK Network of Engaged Buddhists comments: “Nevertheless when the NKT reached my own little town in West Wales they promised in the local press an “explosion of Buddhism”. Using dozens of young quickly trained teachers the NKT has in the last two or three years achieved a phenomenal increase in membership and centres. At the present rate soon every town in England and Wales will have an NKT presence — something quite unprecedented in Buddhist terms, and well ahead of the two other movements.” <http://www.bpf.org/tsangha/jonesbritbudd.html>

Another point of NKT's success I see are the skills of GKG to push the ego-buttons of Westerners:

Nowadays there is so much degeneration...

Do you want to be pure? Follow me.

Do you want to have pure view? See me as a Buddha.

Do you want to follow a pure path? Follow NKT.

Do you want to follow degenerated paths? Don't follow the Dalai Lama or Tibetan Buddhism, they are very degenerated!

Do you dislike politicians and people with worldly powers, aren't they all corrupt and have a bad motivation? The Dalai Lama is such a politician, he is 'mixing Dharma with politics', and is thereby destroying the pure Buddhadharma and harms all sentient beings.

They are all not reliable. So whom you can rely upon?

If you follow me and my pure tradition, the New Kadampa Tradition which offers a pure and complete path to enlightenment, you become pure, special and quickly realised, this I can promise you, but this will only function if you 'practice purely'.

– 'Practicing purely'? What does this mean in that context?

Pure means in that context: Don't read books by other authors and

‘mix’ them with my pure books, don’t follow other teachers (they could belong to the degenerated Tibetan Buddhist world), follow only me, read only my books, rely only on my ‘tradition’ and my protector, because “Experience shows that realizations come from deep, unchanging faith, and that this faith comes as a result of following one tradition purely – relying upon one Teacher, practising only his teachings, and following his Dharma Protector. If we mix traditions many obstacles arise and it takes a long time for us to attain realizations.” And “in particular, our ability to rely completely upon our spiritual guide depends upon having faith based on conviction that our spiritual guide is a buddha.” or “The practices taught by one teacher will differ from those taught by another, and if we try to combine them we will become confused, develop doubts, and lose direction.”

Who wants to experience such unfortunate results (?) or who genuine Kadampa Buddhist (NKT member) wants to practice ‘sectarianism’ as defined by KG: “It is mixing different religious traditions that causes sectarianism”, and “studying non-religious subjects is less of an obstacle to our spiritual progress than studying religions of different traditions.” Therefore...

... as a pure follower of me you should note:



“The ugly, unfortunate result of not understanding pure Dharma and of following misleading teachings that pretend to be pure Dharma is sectarianism. This is one of the greatest hindrances to the flourishing of Dharma, especially in the West. Anything that gives rise to such an evil, destructive mind should be eliminated as quickly and as thoroughly as possible.”

(all the last given quotes are from GKG’s own books)

Another aspect of LH’s and of many NKT members misunderstandings and plain wrong claims (which I usually refer to as being ‘NKT propaganda’) is the projection of the own situation, like the control of NKT teachers and members, the own imposed uniformity of belief and the own dishonest autocrat leadership onto Tibetan Buddhism and Tibetan society while lacking any understanding how open they are, how free minded Tibetans are in general and how this society really functions. Though HHDL has some influence, he is not almighty, though the Tibetans love him and respect him, in general they follow their own ideas and understanding, and the influence of the Dalai Lamas was never that big and much beyond Lhasa. Some of the Dalai Lamas themselves had to flee different times or his incarnations (8th–12th) died early (some suggest they were killed by others).

LH’S and NKT members’ combined lack of knowledge on Vinaya, Tibetan culture, society, and mentality, as well as the profound lack of understanding of Tibetan Buddhism and history and even Dharma; plus the wrong views established by KG within NKT delude the mind of most members to see beyond the horizon of NKT’s (black and white) world. If you LH would let go NKT and would really plunge openly into the vast and deep world of Tibetan Buddhism and their respected masters, you would see how limited the world of NKT is. Patrul Rinpoche has found a good similitude for the attitude so present in NKT:

Patrul Rinpoche "Words of my Perfect Teacher"

Teachers like the frog that lived in a well.

Teachers of this kind lack any special qualities that might distinguish them from ordinary people. But other people put them up on a pedestal in blind faith, without examining them at all. Puffed up with pride by the profits and honours they receive, they are themselves quite unaware of the true qualities of great teachers. They are like the frog that lived in a well.

One day an old frog that had always lived in a well was visited by another frog who lived on the shores of the great ocean.

"Where are you from?" asked the frog that lived in the well.

"I come from the great ocean," the visitor replied.

"How big is this ocean of yours?" asked the frog from the well.

"It is enormous," replied the other.

"About a quarter the size of my well?" he asked.

"Oh! Bigger than that!" exclaimed the frog from the ocean.

"Half the size, then?"

"No, bigger than that!"

"So—the same size as the well?"

"No, no! Much, much bigger!"

"That's impossible!" said the frog who lived in the well. "This I have to see for myself."

So the two frogs set off together, and the story goes that when the frog who lived in the well saw the ocean, he fainted, his head split apart, and he died.

2046. T.P. – February 8, 2009

in my last post it should read:
(Atisha) knew and practised all the Vinaya lineages.

2047. Lineageholder – February 8, 2009

Dear TP,

Why are you wasting your life writing such long posts to accumulate so much negative karma? It doesn't do you or anyone else any good. Stop your politically motivated propaganda. Everyone has a right to practice whatever they wish whether you agree or not.

2048. Lineageholder – February 8, 2009

Let's get back to the main point. All this negativity towards Dorje Shugden and the NKT is politically motivated. No one has any right to criticise another person's beliefs or to prevent them from practising in the way they wish because everyone has freedom.

The Dalai Lama is a politician who has banned a religious practice for political reasons and this is what is being objected to. He has no right

to do this. He has violated human rights by doing so.

2049. namkhah – February 8, 2009

Dear Tricycle: Since you have taken advertising revenue from NKT for several years, you might consider giving Lineageholder a break, or even give him his own column: the Fifth Column might be a catchy title. After all, NKT has always used free services to advertise intensively like the handbills in every health food store, University bulletin boards and public telephone poles. But more importantly, the NKT pyramid scheme has cynically piggybacked on the good will and international humanitarian reputation of His Holiness the Dalai Lama—only to attack him at every opportunity, every internet venue they can weasel into, particularly with the help of the thousands of paid Chinese bloggers only to happy to generate ‘content’

On the other hand Tricycle may lose news stand sales and see cancelled subscriptions ...starting now.

2050. Dorje – February 8, 2009

Let’s get back to the main point. All this negativity towards other traditions and Rime is politically motivated. No one has any right to criticise another person’s beliefs or to prevent them from practising in the way they wish because everyone has freedom.

Phabongkhapa is a politician who has oppressed religious traditions for political reasons and this is what is being objected to. He has no right to do this. He has violated human rights by doing so.

2051. Dorje – February 8, 2009

and Phabongkhapa has used this protector practice to spread this politically motivated sectarianism. This is why the overwhelming majority of Tibetan Buddhists, including the heads of all four schools oppose this spirit worship.

2052. Lineageholder – February 8, 2009

Dear Dorje,

Pabongkha is past. The Dalai Lama is using a past person and past events which are not even firmly established to cause suffering right now through his political actions.

What Pabongkha did or didn’t do has nothing to do with Dorje Shugden practitioners right now. There is no justification and no excuse for this political ban and violation of human rights.

2053. Lineageholder – February 8, 2009

Dear namkhah,

The Dalai Lama threatens people too. It’s not Buddhist, you know.

2054. Dorje – February 8, 2009



Pabongkha is past. The Dalai Lama is using a past person and past events which are not even firmly established to cause suffering right now through

his political actions.

What Pabongkha did or didn't do has nothing to do with Dorje Shugden practitioners right now. There is no justification and no excuse for this political ban and violation of human rights.

The protector practice that Phabongkhapa spread was allied to sectarianism and intolerance. The violent teachings of this protector, saying how it kills Gelugpas that take other teachings, is still part of the life entrustment and commentaries related to this protector that are still passed on by those that propagate this protector worship. Phabongkhapa's teachings are only past because of the Dalai Lama's actions.

2055. namkhah – February 8, 2009

Lineageholder: Cite once the Dalai Lama has threatened anyone . Internal disciple and maintaining scholastic standards is key to running monastic seats of learning or perhaps you are among those NKT novices keen on pedophilia and promoting promiscuous gay 'activities' in monasteries. If you don't want that kind of lifestyle, fine stop dressing up like a Tibetan monk and suck it up, buttercup..

2056. Lineageholder – February 8, 2009

The point is, this is about a politician who is a religious dictator, having banned a religious practice for political reasons.

The Dalai Lama has the right to disagree with Dorje Shugden practice and to express his views about it, but he doesn't have the right to stop others from practising through a ban and enforced signature campaign. This is an abuse of human rights.

2057. Lineageholder – February 8, 2009

Threats by the Dalai Lama:

To Holy beings in the monasteries: "If you private monks and spiritual masters in the monastic colleges continue making excuses and continue worshipping thus, you shall have a day of regret... it will not be good if we have to knock on your doors."

To his Guru: "If you do not give up this deity, then your monastic career, like receiving the full monk's ordination and taking Geshe examinations will not be possible.....YES OR NO?"

To all Dorje Shugden who would defy his political ban: "If those who do not accept the ban do not listen to my words, the situation will grow worse for them. You sit and watch. It will grow only worse for them."

2058. namkhah – February 8, 2009

The 'forced signature campaign', oh like the one in Madison last summer that never happened? That was a complete fabrication by WSS/NKT goons. I repeat: internal disciple and maintaining scholastic standards are key to running monastic seats of learning, schools, military etc.. Since you are not enrolled in such an institution, I expect its frankly beyond the scope of your knowledge. I feel the pressure and

ambiguity of being a dharma freak in the west and the underlying ethnocentrism of the English is expressing itself...you really don't like Tibetans, that's fine by us, you can stay away and let us conduct our religion as we see fit. The coming loss of all NKT so-called centres means nothing to Tibetan culture.

2059. Lineageholder – February 8, 2009

Dear namkhah,

I speak the truth. I'm sorry if you don't like it, but that's how it is.

2060. namkhah – February 8, 2009

Lineageholder: The way it is? It may be a big letdown for you to hear, in the realm of Tibetan Buddhist seats of learning in Asia not under Chinese Communist administration like the alternate Panchen Lama 班禪喇嘛/班禪額爾德尼 not, the one under house arrest since childhood, discipline, standards and syllabus are under the TGIE administration. Of course this modest underfunded body has no jurisdiction whatsoever in England, America, Nepal and only very limited influence in India for a very small shrinking and aging population of Tibetan exiles. When the Tibetan exile 'government' oversteps its mandate and starts telling the pantomime NKT novices what to do, you can use the legal system of your country by all means. Until that day you do not represent the late Trijang Rinpoche, Rato Rinpoche, Lati Rinpoche, Tomo Geshe and so on—so stop stealing their identities to conduct an essentially ethnocentric hate campaign.

2061. namkhah – February 8, 2009

Lineageholder and all WSS advocates: Furthermore, by your orgy of defamatory and divisive attacks, you have broken your bodhisattva vows, quite apart from your guru being stripped of his degree expelled from his dratsang many years ago. The disconnect between of NKT and Tibetan Buddhism both in letter and spirit is thus complete. That's fine, Scientology has no connection either and it doesn't bother them or us. The difference is, Scientology does not theatrically represent itself as part of our culture, NKT does in costume and propaganda and must be called to task for fraudulently misrepresenting itself. Adamantly defending your aberration of the 'dharma' is not helping. I suggest you give it up and try to do something positive with your life. The atmosphere is in peril due to CO2 imbalance, there is a more worthwhile use of your energies.

2062. Lineageholder – February 8, 2009

Dear namkhah,

Despite your very dramatic and emotional writing above, a simple fact remains. The Dalai Lama, a politician, has banned a religious practice for political reasons and has therefore abused the human rights of Dorje Shugden practitioners.

There's only one problem: an illegal and immoral ban

There's only one solution: lift the ban.

It's the Dalai Lama who has been divisive.

2063. namkhah – February 8, 2009

Who is the dictator now? Certainly not you—you are in no position to dictate terms, you don't even use your own name. Sorry there's plenty of other obscure worldly protectors and wealth gods: try Lord Ganesh, he's great. Anyway since there's million if not billions of you Shuggies, you are hardly an endangered species. A guy I met in south India from the Smithsonian, on the other hand felt the Tibetan culture is very much threatened, not the least factor being the Chinese colonization. You know, India was lost to the British in 1948— what goes on there is not under your balywick anymore, so just let Tibetans have their tradition. I personally could care less if all NKT centres vanished into thin air immediately, it would make no difference to us.

2064. Gyalpo – February 8, 2009

I must say congrats, Lineageholder, you have done inconceivable harm to the WSS 'cause' ...nice PR work. Negativity, vicious gossip slander has away of coming back to you, right?

2065. Red – February 8, 2009

NKT is like the singer Madonna going to the Holy Land as a recently minted Kaballah expert: sure, one has a right to the religious impulse, but when it comes to being learned in other's exotic tradition, it's kind of a joke but quite insulting as well to start calling the shots from your parlour in the comfort of the west.

2066. harry (gandul) – February 8, 2009

Hi Namkha,

Could you please clarify the following?:



NKT novices keen on pedophilia and promoting promiscuous gay 'activites' in monasteries.

Are these speculations that you are making, or is this informed?

Thnx x x h

2067. Dorje – February 8, 2009

The point is, this is about a politician who is a religious dictator, having spread a religious practice for political reasons. This protector worship was propagated to increase sectarianism and the oppression of non-Gelug traditions. There was no way the Dalai Lama could allow this to fester in Je Tsongkhapa's tradition.

2068. T.P. – February 8, 2009

using my favourite reverse technique, based on LH's claims it follows:

Let's get back to the main point. All this negativity towards the Dalai Lama and to those opposing Dorje Shugden and NKT's agenda is politically motivated. No one has any right to criticise another person's beliefs – that Shugden is a spirit and harmful, that NKT followers loose gradually their mental freedom, that the Dalai Lama is no liar or

hypocrite, and the ban of the worship from Gelug monasteries is appropriate – or to prevent them from stating their beliefs in saying it in the way they wish because everyone has freedom.

GKG is a politician who has banned other Buddhist teachers and teachings for political reasons and this is what is being objected to. He has no right to do this. He has violated human rights by doing so.

Dear LH,

Why are you wasting your life writing such long posts to accumulate so much negative karma? It doesn't do you or anyone else any good. Stop your politically motivated propaganda. Everyone has a right to stop and discourage harmful practices or to warn about its demerits whatever they wish whether you agree or not.

Despite your very dramatic and emotional writing above, a simple fact remains. Kelsang Gyatso, a politician, has banned religious practices and qualified Buddhist masters for political reasons and has therefore abused the human rights of Dharma practitioners.

There's only one problem: an illegal and immoral ban of non-GKG teachings, and non-NKT teachers

There's only one solution: lift the ban and practice Refuge in the Three Jewels.

It's Kelsang Gyatso who has been divisive.

2069. Dorje – February 8, 2009

“The Dalai Lama, a politician, has banned a religious practice for political reasons”

LH, please explain what the Dalai Lama's political reasons are.

2070. Lineageholder – February 8, 2009

No, guys, this doesn't work because your words are just propaganda because you're not prepared to face the truth. Why not? Because you've been lied to and duped and you don't want to face that.

Fair enough, but this is the truth: The Dalai Lama is a politician who has banned a religious practice for political reasons. This is the sole cause of all the problems. Nothing you say can alter the facts.

2071. T.P. – February 8, 2009

I forgot to quote also this statement by LH:

I speak the truth. I'm sorry if you don't like it, but that's how it is.

2072. T.P. – February 8, 2009

Yes, LH, this doesn't work because your words are just propaganda because you're not prepared to face the truth. Why not? Because you've been lied to and duped and you don't want to face that.

Fair enough, but this is the truth: Kelsang Gyatso is a politician who has banned a religious practice for political reasons. This is the sole cause of all the problems. Nothing you say can alter the facts.

2073. T.P. – February 8, 2009

Sorry, this (#2072) was in some respect not correct, GKG has not banned 'a practice' but many practices, like the Yamantaka, Kalachakra, Ghuyasamaja practices, the Sixteen Drops of the Kadampas, Acala, the Vinaya, the transmission and teachings of the Five Treatises of Buddha Maitreya and their commentaries, as well as all the commentaries and texts by Nagarjuna, and the 18 volumes of Je Tsongkhapa's works, not even the collected work of Atisha exists. Only the claim NKT would be the essence of all of this...

Also to ban other Buddhist teachers, and the veneration of the Dalai Lama, and even Tulkus is more than strange.

"I speak the truth. I'm sorry if you don't like it, but that's how it is."

2074. Dorje – February 8, 2009

The fact is, this protector has been rejected as a harmful spirit for a lot longer than the Dalai Lama has opposed it. Quotations to that effect have been posted above yet you keep saying that the Dalai Lama is the cause of this. Phabongkhapa was a politician who spread this sectarian practice to increase the power of the Gelug hegemony. You can reject this saying that only the Dalai Lama held power and there were never any problems between the Gelug tradition and other traditions, but sorry LH, Kelsang really has lied to you and quotations have been given above that prove it.

The cause of this is really Phabongkhapa who said that other traditions lead to hell and his protector would harm and kill Gelugpas that practiced from other traditions.

Read what he said again and what the Dalai Lama has said. You may not agree but please stop mischaracterising this dispute as something it is not.

Phabongkhapa said



[This protector of the doctrine] is extremely important for holding Dzong-ka-ba's tradition without mixing and corrupting [it] with confusions due to the great violence and the speed of the force of his actions, which fall like lightning to punish violently all those beings who have wronged the Yellow Hat Tradition, whether they are high or low.[This protector is also particularly significant with respect to the fact that] many from our own side, monks or lay people, high or low, are not content with Dzong-ka-ba's tradition, which is like pure gold, [and] have mixed and corrupted [this tradition with] the mistaken views and practices from other schools, which are tenet systems that are reputed to be incredibly profound and amazingly fast but are [in reality] mistakes among mistakes, faulty, dangerous and misleading paths. In regard to this situation, this protector of the doctrine, this witness, manifests his own form or a variety of unbearable manifestations of terrifying and frightening wrathful and fierce appearances. Due to that, a variety of events, some

of them having happened or happening, some of which have been heard or seen, seem to have taken place: some people become unhinged and mad, some have a heart attack and suddenly die, some [see] through a variety of inauspicious signs [their] wealth, accumulated possessions and descendants disappear without leaving any trace, like a pond whose feeding river has ceased, whereas some [find it] difficult to achieve anything in successive lifetimes.

Phabongkhapa also dismissed other traditions as leading to hell. He said,



Apart from the doctrine of Manjughosha Tsongkhapa alone, these days the views of all Sakyas, Kagyus, Nyingmas and so on are erroneous. They are not even Svatantra or Cittamatra, let alone the view of Prasanga Madhyamaka- meditating only the nihilist view like tirthikas and Hashang. If one upholds the nihilist view, the result is nothing other than going to Avichi hell. Since they can't recognize subtle lethargy, even their meditation is defective. Apart from the thunderous noise of their pretentious boasting about profound secret mantra, they don't even know the direction of bliss and emptiness, luminosity, union and so on. Since for them liberation and path of omniscience does not exist, realization will not arise even if they practice for a thousand years, as pointless as wishing for butter by churning water.

The Dalai Lama rejects this sectarianism and consequently does not allow this sectarian protector practice to grow in his tradition unchecked. He said,



People usually say that in general Gelugpas are not allowed to become Nyingmas and, in particular, once people start propitiating Dholgyal, if they engage in Nyingma practices, Dholgyal will destroy them. So, when they say this, they are taking exactly the opposite line to what I say - "We should try to practice all the four traditions in a complete form within one single physical basis." This attitude poses an obstacle to my efforts to try to introduce this good example. Therefore, I have had to put a stop to it.

he also has said



It should be possible for all different schools of tenets in general and in particular the four major schools of Tibetan Buddhism Gelug, Sakya, Kagyu,

and Nyingma – to be incorporated into the spiritual practice of a single individual. This would really be a remarkable thing, a tribute to the glory and beauty of the dharma. This is something I am striving to achieve.

Kelsang Gyatso rejects the Dalai Lama's point that this protector spread sectarianism and threatened violence against non-sectarian inclusive Gelugpas, despite the obvious claims to the contrary by Trijang Rinpoche and Phabongkhapa.



HH the Dalai Lama says: "That cult is actually destroying the freedom of religious thought. Say I want to practise Nyingma. They say this Protector will harm me." This is also completely untrue. We would like to ask HH the Dalai Lama: who are these Shugden practitioners saying these meaningless things?

He also claims that the Dalai Lama's intention is not to reduce sectarianism in his own tradition but rather that he wishes to merge all four Tibetan traditions into one under him. He publicly claims this without the slightest evidence and despite the fact that the Dalai Lama's actions have actually given other traditions greater political representation in the CTA.



His main wish is to destroy the practice of Dorje Shugden and then to change the entire Gelug tradition. He wants to integrate all the four schools of Tibetan Buddhism into one so that the leaders of the other traditions will no longer have a role and he will become the only leader of Tibetan Buddhism. In this way he can easily control the spiritual life of all practitioners of Tibetan Buddhism. I know this is his wish; he has been working towards this for many years.

Kelsang also attacks the Dalai Lama on many other issues, questioning his handling of the Tibet issue and having his students set up websites that claim the Dalai Lama is a 'saffron robed muslim' and not the Dalai Lama at all.

2075. **namkhah – February 9, 2009**

Harry: See the other thread and my reply.

<http://blog.tricycle.com/?p=1004>

Jeff Wilson's book and the Dalai Lama on homosexuality
January 9, 2009

The point is a small segment of the gay community thinks to be a pedophile is great fun, there has been much abuse of children in residential schools of various denominations by celibate clergy. Whatever one may feel on this topic, homosexuality and monasticism are a bad mix. As a parent I tend to be rather uncompromising on this: anyone

who promotes gay rights should also oppose abuse of children, if they don't i oppose them vigorously.

2076. harry (gandul) – February 9, 2009

Great, seems like we have a Buddhist homophobe here 😊

Ok Namkha, i respect your views. However i think it's one thing to take a relaxed stance about homosexuality and another to say "or perhaps you are among those NKT novices keen on pedophilia and promoting promiscuous gay 'activities' in monasteries."

I would ask you to please refrain from saying unfounded things like that. I don't know about your country but here pedophilia is VERY serious offense

2077. harry (gandul) – February 9, 2009

KG welcomes everyone, it's not like gay people are not allowed to attend Buddha's teachings or become ordained just because they are gay! This would be ridiculous.

Pedophilia is sexual misconduct and ordained people refrain from sex wether they are straight or gay. So i don't see what the problem is.

2078. Lineageholder – February 9, 2009

Let's get back to the facts.

The Dalai Lama is lying by saying that Dorje Shugden is an evil spirit and that all his Teachers were wrong. On the basis of these lies he has instituted an illegal political ban on a religious practice. He's also lied by telling the Western media that there is no ban.

The ban is an abuse of individual freedom and human rights in anyone's book.

The problem is the ban. The solution is to rescind the ban and give religious freedom, end of problem.

2079. Lineageholder – February 9, 2009

Dear TP,

Your reversal of my previous posting is dishonest and inaccurate for two reasons:

Geshe Kelsang is not a politician, the Dalai Lama is
Geshe Kelsang has not banned anything, the Dalai Lama has.

You only undermine your own position when you post ridiculous reasons that are clearly wrong.

2080. Dorje – February 9, 2009

"The Dalai Lama is lying by saying that Dorje Shugden is an evil spirit and that all his Teachers were wrong."

The view that this protector is an evil spirit is widely held amongst all four Tibetan Buddhist schools. A number of the Dalai Lama's teachers would also have said that this protector is an evil spirit. The first documented view of this protector, by the Dalai Lama's predecessor is

that this is an evil spirit. The first people to make offerings to it, the Sakyas, saw it as an evil spirit, one of the three gyalpo spirits. Of those three this one was seen as the lowest after Tsiu Marpo and Setrap. Sakya liturgies regarding this protector always place it under Pehar.

You are free to disagree with the view that this evil spirit is an evil spirit, but in doing this you are going against the majority view established over many generations. LH, your idea that the Dalai Lama is the first lama to dismiss this evil spirit as an evil spirit is fanciful and foolish.

2081. Dorje – February 9, 2009

“Geshe Kelsang has not banned anything”

I think it is quite clear when watching the BBC documentary “An Unholy Row” (found on this website:

http://www.tibetonline.tv/shugden_issues.html) that people have been banned and expelled from Kelsang Gyatso’s ‘centres’ for doing things Kelsang Gyatso doesn’t like. I have known several such people myself. The reasons for the banning of these individuals vary but they generally were thought by the leadership to pose a threat to their power in some way. Banning people because they questioned the sexual activities of the ‘monastic’ Resident Teacher or because they questioned the political activities of Kelsang Gyatso is still a ban.

Gyatso is not a politician in that he doesn’t hold office, but he does act politically. The WSS is his political tool to act against the Dalai Lama. The fact that Gyatso hasn’t once appeared publicly to make his involvement and instigation of the WSS is a testament to his honesty.

2082. Lineageholder – February 9, 2009

Dear Dorje,

What you say is not true. To act politically, you have to have a political or worldly motivation. Geshe Kelsang doesn’t, he’s a Spiritual Guide.

Only politicians can act politically. Bodhisattvas don’t.

2083. thetruthaboutnkt – February 9, 2009

excerpted from the NKTworld website, comment on an Unholy Row

Well, there is a lot of dirt to dig at NKT – ugly protests, hateful blog posts, despicable web sites apparently libeling practicing Buddhists, sexual abuse scandals by Gyatso heirs acknowledged but not prevented by Gyatso, virtually confiscating Manjushri Center from the Foundation for the Preservation of Mahayana Tradition, banning non-Gyatso books at NKT centers, thematic threats of litigation by NKT against its critics and expelled members, expelling those who question Gyatso from their homes, apparent allergy to practicing compassion, possible fraud against the British government for large quantities of public funds invested in NKT, and so on. As for investigation of purported abuse of Shugdenites, NKT prefers the coverage at Al Jazeera (see a previous essay entitled Shugdenites Turn to Al Jazeera for Solace).

NKT, through ‘lineageholder’, challenged BBC,

“They interviewed ‘ex-NKT members’ without once interviewing a present NKT member who was entirely happy with the tradition...

Another point of deliberate deception is where they show Geshe Kelsang stepping onto the teaching throne, with ordained Sangha prostrating to him and 'Guru, Founder' playing in the background – the (false) implication being that NKT members prostrate to Geshe Kelsang regarding him as Buddha Shakyamuni.”

Truly fascinating. NKT does not consider the interviews of Gyatso and his latest heir Khyenrab (aka Steve Booth) in An Unholy Row as representing NKT members happy with NKT.

So alluring, so promising....enlightenment during this life time through imagined and actual sexual yogas brilliantly marketed above as a beautiful goddess dakini offering her leading man sensual delights in the chamber at the end of the inviting walkway. And of course, Gyatso is pleased. We can be too.

Quoting Jessica Simpson in a Direct TV advertisement, “I don’t know what that is but I want it.” And, so do hundreds of predominately young shortcutting quickpaths at Gyatso festivals – NKT clergy and lay members alike, often with their children by their sides.

In this editor’s opinion, NKT’s provocative and immoral approach to tantra is a truly abusive and cavalier distortion of the rich legacy of Indo-Tibetan Buddhism and the meaning of enlightenment. It is sanctimonious and sacrilegious at our expense, cultivating ego and a false sense of superiority over others. The posts of NKTites on Internet blogs embarrassingly reveal their deep emotional attachments to making fun of Buddhists. Their ‘faith’ feeds and rationalizes for them their destructive ego gratification and blind boasts of supremacy.

Such offensive overture combines with Gyatso’s self award of his one-of-a-kind fake Geshe degree, creation of a renegade hate-mongering religion, attacking the living emanation of Avalokiteshvara (the Dalai Lama), criticizing Tibetan Buddhism and Tibet as degenerate, and subjugating all other Buddhists and legitimate forms of Buddhism to piece together a spiteful quest against Tibetan Lamas and individual Buddhists who disagree with Gyatso’s ego-building self-crippling new commercial religion that does little to help relieve suffering and against the Dalai Lama because he merited more attention from Gyatso’s teachers when they were young and because of being the living emanation of Avalokiteshvara achieved more success than Gyatso in spreading compassion around the world. (Avalokiteshvara is the Buddha of Compassion)

It was profoundly ironic for Gyatso to grant mass empowerments of Avalokiteshvara at a NKT festival last year while simultaneously recruiting participants and planning for protests against Avalokiteshvara (the Dalai Lama). Sadly, to NKT faithful, this made some sort of sense, exemplifying the problem of stamping out individual reflection of holiness, a tactic integral to the NKT strategy – eshewing ethical appraisals to generate cultish fanaticism.

2084. Lineageholder – February 9, 2009

Dear Dorje,

People are banned for going against the aims of a particular group and exhorting others to do the same. This kind of behaviour can be very destructive and harmful to others.

Before a ban is implemented, those who are causing disruption should be listened to. If they are suggesting something that is not reasonable or in the best interests of those in the group but persist in disruptive behaviour, they should be given an opportunity to change their behaviour or to leave the group, but if they want to stay and continue with their disruptive behaviour, this is not an option.

Democracy doesn't mean that you just allow anyone to do whatever they want.

2085. Lineageholder – February 9, 2009

NKTworld is garbage. It has misrepresented me and my views

2086. Lineageholder – February 9, 2009

I wonder if followers of the Dalai Lama see the hypocrisy in declaring the Dalai Lama to be an emanation of Avalokiteshvara but condemning one sincere student of Geshe Kelsang for saying that he was the Third Buddha? NKT is then condemned for a being a cult, but the Dalai Lama Guru power trip rolls on unhindered.

Consistency of arguments is always a good idea.

2087. Lineageholder – February 9, 2009

Dear truthaboutnkt,

What you are saying is not true at all. Please stop this hate speech propaganda, it's a distraction from the real issue which is the Dalai Lama's political ban of a religious practice.

2088. namkhah – February 9, 2009

Harry: "ordained people refrain from sex whether they are straight or gay." Is that so? Check NKT Hall of Shame in this regard. I fully expected the 'homophobe' crack as it's not politically correct at present in the west. Nevertheless, zero tolerance on sodomy in monastic institutions will stand. If liberal westerners don't like it, don't be a monk—it's very simple. I personally don't think celibacy is practical, natural or even fully desirable, but one thing Tibetans cannot abide I will tell you is a money-collecting gelong with someone on the side. I generally have more respect for nagspas and lay practitioners than monks anyway.

2089. namkhah – February 9, 2009

Lineageholder: You are not banned, you are still doing it. This is not about what you claim anymore, otherwise NKT/WSS would have been active in between the '90's debate at which time NKT was thoroughly trashed and now. Give up the bitter old man's personal vendetta. He already lost.

2090. Lineageholder – February 9, 2009

Dear namkhah,

If the Dalai Lama could have complete control over all Buddhists, he would have applied pressure to stop us just as he has intimidated Dorje Shugden practitioners in India to give up their practice. Luckily, he has

no authority so he can't touch us. I'm mightily grateful for that, but that doesn't stop him trying to destroy the reputation of organizations in the West who rely on Dorje Shugden such as NKT and Lama Gangchen's group, which is his on-going project.

It's all a power game filled with dirty politics.

2091. namkhah – February 9, 2009

Lama Gangchen, a bastion of freedom?, give me strength. He has attempted to force and impose Shugden worship in China to the extent that monks ran away at the risk of their lives. He is a terrific philandering Italian disco star, I'll grant you that.

2092. namkhah – February 9, 2009

For many years the food and medicine provided to TB patient, the former geshe-la GKG, by the refugee government (under the guidance of His Holiness the Dalai Lama) sustained his idle life of leisure while his countrymen toiled on road construction gangs and suffered. Now that he is lord of an English manor with white servants this is how he repays his debt of life. Pretty sad for him, how low can one person go?

2093. namkhah – February 9, 2009

May as well complete the portraits of the three stooges with the sellout Nga-Lama Kundeling, who likely would be tarred and feathered if he dared show his face in the settlements. That concludes the personnel of the Shugden demon movement except for a few who are to blind to see its over.

2094. Dorje – February 9, 2009

"Democracy doesn't mean that you just allow anyone to do whatever they want."

Your reasonable depiction of the way the NKT operates is not accurate. People are banned for questioning the behaviour of RTs. They were also banned for having other teachers, such as the woman in the BBC documentary "An Unholy Row" (found on this website: http://www.tibetonline.tv/shugden_issues.html).

When monks spread a sectarian form of spirit worship it goes against the aims of the Ganden Phodrang. When they exhort others to do the same, it harms the group. This is why they are banned.

The Dalai Lama said



People usually say that in general Gelugpas are not allowed to become Nyingmas and, in particular, once people start propitiating Dholgyal, if they engage in Nyingma practices, Dholgyal will destroy them. So, when they say this, they are taking exactly the opposite line to what I say – "We should try to practice all the four traditions in a complete form within one single physical basis." This attitude poses an obstacle to my efforts to try to introduce this good example. Therefore, I have had to put a stop to it.

Kelsang Gyatso said



HH the Dalai Lama says: "That cult is actually destroying the freedom of religious thought. Say I want to practise Nyingma. They say this Protector will harm me." This is also completely untrue. We would like to ask HH the Dalai Lama: who are these Shugden practitioners saying these meaningless things?

But kelsang is being disingenuous. Phabongkhapa said



[This protector of the doctrine] is extremely important for holding Dzong-ka-ba's tradition without mixing and corrupting [it] with confusions due to the great violence and the speed of the force of his actions, which fall like lightning to punish violently all those beings who have wronged the Yellow Hat Tradition, whether they are high or low.[This protector is also particularly significant with respect to the fact that] many from our own side, monks or lay people, high or low, are not content with Dzong-ka-ba's tradition, which is like pure gold, [and] have mixed and corrupted [this tradition with] the mistaken views and practices from other schools, which are tenet systems that are reputed to be incredibly profound and amazingly fast but are [in reality] mistakes among mistakes, faulty, dangerous and misleading paths. In regard to this situation, this protector of the doctrine, this witness, manifests his own form or a variety of unbearable manifestations of terrifying and frightening wrathful and fierce appearances. Due to that, a variety of events, some of them having happened or happening, some of which have been heard or seen, seem to have taken place: some people become unhinged and mad, some have a heart attack and suddenly die, some [see] through a variety of inauspicious signs [their] wealth, accumulated possessions and descendants disappear without leaving any trace, like a pond whose feeding river has ceased, whereas some [find it] difficult to achieve anything in successive lifetimes.



What you say is not true. To act politically, you have to have a political or worldly motivation. Geshe Kelsang doesn't, he's a Spiritual Guide.

Only politicians can act politically. Bodhisattvas don't.

This is nonsense. How can you know Kelsang's motivation? Is he motivated by spiritual matters or the fact that his uncle was the oracle for this spirit and disrespect for this spirit shows disrespect for his family. Only politicians act politically. Wow, LH, you are SO naive.

2095. Lineageholder – February 9, 2009

Dear Dorje,

Let's get back to facts again:

Dorje Shugden practice is neither spirit worship nor sectarian, these are false reasons that the Dalai Lama uses to justify his political actions. They have no basis in reality.

Politicians are the ones who act politically, it's as simple as that. Pure Spiritual Guides are not interested in worldly affairs. I know Geshe Kelsang's motivation because I've studied with him long enough to witness it for myself. Wow, Dorje, you're so cynical.

2096. Dorje – February 9, 2009

"Dorje Shugden practice is neither spirit worship nor sectarian"

Yeah, right, LH. Good one.

[blockquote][This protector of the doctrine] is extremely important for holding Dzong-ka-ba's tradition without mixing and corrupting [it] with confusions due to the great violence and the speed of the force of his actions, which fall like lightning to punish violently all those beings who have wronged the Yellow Hat Tradition, whether they are high or low.[This protector is also particularly significant with respect to the fact that] many from our own side, monks or lay people, high or low, are not content with Dzong-ka-ba's tradition, which is like pure gold, [and] have mixed and corrupted [this tradition with] the mistaken views and practices from other schools, which are tenet systems that are reputed to be incredibly profound and amazingly fast but are [in reality] mistakes among mistakes, faulty, dangerous and misleading paths. In regard to this situation, this protector of the doctrine, this witness, manifests his own form or a variety of unbearable manifestations of terrifying and frightening wrathful and fierce appearances. Due to that, a variety of events, some of them having happened or happening, some of which have been heard or seen, seem to have taken place: some people become unhinged and mad, some have a heart attack and suddenly die, some [see] through a variety of inauspicious signs [their] wealth, accumulated possessions and descendants disappear without leaving any trace, like a pond whose feeding river has ceased, whereas some [find it] difficult to achieve anything in successive lifetimes.



Apart from the doctrine of Manjughosha Tsongkhapa alone, these days the views of all Sakyas, Kagyus, Nyingmas and so on are erroneous. They are not even Svatantra or Cittamatra, let alone the view of Prasanga Madhyamaka- meditating only the nihilist view like tirthikas and Hashang. If one upholds the nihilist view, the result is nothing other than going to Avichi hell. Since they can't recognize subtle lethargy, even their meditation is defective. Apart from the thunderous noise of their

pretentious boasting about profound secret mantra, they don't even know the direction of bliss and emptiness, luminosity, union and so on. Since for them liberation and path of omniscience does not exist, realization will not arise even if they practice for a thousand years, as pointless as wishing for butter by churning water.



Furthermore, whether they were lords of Tibet, great lamas who held the political power of the throne, lamas and tulkus, great or small, with illustrious lines of incarnation, holy beings rich in scriptural and realized qualities, high lords of vast lands and works, those haughty with pride of family lineage, dominion and wealth, any who hypocritically claimed to be followers of Protector Manjusri Tsongkhapa's Teachings while remaining unsatisfied with Je Lama's precious Teachings of Sutra and Tantra which, in terms of view, meditation, and action, need not crave more from any other tradition, and, instead, mixed, polluted, or confused them with other modes of view and practice, whether lay or ordained, regardless of status, there have been many who have met with unpleasant wrathful punishments, such as being punished by authorities, litigation and legal disputes, untimely death, and so forth. Such swift, decisive signs appear to direct perception. Here praise is offered to that manifestation as a great wrathful protector who raises the Yellow Hat Teachings to the heights of the heavens.

2097. Dorje – February 9, 2009

"Pure Spiritual Guides are not interested in worldly affairs. I know Geshe Kelsang's motivation because I've studied with him long enough to witness it for myself."

Your pure spiritual guide is a fraud and a liar. He pretends that nobody that worshipped this spirit said it killed Gelugpas that practice other traditions even though it was a major tenet of this sectarian spirit worship. You really have no idea what Kelsang's motivations are. I bet he wouldn't even know you if he met you in the street.

2098. Lineageholder – February 10, 2009

Dear Dorje,

I feel sorry for you because with such cynicism you will never know the truth. It's the Dalai Lama who is a liar and a fraud, speaking about love, compassion and tolerance while using the iron fist of his Government to destroy pure spiritual practice. If you can't see what he's doing, you're the one who's naive.

Let's get back to the main point. It's the Dalai Lama who has banned a religious practice for political reasons and whose impure and selfish

political actions have caused so many problems for the Buddhist community.

2099. Dorje – February 10, 2009

“It’s the Dalai Lama who is a liar and a fraud”

The Dalai Lama said



People usually say that in general Geluggpas are not allowed to become Nyingmas and, in particular, once people start propitiating Dholgyal, if they engage in Nyingma practices, Dholgyal will destroy them. So, when they say this, they are taking exactly the opposite line to what I say – “We should try to practice all the four traditions in a complete form within one single physical basis.” This attitude poses an obstacle to my efforts to try to introduce this good example. Therefore, I have had to put a stop to it.

Phabongkhapa said



[This protector of the doctrine] is extremely important for holding Dzung-ka-ba’s tradition without mixing and corrupting [it] with confusions due to the great violence and the speed of the force of his actions, which fall like lightning to punish violently all those beings who have wronged the Yellow Hat Tradition, whether they are high or low.[This protector is also particularly significant with respect to the fact that] many from our own side, monks or lay people, high or low, are not content with Dzung-ka-ba’s tradition, which is like pure gold, [and] have mixed and corrupted [this tradition with] the mistaken views and practices from other schools, which are tenet systems that are reputed to be incredibly profound and amazingly fast but are [in reality] mistakes among mistakes, faulty, dangerous and misleading paths. In regard to this situation, this protector of the doctrine, this witness, manifests his own form or a variety of unbearable manifestations of terrifying and frightening wrathful and fierce appearances. Due to that, a variety of events, some of them having happened or happening, some of which have been heard or seen, seem to have taken place: some people become unhinged and mad, some have a heart attack and suddenly die, some [see] through a variety of inauspicious signs [their] wealth, accumulated possessions and descendants disappear without leaving any trace, like a pond whose feeding river has ceased, whereas some [find it] difficult to achieve anything in successive lifetimes.

Kelsang Gyatso said



HH the Dalai Lama says: “That cult is actually destroying the freedom of religious thought. Say I want to practise Nyingma. They say this Protector will harm me.” This is also completely untrue. We would like to ask HH the Dalai Lama: who are these Shugden practitioners saying these meaningless things?

I suggest it is Kelsang that is lying. The Dalai Lama is pretty clear why he is against this spirit worship. This is not a political reason, it is to dispell the menace of sectarianism from his own tradition. His point against this spirit worship is amply borne out by the words of Phabongkhapa, Trijang Rinpoche and others. This is the main point. All your attempts to evade this point and the words of your own lineage lamas are transparently disingenuous.

2100. Kagyupa – February 10, 2009

Lineageholder, get it through your head– DS is not “pure spiritual practice.” you choose to see it that way, to believe only what your teacher tells you and to ignore the wealth of evidence to the contrary.

HHDL did not “ban it for political reasons” despite your continued claims. You and the other pro–DS folks have not substantiated that one iota. The only reason HHDL has spoken out against it is because it foments sectarianism and strife.....this whole thread is ample evidence for that. If, for example, we were discussing Tsong Khapa’s interpretation of Madhyamika, we may have disagreements, but no other subject in the TB world is attended by so much emotional investment and so much over–the–top word–mongering.

The problems are not for, or in, the Buddhist Community. They only exist in small enclaves of people who invest their energy in maintaining the practice of DS and in spending time defaming, condemning, and accusing those who don’t. The “Buddhist Community” is largely unaffected by this issue of DS.

2101. Dorje – February 10, 2009



The problems are not for, or in, the Buddhist Community. They only exist in small enclaves of people who invest their energy in maintaining the practice of DS and in spending time defaming, condemning, and accusing those who don’t

As Kelsang Gyatso said in 2002



in October 1998 we decided to completely stop being involved in this Shugden issue because we realised that in reality this is a Tibetan political

problem and not the problem of Buddhism in general or the NKT. We made our decision public at this time – everyone knows the NKT and myself completely stopped being involved in this Shugden issue at all levels.

2102. Dorje – February 10, 2009

(kelsang was lying).

2103. Dorje – February 10, 2009

“the Dalai Lama who has banned a religious practice for political reasons”

What are these political reasons?

2104. namkhah – February 10, 2009

LH: I have repeatedly given an indication of the scale of the Tibetan government, but you are still hallucinating “the iron fist of his Government” Again for those who have never been to Dharamsala or just plain slow; not one policeman, not one military personnel, total population in the whole country less than when they came into India: under 100,000 total. There are a few poorly paid civil servants administering schools and public health such as it is. There were never millions of Shugden worshippers and now there are virtually none. if you wish to sponsor them to go live in the UK I'm sure they would all be happy to stay in your spare room if you can find any of them. Wake up from your dream.

2105. namkhah – February 10, 2009

P.S. You may still find a Japanese in the Pacific islands somewhere who hasn't surrendered WW2 yet, but its unlikely. Shugden god will have a few holdouts who haven't heard the news but they are now scarce.

2106. Lineageholder – February 10, 2009

I would ask you all to examine why you feel the need to be here and attack other people's spiritual practices. What is the purpose of your actions? How does it benefit anyone?

Quoting vast swathes of stuff from Pabongkha is to no avail. There was no sectarianism before the Dalai Lama manufactured it as a reason for banning the practice of Dorje Shugden. What Geshe Kelsang said was true. Who is saying these meaningless things? Do you personally know anyone who has been killed because they wanted to practise Nyingma? It's rubbish – politically manufactured reasons to support a political ban.

2107. Lineageholder – February 10, 2009

Dear namkhah



There were never millions of Shugden worshippers and now there are virtually none

There were, but now there aren't, you're right.

Shame on the Dalai Lama for disrespecting and destroying his own spiritual tradition.

2108. Rodney Billman – February 10, 2009

The Shugden worshipping Tibetans in Kham by far outnumber the sum total of Tibetans in exile. But the Tibetans in exile are so proud of themselves they think they represent everybody.

2109. Dorje – February 10, 2009



There was no sectarianism before the Dalai Lama manufactured it as a reason for banning the practice of Dorje Shugden. What Geshe Kelsang said was true. Who is saying these meaningless things?

Phabongkhapa, the lama most responsible for spreading the worship of this protector after the supposed vision of his lama Tagpu; Trijang Rinpoche who was one of Phabongkhapa's main students and in turn responsible for popularising this protector worship among many Gelug lamas; and Zemey Tulku, who was a prominent student of Trijang Rinpoche. Other lamas such as Zong Rinpoche taught these meaningless things following the example of his lineage lamas.

LH, I have quoted the these lamas saying exactly theses things amply above. I can do it again if you wish. If you really think these lamas didn't teach that Gelugpas that take teachings from other traditions will be killed by their protector, how do you explain their words. They are there in black and white. Surely you are aware that your refusal to accept this sounds like the denial of a fanatic.



Do you personally know anyone who has been killed because they wanted to practise Nyingma? It's rubbish – politically manufactured reasons to support a political ban.

The teaching that this spirit kills Gelugpas that take teachings from other traditions comes from your lineage lamas. I'm not here to defend it. On the contrary, I suggest that teachings like this and the protector cults they form a part of have no place in the Buddhadharma and should be removed to prevent the spread of sectarianism.

2110. Dorje – February 10, 2009



The Shugden worshipping Tibetans in Kham by far outnumber the sum total of Tibetans in exile. But the Tibetans in exile are so proud of themselves they think they represent everybody.

You have evidence for this, I assume. A few of my lamas have

monasteries in Kham, and they all totally reject this spirit worship. They have never mentioned large scale gyalpo worship in Kham. Of course there is Jampaling in Chamdo, but where else? One of the tukus of Jampaling is TAR vice chairman Chagra Lobsang Tenzin. He also was Deputy Head of the TAR Ethnic and Religious Affairs Bureau, responsible for implementing 're-education' measures in monasteries. So, if these are the sort of people who are championing your cause in occupied Tibet, maybe you should feel a little ashamed.

2111. Lineageholder – February 10, 2009

Dear Dorje,



The teaching that this spirit kills Gelugpas that take teachings from other traditions comes from your lineage lamas. I'm not here to defend it.

The point is, you don't know anyone who has been killed by Dorje Shugden for receiving Nyingma teachings, and you don't know of anyone other than the list of names in the Yellow Book.

You have no evidence, therefore your claims of sectarianism are false, as I said.

2112. Lineageholder – February 10, 2009

With no evidence of sectarianism other than a few quotes from a book, your constant claim that Dorje Shugden practice is sectarian looks rather foolish. Now we can see where these claims come from: from the Dalai Lama himself. Sectarianism is a false reason used by the DL to justify his unconstitutional and legal ban of a religious practice.

In fact, the only sectarianism we can see is from the TGIE, persecuting Dorje Shugden practitioners for no real reason other than the Dalai Lama's wish to distract everyone from his political failures and so that he can become the supreme head of all schools of Tibetan Buddhism.

You're just helping him with his plan.

2113. namkhah – February 10, 2009

Rodney: "The Shugden worshipping Tibetans in Kham by far outnumber the sum total of Tibetans in exile." What, In Kham now? Your math is a bit strange—considering Kham is very sparsely populated. In the lack of a regional census, precise numbers are hard to quote. The largest monastic complex is Lurung Gar which has about 10,000 practitioners in the Rime tradition. After all, Kham is the home of Jamgon Kongtrul Lodro Thaye, Mipham Gyamtso, Dza Paltrul Rinpoche, Dilgo Khyentse Rinpoche, (the previous) Dzongsar Khyentse Chokyi Lodro the Sixteenth Karmapa Rangjung Rikpe Dorje, to name just a few. Kham is where the Negi Lama Khunu Rinpoche Tenzin Gyaltzen lived for many years. He was the root guru of His Holiness the Dalai Lama, if not the ceremonial one imposed by the Lhasa government. Khampas respect the Great Fourteenth Dalai Lama to the extent we offered a golden throne to him in the 1950's—solid gold. Khampas fought and died for Tibetan freedom from communist repression. We escorted him out of Tibet when he sought refuge in India. For a fool like the Austrian Helmut Gassner, therefore, to suggest Chushi Gangdruk killed 70-year-old Khampa

Geshe Lobsang Gyatso and two other monks when the HP Constabulary and Interpol have linked the cult murders to the Shugden Society in Delhi is simply hate pornography that you 'devotees' seem to revel in.

I am from Kham, Rodney, where are you from? Speaking of pride: the ability to read Tibetan is not that big a deal, neither is the ability to read English, particularly when the meaning and intent of words escapes you. To be a Buddhist one must forsake insolence, arrogance, and fantasy otherwise the medicine is poison. Too bad you backed the wrong horse, Rodney, but there's still time to do something worthwhile with your life .

2114. harry (gandul) – February 10, 2009

Hi Namkha,

Am busy these days so finding it hard to squeeze some time in to post you a reply. Hopefully i'll get one in the next few days.

Thnx H

2115. Dorje – February 10, 2009



With no evidence of sectarianism other than a few quotes from a book, your constant claim that Dorje Shugden practice is sectarian looks rather foolish. Now we can see where these claims come from: from the Dalai Lama himself. Sectarianism is a false reason used by the DL to justify his unconstitutional and legal ban of a religious practice.

The sectarianism of this practice is shown by the words of the lamas that were its main propagators. Your inability to address this rather than just dismiss it is foolish. Phabongkhapa said that other traditions lead to hell and this protector killed Gelugpas that practiced these other traditions. This is sectarianism. Kelsang said that no worshipper of this gyalpo spirit said these 'meaningless things' but his own lama said the very same. Kelsang is lying.



In fact, the only sectarianism we can see is from the TGIE, persecuting Dorje Shugden practitioners for no real reason other than the Dalai Lama's wish to distract everyone from his political failures and so that he can become the supreme head of all schools of Tibetan Buddhism.

Where is your evidence that the Dalai Lama wants to become the supreme head of all Tibetan Buddhism? Surely this is an absurd conspiracy theory spread by Kelsang, a paranoid control freak who has lost touch with the real world. Living in gothic mansions surrounded by naive western sycophants has really not helped Kelsang's mental state.

2116. Kagyupa – February 10, 2009

Lineageholder, once again-get it through your head:

“The point is, you don’t know anyone who has been killed by Dorje Shugden for receiving Nyingma teachings, and you don’t know of anyone other than the list of names in the Yellow Book.

You have no evidence, therefore your claims of sectarianism are false, as I said.”

There is ample evidence that, historically, DS was explicitly sectarian and anti-Nyingma. It has been quoted and re-quoted here on this thread. Even if no one can give you names of people killed by DS, and even if you discount the Yellow Book, the words of your teacher’s teacher–still, there is ample evidence for the historically sectarian position of DS.

This history pre-dates the Dalai Lama, regardless of what you say. An informed and objective reader will clearly see that, by perusing this blog. We’ve spent a lot of time talking about Pabongkha, but you choose to ignore what we say. Instead, your position is that everything was wonderful with DS until HHDL started talking about the issue. You choose to ignore history. Or to re-make it the way you want.

We have asked you to outline the “political reasons” why HHDL would take the position he has taken. For us, HHDL must ensure harmony amongst all TB lineages. His position on DS is obviously toward that goal. One only need read the history of DS, and understand the impetus behind it, to know that historically, it is a practice rooted in sectarianism, no matter how your GKG spins it now. In any case, you have fallen back, in answer, on this:

“In fact, the only sectarianism we can see is from the TGIE, persecuting Dorje Shugden practitioners for no real reason other than the Dalai Lama’s wish to distract everyone from his political failures and so that he can become the supreme head of all schools of Tibetan Buddhism.”

So, let me get this straight–HHDL wishes to “become” the supreme head of all schools of Tibetan Buddhism. First of all, though we would not call him the “supreme head of all schools,” it should be obvious to anyone practicing at a genuine TB center anywhere that HHDL is seen as, in some sense, “supreme” already. Aside from your organization, and perhaps monasteries in the PRC (including in Kham, where, Rodney tells us, DS practitioners alone outnumber all Tibetans in exile–I’d like to see the census reports for that, considering Kham continues to be strongly influenced by the Rimay Lamas–except, perhaps, in PRC-sponsored “monasteries”) you will find a picture of HHDL in every shrine room. My point is that HHDL has no need of being “The Supreme Head,” and this is a fabrication perpetuated by you and your organization.

And do you really think that he has taken the position re DS as a “distraction” from his supposed “failures?” Could it be, instead, that he sees DS as a divisive force in his community?

Keep talking, Lineageholder. You only appear more and more foolish, and you make your NKT organization, which you represent, despite your words to the contrary, look more and more foolish too.

2117. Rodney Billman – February 11, 2009

Let’s see there are 700,000 Tibetans alone in Ganzi prefecture alone, you should travel more and see how things are there... There are only 100,000 Tibetan in exile.

PRC sponsored monasteries, now that is just funny, I wonder if they're getting as much payoff as Gyalo Thondup? It sounds he is getting enough to forget that Deng Xiaopeng ever even said "everything is open for discussion." Seems like only Jamyang Norbu has enough courage to notice what a sham "lam uma" is. The DL broke his commitment to his homeland when he gave up seeking independence. The current effort for autonomy is just a charade. Wake up and smell the coffee.

2118. Lineageholder – February 11, 2009

Dear Kagyupa,



And do you really think that he has taken the position re DS as a "distraction" from his supposed "failures?" Could it be, instead, that he sees DS as a divisive force in his community?

There was no divisiveness before the Dalai Lama created it. He whipped up sectarian hatred against Dorje Shugden practitioners as a device to distract the Tibetan community from his political failure to secure a free Tibet. About the time he instituted the ban on Dorje Shugden he had already given up on the idea of a free Tibet and began to promote the idea of an autonomous Tibet within China. There would have been widespread condemnation of the softening of his stance, so he created a common enemy other than the Chinese for the Tibetan people to focus on: Dorje Shugden. He blamed Dorje Shugden for his own failure by claiming that the practice harmed the cause of Tibetan Independence. What rubbish! That the Dalai Lama could destroy a pure spiritual practice in order to cover up his inadequacy as a politician shows that he is prepared to go to any lengths to protect his reputation.

My question would be: where did all the money go which was raised at numerous 'Free Tibet' concerts? He totally failed to accomplish his goal but at the same time made lots of money.

2119. Lineageholder – February 11, 2009

It's also a documented fact that the Dalai Lama tried to unite all four schools of Tibetan Buddhism under him in 1962 but he was opposed by the Tso Kha Chusum (Thirteen settlements of Tibetans) led by Gunthang Tsultrim and spiritually supported by the 16th Karmapa. He failed that time, but he has never given up his ambition to be the supreme spiritual head of Tibetan Buddhism, even though he isn't a lineage holder of all traditions.

As you probably know, Gunthang Tsultrim was murdered in 1976. The assassin confessed that he was paid by the Tibetan Government in Exile and they had offered him money to kill the 16th Karmapa too.

In order to accomplish his plan, he first had to weaken opposition from those who would oppose his assuming of spiritual authority. To accomplish this, he interfered with the Kagyu tradition by involving himself in the schism over the 17th Karmapa and to weaken the Gelugpa tradition, he banned the practice of Dorje Shugden, as those who understand that it is harmful to mix spiritual traditions and would have opposed his plan were Shugden practitioners. As the Mongoose

Canine Letter says, the Dalai Lama has also used the samaya from granting the Kalachakra empowerment to hundred of thousands to keep the Tibetan docile as they would never oppose someone with whom they have samaya. In this way, the Dalai Lama has used religion to further his political agenda in a quite shameful way.

From this we can see that the 'Dorje Shugden problem' which is completely of the making of the Dalai Lama is only part of the picture. It's part of his plan to gain complete political and religious power.

2120. Dorje – February 11, 2009

"There was no divisiveness before the Dalai Lama created it"

This shows a complete ignorance of the situation.

2121. Lineageholder – February 11, 2009

Anyway, that just some background.....let's get back to the main point.

The 'Dorje Shugden problem' has been completely manufactured by the Dalai Lama to further his political and religious ambitions. The divisiveness was created by the Dalai Lama and he is solely responsible for all these problems in the Buddhist community in general and Tibetan society in particular.

The only answer is to end the ban and heal the wounds he himself has inflicted through his abuse of the religious freedom and human rights.

2122. Dorje – February 11, 2009

"It's also a documented fact that the Dalai Lama tried to unite all four schools of Tibetan Buddhism under him in 1962 but he was opposed by the Tso Kha Chusum"

I think you'll find that was Trijang Rinpoche's idea.

2123. Lineageholder – February 11, 2009

Dear Dorje,

Before the Dalai Lama instituted the ban on Dorje Shugden, there were maybe a few Nyingmapas who were unhappy with Dorje Shugden and there was some small religious disagreement between the Nyingmapas and the Gelugpas but the Dalai Lama made Dorje Shugden a national issue. He whipped up sectarian hatred against Dorje Shugden practitioners by demonizing Dorje Shugden by making him responsible for shortening his life and a negative factor in the cause of Tibetan independence. The Dalai Lama made Dorje Shugden a common enemy of the Tibetan people, something that had never been seen before. It's the Dalai Lama's divisive speech alone that has caused this, there is no other factor responsible.



I think you'll find that was Trijang Rinpoche's idea.

I think you'll find that the Dalai Lama scapegoated Trijang Rinpoche for his idea when it failed, something he's very good at doing. He scapegoated Dorje Shugden in the same way for his political failures.

The Dalai Lama is so attached to his reputation that he has to be seen to remain squeaky clean, so he wreaks all kinds of havoc behind the scenes and others get the blame for the problems he has created. It's a common practice.

2124. Dorje – February 11, 2009



The Dorje Shugden problem' has been completely manufactured by the Dalai Lama to further his political and religious ambitions. The divisiveness was created by the Dalai Lama and he is solely responsible for all these problems in the Buddhist community in general and Tibetan society in particular.

This is so completely untrue. I have provided quotations from lamas that strongly opposed this spirit worship before the Dalai Lama was born as well as reports of the sectarian violence of Phabongkhapa's followers before the Dalai Lama spoke out against this. In repeating your claim that the Dalai Lama instigated all of this you are making yourself look very foolish, LH.

Your behaviour here reflects on your cult, the NKT. Impartial readers will see the results of NKT practice and spirit worship from your comments. I hope you are aware that you are not making them look at all good.

2125. Dorje – February 11, 2009

"there were maybe a few Nyingmapas who were unhappy with Dorje Shugden"

Nyingmapas have opposed this spirit for a long time. There are popular Nyingma practices predating the Dalai Lama's position that are supposed to specifically deal with this gyalpo spirit. Dudjom Tersar Drollo practice, for example.

"He whipped up sectarian hatred against Dorje Shugden practitioners by demonizing Dorje Shugden"

Demonising a demon. Don't make me laugh. In any case, it was Phabongkhapa, Trijang and Zemey that said their spirit would kill people like the Dalai Lama. The Dalai Lama was just responding to their threat.

" It's the Dalai Lama's divisive speech alone that has caused this, there is no other factor responsible."

Are you sure you are a Buddhist because the above sounds like you have no grasp of interdependence at all. Worshippers of this spirit used it to oppress others (especially Nyingmapas), now they are being oppressed. These things don't just happen because of one man, LH, they are the result of the causes that we have created. Phabongkhapa and his followers played a major role in this.

"I think you'll find that the Dalai Lama scapegoated Trijang Rinpoche for his idea when it failed"

Evidence?

2126. namkhah – February 11, 2009

Rodney: Fine, I concede the point, you know more about my home country than my family that has been there for many generations—however that means if one wishes to uphold minority religious rights—since there’s untold millions of fanatical Shugden cultists worldwide and a mere 100,000 Tibetans in exile it is the latter whose rights need to be safeguarded since the former overwhelming majority have huge communities and unbelievable resources. I suspect they will never be found but either way you lose, Rodney

As for Lineageholder, who persists in spreading vile gossip, there are new psych medications that may help you overcome your manic hysteria and delusional ideation, but as for your cold hearted viciousness, invasive surgery may be the only option.

2127. Lineageholder – February 11, 2009

Dear Dorje,



Are you sure you are a Buddhist because the above sounds like you have no grasp of interdependence at all. Worshippers of this spirit used it to oppress others (especially Nyingmapas), now they are being oppressed. These things don’t just happen because of one man, LH, they are the result of the causes that we have created. Phabongkhapa and his followers played a major role in this.

Yes, of course it’s karma, that goes without saying, but if you think it excuses the Dalai Lama’s actions you’re wrong. Before the Dalai Lama whipped up the Tibetan people in a fury of hatred for Dorje Shugden and those who follow the practice, some people’s unhappiness at Dorje Shugden practice was a minor religious issue. The Dalai Lama made it a major issue by dishonestly linking it with his life and the cause of Tibetan Independence. In this way, the Dalai Lama created hatred and intolerance in the Tibetan community in general and a division in the Sangha in particular. The Dalai Lama is solely responsible for these actions, which are political in nature.

2128. Gyalpo – February 11, 2009

Lineageholder, Please take your meds

2129. Kagyupa – February 11, 2009

Lineageholder, do you even read the stuff on this blog?

There have been accounts of how Trijang Rinpoche attempted to engineer the “take-over” of the Tibetan Buddhist Landscape after the exile—second person accounts, if I recall—re-told from someone who was actually there at that meeting. you honestly think HHDL has ever attempted to merge all the lineages into one?

Seeing as how you have never been to a teaching by HHDL, I want to inform you that, at the end of events he gives a detailed accounting as to where the money raised is allocated. You cast aspersions about him, with your comment about the Tibetan Freedom Concerts, something

that was organized and engineered by others, not by him. If you wish to find out where that money went, you should ask the organizers, Milarepa Foundation. Your Implicit message that HHDL profited from the events is disingenuous at best. You also show how simple-minded you are—do you think that throwing money at the Tibetan Cause is all that is needed to ensure it's success?

Your comments about the Kagyu lineage are particularly uninformed. HHDL did not “interfere” with the situation. It has been part of the tradition of Karmapa Recognition, for long before HHDL, to have the Dalai Lamas issue the “Letter.” You, and your organization, think that by researching every “controversy” and associating it in any way you can with HHDL, you foster credibility in your cause, but in reality you just make yourselves look more and more foolish. Anyone who takes the time to verify the accuracy of your statements will realize your “spin” for what it is....except, I fear, yourself. Keep on talking, brother.

2130. namkhah – February 11, 2009

Kagyupa: “Lineageholder, do you even read the stuff on this blog?” how many times I posted, he does not seem to learn quickly, so I will re-post some facts here. In our culture, it is considered bad fortune to even hear the sort of words he is speaking, here it is again:

As a lay student of the Sixteenth Gyalwa Karmapa, I can give a little sketch of the lifelong, cordial relationship between himself and the present Dalai Lama:

In 1954, the Dalai Lama and the Sixteenth Karmapa travelled together to Beijing at the invitation of Mao's regime. Following his return to Tsurphu, which is near Lhasa, Karmapa constructed a special residence for the Dalai Lama and requested he visit Tsurphu. Upon the arrival of the 14th Dalai Lama, H.H. Karmapa asked for the initiation of Thousand Arm Chenresigs from him, and the Dalai Lama in turn asked Gyalwa Karmapa to perform the Vajra crown ceremony for the large gathering of people sharing in the festivities. Also a Padmasambhava Tsam was danced at this time. The two also commemorated the 2500th anniversary of Lord Buddha's Parinirvana in India in 1956. At around this time in Kham, Chusi Gangdruk who were responsible for the Dalai Lama's safe passage to India in 1959, offered a beautiful and extremely precious golden throne to the 14th Dalai Lama out of profound devotion and respect. In 1959, when the political situation had deteriorated badly, so, after sending his young tulkus to safety in Bhutan, H.H. Karmapa notified the Dalai Lama of his intention to leave Tibet, and finally deciding on The Kingdom of Sikkim for his new home. So as you can see, until Karmapa Rangjung Rikpe Doje's death in 1981, the two lamas were very good friends...this is dharma activity.

2131. Lineageholder – February 11, 2009

These debates are obviously making the participants more and more angry as evidenced by the more frequent ad-hominem attacks.

I think we should leave it there for the good of everyone. What has had to be said has been said.

2132. Dorje – February 11, 2009

“some people's unhappiness at Dorje Shugden practice was a minor religious issue.”

It may have been a minor religious issue to you, but the Gelugpa oppression and sectarianism directed at non-Gelug traditions was quite a major issue to them. These other traditions could never feel united under a spirit worshipping Ganden Phodrang, which was what the Dalai Lama inherited from the Phabongkhapa inspired regents and tutors he was appointed.

The simple fact is, this spirit worship is sectarian and sectarianism is harmful. The Dalai Lama had the guts to do something about it. Now you Gelug supremacists don't like it, but you were never supposed to.

Before the Dalai Lama started opposing this spirit worship the great non-sectarian lama, Jamyang Khyentse Chokyi Lodro wrote to Jigme Damchoe Gyatsho about Phabongkhapa's sectarianism



Some followers of Ven. Phabongkha Dechen Nyingpo Rinpoche engaged in heated argument on the philosophical tenets of the new and the ancient. They engaged in many wrong activities like destroying images of Padmasambhava and those of other peaceful and wrathful deities, saying that reciting the mantra of the Vajra Guru is of no value and fed the Padma Kathang to fire and water. Likewise, they stated that turning Mani prayer wheels, observing weekly prayers for the deceased etc. are of no purpose and thus placed many on the path of wrong view. They held Gyalpo Shugden as the supreme refuge and the embodiment of all the Three Jewels. Many monks from small monasteries in the Southern area claimed to be possessed by Shugden and ran amok in all directions destroying the three reliquaries (images of the Buddha, scriptures and stupas) etc. displaying many faults and greatly harming the teaching of Je Tsongkhapa, the second Conqueror. Therefore, if you could compose an instructive epistle benefitting all and could publish it and distribute it throughout the three (provinces) U, Tsang and Kham it would greatly contribute to counteracting the disturbance to the teaching.

Before the Dalai Lama opposed this sectarian spirit worship Stephan Beyer wrote an account showing the sectarianism found amongst Phabongkhapa's followers



The image was lent to a monastery of the "ancient" Nyingma sect named Kajegon and located in the capital of Dragyab, right next to another monastery of the Gelug sect. Indeed, it had been founded by the abbot of the latter monastery, an incarnation called Lord of Refuge Dragyab, who had been fascinated by the "ancient" teachings. The two neighbor monasteries shared the same facilities and officers, differing only in the performance of their rituals in their individual temples; and here the image rested in the amity of these sometimes rival

sects.

When the Lord of Refuge Dragyab died, his monastery was taken over, during the minority of his reincarnation, by a regent named Zangmar toden, who was a very different sort of man from the former abbot. Zangmar has originally followed the “ancient” sect (he had been a disciple of the famous Drugu Shakyashri of Soderka) but then had moved to Ch’amdo, where he met and became the disciple of a Gelug lama named Master P’awang kawa.

Zangmar had fallen under the spell of this new and impressive personality. P’awang kawa was undoubtedly one of the great lamas of the early twentieth century, but he was a man of contradictory passions, and he shows us two different faces when he is recalled by those who knew him. In many ways he was truly a saint; he was sent to Ch’amdo by the central government to represent its interests and administer its Gelug monasteries, and he was sympathetic to the concerns of the K’am people over whom he had been granted jurisdiction, a scholar and an enthusiast for all aspects of Tibetan culture. But many eastern Tibetans remember him with loathing as the great persecutor of the “ancient” sect, devoting himself to the destruction throughout K’am of images of the Precious Guru and the burning of “ancient” books and paintings

P’awang kawa sent his new disciple back to take charge of the Gelug monastery in Dragyab; Zangmar, with the zeal of the convert, carried with him only his master’s sectarianism and implemented only his policy of destruction. He tried to force the monks of Kajegon (who were technically under his authority) to perform the Gelug rituals, and when they obstinately continued to refuse he called in the government police on a trumped up charge of treason. They raided Kajegon, broke its images, made fire of its books and paintings, and beat its monks with sticks. The head monk, who carried with him by chance that day our image of Tara, tried to stop them; while one policeman threatened him with a stick, another shot him in the back.

Before the Dalai Lama opposed this spirit worship, it was fiercely opposed by Ngawang Yonten Gyatso. David Jackson writes



Ngag-dbang-yon-tan-rgya-mtsho’s main wrath was directed against the cult of the protector rDo-rje-shugs-ldan which Pha-bong-kha-pa had popularized in various dGe-lugs-pa circles. (In the early 1940s gangs of young monks in certain dGe-

lugs-pa dominated areas of Khams such as Chab-mdo, Brag-gyab and Lho-rdzong were causing so much havoc through their Shugs-Idan group “possessions” that the central government’s Governor of Khams in Chab-mdo finally was compelled to punish three ringleaders by flogging.”....

Ngag-dbang-yon-tan-rgya-mtsho explained to the Khri-du monks and people, “Shugs-Idan is no good. He is evil. He’s not a protector, he’s a ghost! He has a long history of causing harm. There’s no use invoking a ghost.” In this way he convinced the monks to cease the practice, and removed all images and articles of worship from the monastery.”

“At Thar-lam monastery, he summoned the monks and told them of his campaign against Shugs-Idan. That deity, he said, was not a protector of religion, but rather an evil spirit who destroyed the doctrine... He proposed to destroy, if they would agree, the mask of this deity the next morning. ...He took down a revered mask of the deity from its shrine and carried it outside. He hurled it into a bonfire and drew a pistol, shooting at the mask numerous times. After annihilating the mask, he reentered the Protector’s chapel and removed the other ritual articles....

Afterward, he re-consecrated the chapel to the deity Beg-tse. He defied Shugs-Idan to take revenge. When nothing occurred, the monks lost faith in Shugs-Idan and accepted the new protective deity. In sGa-pa, Ngag-dbang-yon-tan-rgya-mtsho thus stamped out the practice of rDo-rje-shugs-Idan, at least in Sa-skya-pa circles, almost completely.

2133. Dorje – February 11, 2009



These debates are obviously making the participants more and more angry as evidenced by the more frequent ad-hominem attacks.

I think we should leave it there for the good of everyone. What has had to be said has been said.

Or as Kelsang Gyatso said to the old NKT yahoo group



Some small group in our NKT society engage in meaningless activity on the internet, not only Sangha, some lay. This is incorrect. We are Kadampa practitioners, Kadampa Teachers. Why are we enjoying meaningless activity, discussion? We can have a meaningful discussion with pure

practitioners or senior practitioners, Teachers. There is no meaning in talking about silly things publicly on the internet. Instead, make meaningful discussion with our pure practitioners, senior Teachers. Please give my message to the individuals of this group. Stop this kind of actions. Gen-la Khyenrab, give my message in email or writing. Stop meaningless discussion on the internet. If you wish, do meaningful discussion with senior Teachers or pure practitioners, or meaningful discussion with your Teacher.

No meaning engaging in silly question and answers on the internet. Please Gen-la Khyenrab, pass my message. I am telling you for your purpose and our society's purpose. In this way, keep individuals and society pure and show very good example.

He said this after NKT members mouthed off on various internet forums and showed the NKT for the fanatical cult they are. LH, you do more harm to the image the NKT than I ever could. For that you have my thanks.

2134. Gyalpo – February 11, 2009

I feel we could say ad hominem arguments are not permissible in a bona fide debate. When anonymous participants begin with liar, and go on with allegations of conspiracy of murder—the rules are off, ducks. Calling someone liar is enough to get you ejected in the Westminster parliamentary system until you apologize, insulting the spiritual leader of an identifiable ethnic group crosses the line of hate crime, unfortunately this can't be enforced on the Internet, as I reminded some of our overzealous Chinese ultra-nationalist friends who took Tibetan bashing to obscene heights in 2008, often quoting NKT/WSS cult fanatic websites directly and even crowing "Long Live Dorje Shugden"

2135. harry (gandul) – February 11, 2009

Hi Namkha,

Perhaps labeling you a homophobe was not correct since I'm not quite sure I understand your position on homosexuality (or homosexuality in Buddhism) yet. However I am not against homophobia because it isn't PC or "trendy" in the west (!), but because it is a prejudiced discrimination which brings suffering to the holder of the view and to those around them. This is what my dictionary says about homophobia: "an extreme and irrational aversion to homosexuality and homosexual people." I don't believe homophobia was ever preached or taught within Tibetan Buddhism.

However I am interested to understand why homosexuality is a no-no in Tibetan Buddhism. For years I have had my own theories, but perhaps they are wrong. So please explain your position: If you are gay should you not ordain? Can you practice as a layman? Or is it more that you feel NKT should have stricter guidelines preventing homosexual activity between ordained sangha?

You say:



Nevertheless, zero tolerance on sodomy in monastic institutions will stand. If liberal westerners don't like it, don't be a monk—its very simple.

Does sodomy equal homosexuality from your point of view?

2136. Gyalpo – February 12, 2009

Harry: I'm for people having freedom. As a Tibetan, I would like to have the freedom of not having our leader attacked by miscreants who hide behind false identities and their minimal knowledge of our culture— the same way I imagine an Italian, or should I say German, has the right to defend defamation attacks against His Holiness the Pope. One does not have to be Catholic to understand this.

I have little knowledge the 'dharma scene' of the west, and won't presume to advise you on matters of morality.

In general I don't think western people should get ordained. I did meet one American woman who became a nun, after living in India for over twenty-five years, I think she took pictures for Life magazine in the sixties. In Thailand, it is common to take one year ordination, most people can do this without messing it up. However some smoke cigarettes since it is not specifically forbidden in the rules. In recent times, many Gelugpa lamas have wanted to get married, that is fine, so long as they give up their robes. The Tibetan Mulasarvastavadin vinaya tradition comes from the Arhat Rahula through Khenchen Shantirakshita in the 8th century, so we are strict Theravadins in that sense. Guru Rinpoche has three colours of robes for all three yantras. In Tibet proper, the lay practitioners were largely unaffected by the demolition of most monastic buildings and temples in the Cultural Revolution, they just carried on. Dromtönpa, the main Tibetan (actual, genuine) Kadampa is a good example of a lay practitioner as is Lama Marpa.

2137. namkhah – February 12, 2009

Harry: I don't have answers to all your questions. I gather there has been controversy in the C of E about gay marriages, acceptable to many western people and unacceptable in Africa. Tibetan monasteries are not on the same page as urban westerners yet, it is in no way acceptable to us to entertain predators in places that house large numbers of young orphans. I find NKT hypocritical in this regard, if indeed there are many openly gay teachers to then argue that all sexual activities are forbidden—whiteman speak with forked tongue.

I did find one reference in a Sino-Tibetan text pertaining to the making of Buddhist images, paraphrased roughly: to be born as a hermaphrodite is the lowest fate (lower than a eunuch), and Buddha explains to Maitreya this status has four causes: having had sex with one's mother in a holy place, sodomy with a man, masturbation and indulging in gay male sex taking the role of a woman. if one repents and purifies and so forth, repeating this fate can be avoided.

However this text is likely of the purpose-written variety and not the actual words of Lord Buddha.

2138. harry (gandul) – February 13, 2009

Hi Namkha,

I have written a reply but i don't think it's very clear so i won't send it. I will try and rewrite something in the next days. I'm a bit sick and my head is throbbing. Finding it hard to think clearly...

X X H

2139. harry (gandul) – February 13, 2009

Hi Gyalpo,

Thnx for your comments.

Me for people having freedom too 😊

2140. harry (gandul) – February 14, 2009

Hi Namkha,

NKT does not forbid all sexual activities. If you take ordination you take a vow of celibacy, whereby all sexual activity is off-limits. But if you are lay, your sex life is pretty much up to you. Sexual misconduct is explained as anything adulterous, such as sleeping with another's partner, or cheating on your own partner. And anything that isn't consensual. It is narrowed down to a vow of not causing others harm through sexual activity. Sodomy, oral sex, etc, are not forbidden. This does not mean that they are actively encouraged, it is up to the individual to decide. Personally i have my doubts about sodomy, for example. I do wonder because it isn't very clean part of the body that is involved. But one could argue that spending your time playing video-games is also pretty non-virtuous, but there isn't a vow against this. People have freedom to think for themselves and decide for themselves.

Another point i would like to make is that homosexuality does not equal sodomy. The former is a sexual inclination, whereby one is attracted to same sex individuals, and the latter is simply anal sex, an act which many straight and gay couples engage in. Personally i have met gay men who don't enjoy anal sex and therefore don't practice it.

2141. T.P. – February 14, 2009

Hi Harry, I add a quote from Je Tsongkhapa's Lam Rim Chen Mo to light this issue based on Je Tsongkhapa's own writing.

Sodomy would clearly constitute sexual misconduct because it is harming the animal, I think this is just obvious.

The explanations on sexual misconduct in Tibetan Buddhism are mainly based – as far as I know – on Vasubhandu's writings. According to A. Berzin when these commentaries of Ethics were written down the pandits lived in the region of Pakistan where homosexuality was seen as misconduct, this is also true nowadays in that region.

Because Buddhist Ethics and explanations to it are also based on the aim that people do not lose faith in the Sangha, Buddhist Ethics are also based on social norms. If people do not have faith in the Sangha, they won't have faith in the Dharma. The good conduct of the Sangha should inspire faith into the Dharma.

Now with respect to Ethics it is very hard and even for Vinaya masters a big challenge to judge what is more a social norm aspect of Ethics and what is taught due to being a 'natural misdeed', like killing. With respect

to homosexuality I heard that J. Hopkins challenged HH the Dalai Lama and invited him to a conference with respect to this, and His Holiness explained the view as it is commonly expressed by Tibetan Buddhist masters, but he said he is open to change his view when J. Hopkins is able to give correct scriptural reference etc. (I do not know all the details of this, and heard only rough information, and of course this is really a side track of what this thread is all about.)

As Ethics are much related to the law of Karma the masters don't take it light to be too flexible with this. To get full information with respect to this in Tibetan Buddhism, I think, best would be to ask J. Hopkins himself.

Here the quote of Je Tsongkhapa's Lam Rim Chen Mo, pages 220–22, Vol I:



3. Sexual Misconduct

There are four possible bases of sexual misconduct: a person with whom you should not have intercourse, inappropriate body parts, inappropriate places, and inappropriate times. Those with whom one should not have intercourse in the case of men are women with whom you should not copulate, all men, and eunuchs. The Compendium of Determinations refers to the first:

Those indicated in the sutras—such as your mother and those protected by mothers—are “those with whom you should not have intercourse.”

The meaning of this is as the scholar Asvaghosa said:

*“Those with whom you should not copulate”
Are those held by another, those having a religious
insignia,
Those under the protection of family or king,
A prostitute who has been taken by another,
And those related to you—
These are the ones with whom you should not
copulate.*

“Those held by another” are others' wives. “Those who have a religious insignia” are renunciate women. “Those protected by family” are those who have not yet become brides and are protected by kinsfolk such as their fathers, who are protected by a father-in-law or a mother-in-law, who are protected by a guard, or who—in the absence of these—are protected even by themselves. “Those protected by a king” or his representative are those concerning whom a punitive law has been laid down. The line stating that sex with a prostitute for whom another has paid is sexual misconduct shows that there is no sexual misconduct in hiring a prostitute yourself. The Great Elder also taught this in a similar way.

“Men,” the second in the list of those with whom

you should not have intercourse, refers both to oneself and to others.

Inappropriate body parts are body parts other than the vagina. The master Asvaghosa says:

*What are inappropriate body parts?
The mouth, the anus, the calves or
Thighs pressed together, and the hand in motion.*

This accords with what the Great Elder says:

*The “inappropriate body parts” are the mouth, the
anus, the front or rear orifices of a boy or girl, and
your own hand.*

Inappropriate places are areas such as the vicinity of gurus, for instance a place where there is a stupa; in the presence of many people; and on uneven or hard places that are harmful to the person with whom you are having intercourse. The Master Asvaghosa says:

*In this case, inappropriate places
Are ones that are locations of the sublime teaching,
Stupas, images, and the like, and bodhisattvas;
And the vicinity of an abbot, a preceptor, or one’s
parents.
Do not have intercourse in these inappropriate
places.*

The Great Elder also taught this.

Inappropriate times are when the woman is menstruating, when she is at the end of a term of pregnancy, when she has an infant who is nursing, when she is observing a one-day vow, and when she has an illness which makes sexual intercourse inappropriate. Sexual intercourse is also inappropriate in excess of a proper amount. A proper amount is having intercourse up to five times a night. The master Asvaghosa says:

*In that case, inappropriate times are when
A woman is menstruating, pregnant,
Has an infant, is unwilling,
Is in pain or is unhappy and the like,
Or is maintaining the eight-part one-day vow.*

Again, the Great Elder is similar to Asvaghosa with the difference that he says that daytime is an inappropriate time.

Given that the three bases—sexual intercourse using inappropriate body parts, in an inappropriate place, or at an inappropriate time—become sexual misconduct even in regard to your own wife, it is certainly the case that they become sexual misconduct in regard to others.

Of the three aspects of the category of attitude—perception, motivation, and affliction—perception is

spoken of in the Compendium of Determinations and in the texts on discipline. The Compendium of Determinations says that the “perception of this as that” must be accurate. However, the Buddha says in the texts on discipline that in the case of the cardinal transgression of unchastity, it is the same whether the perception is mistaken or accurate.

The Treasury of Knowledge Auto-commentary explains that if you have approached another’s wife with the perception that she is your own wife, then this does not become an actual path of nonvirtuous action. Vasubandhu presents two systems in regard to when intercourse under the perception that another person’s wife is the wife of a third person—one in which intercourse becomes a path of nonvirtuous action and one in which it does not.

The affliction is any of the three mental poisons. The motivation is the desire, due to unchastity, to copulate. As for the performance, the Compendium of Determinations states that even in terms of causing others to commit sexual misconduct, the instigator of such an action incurs the misdeed of sexual misconduct as well. However, the Treasury of Knowledge Auto-commentary explains that such instigation is not an actual path of action. You should examine whether Asanga’s explanation may mean that such instigation is a fault which is not an actual path of action.

The culmination is the sexual union of the two parts.

It may be easy for those lacking knowledge to praise Kelsang Gyatso for having changed so much of the transmission and explanations on Ethics on his own, but from the point of view of understanding and with respect to how much the Ethics are based on Buddha’s omniscience mind and the law of Karma only a Buddha can comprehend fully, KG’s attitude can also be seen as quite careless and superficial.

2142. T.P. – February 14, 2009

Sorry I was a victim of my lack of knowledge of the English language and of being a German. The German word “Sodomie” – which is referring to sexual intercourse with animals – isn’t the same as Sodomy in English as I assumed. So please strike:

~~Sodomy would clearly constitute sexual misconduct because it is harming the animal, I think this is just obvious.~~

My online dictionary said:

The German word “Sodomie” is not used the correct translation for “sodomy”. The German word is only used to describe the sexual intercourse with animals. The English term can be used for anal sex to any sexual act that does not lead to procreation. See the usage in German law:

http://en.wikipedia.org/wiki/Paragraph_175#Version_of_June_28.2C_1935

In my opinion “die Sodomie” is much better translated with the term “bestiality”.

For further reference see:

<http://en.wikipedia.org/wiki/Sodomy>

<http://de.wikipedia.org/wiki/Sodomie>

2143. T.P. – February 15, 2009

“Tagpo Rinpoche, Je Pabongkhapa, Trijang Rinpoche, Zemey Rinpoche and all other devotees see Dorje Shugden as a Buddha” – you mean a killing Buddha? – see the “Yellow Book” by Zimey Rinpoche.

“The view that he is a harmful spirit is exclusively propagated by the Dalai Lama.”

LH, it has been shown by using reference to research and historical records that this is plain untrue. As you have noticed this already and as you have discussed this on this thread, I come to conclusion that you either lie or you lack the ability to remember past events.

The view that DS is a harmful spirit is propagated by many Tibetan Buddhist masters, including Gelugpas, Sakyapas, Kagyuepas and Nyingmapa masters, records and evidence have been given here extensively.

Please stop to continue to deliberately tell plain wrong views, this will only harm you and NKT.

2144. namkhah – February 16, 2009

This Losar, Tibetans will not celebrate (as in New Year’s party) due to the numerous killings of our brothers and sisters in Tibet. These are real human rights violations as opposed to the imaginary trumped-up charges of NKT/WSS. It was quite an eye-opener to note how callous these WSS cyberpunks were when presented with this evidence, I guess they need to meditate more on compassion and less on cult empire-building so they don’t have to work for a living. I know NKT basically can’t stand Tibetans, but their prejudice brainwashing has really gone beyond the pale.

Evidence of China’s treatment of Tibetans this past spring (2008):WARNING! Contains graphic images

<http://www.wikileaks.org/leak/tibet-protest-photos/index.html>

2145. harry (gandul) – February 17, 2009

Hi Tenzin,

2141 is very informative! I would like to take the time (sometime) to investigate the issue more. For now i realize i am not really qualified to debate the issue extensively for my lack of knowledge.

It would be interesting to hear KG’s reasons explaining why his stance on sexual activity is more liberal.

Thanks for your time!

2146. T.P. – February 17, 2009

Dear Harry,
nice to hear that it was helpful. Yes, indeed it would be good to hear KG's reasons.

In general to debate something one should give reasons and scriptural references. Je Tsongkhapa said: "I do not fear one hundred scholars but I fear one fool because such a person can't be debated with." the Geshe who gave this quote added, that one can't debate with fools because without reasoning and scriptural reference they reject what is correct as being wrong and what is wrong as being correct. There is no hope for fruitful discussion, he said.

Now with respect to Je Tsongkhapa's work, it is amazing to see, how strictly he follows this principles of establishing every teaching on the origin Buddhist scriptures and reasoning. Often the chapters include debate in the format of "Qualm" and "Response", this makes his texts extremely helpful and sets a good example for a practitioner.

All the best, thank you for your feedback!

2147. Lineageholder – February 19, 2009

It's a fact that the CTA has tried to re-write the history of Dorje Shugden practice through George Dreyfus' *The Shuk-den Affair: Origins of a Controversy*. This paper puts the onus of the development and spread of Dorje Shugden on Pabongkha Rinpoche's personal ideas and subsequent activities in the 20th century. Not only is this false, Dreyfus also imputes a derogatory sectarian agenda as the motivation behind Pabongkha Rinpoche's alleged promotion of the practice with very little sources or evidence noted.

Therefore, I'm delighted to say that there is a new website by scholar Trinley Kalsang which will gradually show the history of Dorje Shugden practice from the time of Tulku Dragpa Gyaltsen's murder to the present day, using the available Tibetan sources. This will counter the shameful re-writing of history by Dreyfus and others for political purposes.

<http://www.dorjeshugdenhistory.org>

2148. Gyalpo – February 19, 2009

I looked at the above mentioned "history" site and was amused to see caption "Original historic murals in the main hall depicting the earlier incarnations (Jataka) of Tulku Dragpa Gyaltsen, amongst other figures." Jataka definition: any of a genre of Buddhist texts containing stories about a former birth of Gautama Buddha. So Drakpa Gyaltsen is now Shakyamuni Buddha or is your highly promoted scholar not so shit-hot after all? Personally, I am more concerned with the present and future than the arguing obscurities from centuries ago.

2149. namkhah – February 19, 2009

Gyalpo: Why not? GKG is a buddha, shugden is a buddha, come on down to NKT, we're giving them away

2150. Dorje – February 20, 2009

Lineage Holder, you claim to want to stop this debate on your protector

spirit and your cult yet you can't help but post here, can you? You've even put a link to Rodney Billman's idiotic website without getting the point that Rodney's position undermines the misleading nonsense that your cult leader Kelsang teaches.

Okay, if Phabongkhapa was so insignificant in the spread of this spirit worship, please list the lamas of the lineage of your protector cult. Especially list those lineage lamas prior to Phabongkhapa and his lama Thagpu.

If anyone wants to find out more about LH's cult and spirit worship, you can watch the BBC documentary "An Unholy Row" on this website:
http://www.tibetonline.tv/shugden_issues.html

2151. namkhah – February 20, 2009

The Shugden cultists would have us believe that "Then from China , Dorje Shugden's practice will spread to the multitudes of Chinese speaking areas of Asia , then the world." So, Rodney, why has your bigally slated your holy shrine for demolition? It would be foolish to pin your hopes on the Chinese Communist "Panchen Lama", they'll dust him too when he's served his purpose. Your Chinese ally killed over two hundred unarmed Tibetan Buddhist in 2008 and imprisoned many more...where's your demos against that? Its not about human rights after all, is it NKT?

2152. namkhah – February 21, 2009

Just to clarify, the Chinese Communist Panchen Lama is in fact son of two state security agents, when I say he will be discarded I mean his phony title is for temporary political expedience. No doubt he will promote Dorje Shugden to attempt to split Tibetans. What they don't realise (and the same goes for WSS/NKT): we are 100% solid, GKG's bitter personal vendetta is doomed in the few short years remaining in his life. It is certain is he will be remembered as the Tibetan Benedict Arnold. What happens to his wedding cake kitsch palaces andneurotic followers...who cares?

2153. T.P. – February 23, 2009

scholar Trinley Kalsang???

never heard or he had been never mentioned by any researcher until now as far as I can see. probably this man is a Shugden lama, like your KG?

What are his scholarly works he has written until now, who has peer-reviewed them? Where does he work? What is his education or degree?

Unlike Prof. Dreyfus's research on Shugden who is also attributed by the most recent thesis by McCune to have written "the most thorough [work]. It asks the most insightful questions and employs many diverse means of answering these queries..." Trinley Kalsang is not mentioned in any bibliography or academic research on Shugden until now. So I wonder if any researcher will take him serious...

LH, I would be not so noisy, until now only NKT has proofed to be capable to re-write history (see e.g. Kay), and to be able to extend their abilities to re-write history also to Wikipedia.

I am relaxed to see with what results researcher will come in the future.

That the position of HHDL and academic researcher on Dhogyal and other issues are not really in contradiction is not due to that they re-write history or are biased as you wrongly claim but because they are able to investigate the facts unbiased and – unlike some Shugden fanatics – don't follow an biased sectarian agenda from which perspective everything opposing the own view is either a “big lie” or “shameful re-writing of history”.

2154. Dorje – February 23, 2009

it's rodney billman who posted to this thread and is busy writting his dubious “among shugden texts”. The clue is on the site.

2155. namkhah – February 23, 2009

Dorje: Look at his bibliography, there are only two primary sources, the rest are translations. As I said, it's not that big a deal for a linguistic beginner to read Tibetan if you do not developed the depth of understanding to interpret the meaning. This demonstrates why NKT has produced no geshes, they would rather arrogantly go and 'spread the dharma in the world' before having the slightest clue of what it is about.

2156. T.P. – February 23, 2009

In general to have more perspectives on an issue is always welcomed from the pov of an unbiased researcher. On the other hand qualified research requires high qualification, the ability to be unbiased and to put different accounts into historical perspective etc.

For someone lacking these qualities it will be easy to write a “Dorje Shugden History” how enlightened he is by using a paper from a Mongolian lama here or a Tibetan lama there. However if these lamas and their accounts are are not put into perspective with the accounts of other lamas and if the application of research methods are lacking, this will be nothing more than a biased perspective to spread and support the own view as the only valid one.

I wonder what the scholar (?) Trinley Kalsang states: “Not only is this clearly shown to be false, Dreyfus also imputes a derogatory sectarian agenda as the motivation behind Pabongkha Rinpoche's alleged promotion of the practice with very little sources or evidence noted.” which clearly indicates he does not even know what Pabongkha Rinpoche states himself and what has been stated already by many high profiled academic researchers, that indeed his actions and writings are sectarian. I wonder how a scholar – as Trinley Kalsang was introduced here by LH – can fade such facts out? (enough evidence had been given here and is obvious by consulting research.)

To remember that the evidence he can not see can be found in Pabongkha's own works, I repeat what Dhongthong Rinpoche said:



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 Gyaltsen (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"

(quoted from page 4 of Earth Shaking Thunder)

Dreyfus uses many different sources including those of Pabongkha and all later researcher found nothing contradictory to his research but rather proofed it by their own research to be valid.

LH offers just polemic without substance, doesn't she?

2157. emptymountains – February 26, 2009

Speaking of <http://www.dorjeshugdenhistory.org>, Gyalpo said:



I looked at the above mentioned "history" site and was amused to see caption "Original historic murals in the main hall depicting the earlier incarnations (Jataka) of Tulku Dragpa Gyaltsen, amongst other figures." Jataka definition: any of a genre of Buddhist texts containing stories about a former birth of Gautama Buddha. So Drakpa Gyaltsen is now Shakyamuni Buddha or is your highly promoted scholar not so shit-hot after all? Personally, I am more concerned with the present and future than the arguing obscurities from centuries ago.

The Sanskrit word *jAtaka* just means “birth,” so Trinley Kalsang is using the word accurately.

2158. Gyalpo – February 26, 2009

emptymountains: No one uses the term Jataka which is reserved for life stories of Lord Buddha—the correct term for a lama’s hagiography is rnam thar. That mistake betrays your ‘scholars’ ignorance of basic beginners terminology, but then you NKT people are not in the actual tradition and only hold lineage of ‘Tharpa’ paperback pop ‘texts’ so it is not too surprising.

2159. namkhah – February 26, 2009

Another ghost, very much resembles your worldly protector:

Dragpa Sengge: a worldly protector of the Bon religion. He is believed to be the subjugated demon that arose at the time of the death of the 10th Shamarpa.

see: <http://www.himalayanart.org/image.cfm/65577.html>

2160. Dead Sea Mud Mask – March 3, 2009

Dead Sea Mud Mask...

Your Best Travel Writing – Blog ” Blog Archive ” Young Traveler–Gold Winner ... post seemed interesting when I found it on Tuesday while searching google for Dead Sea Mud Mask...

2161. Gyalpo – March 4, 2009

HaHa: Sure, why not try and sell mud at this venue? WSS/NKT tried really hard to sell theirs!

2162. Tenzin – March 4, 2009

Gyalpo, have you actually read any Tharpa texts?! I doubt that you would describe any of them as “pop” if you had! They are quite the opposite — more like classic Buddhist text books.

I am not sure if anyone is still reading all these comments! However, if they are, I hope they have checked out the extremely good and clarifying website: <http://www.dorjeshugdenhistory.org>

I believe that the recovered true history, based on translated ritual texts, about Dorje Shugden as an enlightened Protector will change people’s perceptions (not so much the perceptions of detractors on this comment section who have made up their minds, but those of the general populace). Dorje Shugden has been proven to be relied upon as a Protector of Je Tsongkhapa’s tradition long before the time of Je Phabongkhapa. And there is a lot more proof where that came from.

2163. emptymountains – March 5, 2009



it will be easy to write a “Dorje Shugden History” how enlightened he is by using a paper from a Mongolian lama here or a Tibetan lama there.

Of course, Gelug tradition Throne Holders, Mahamudra lineage holders, and monastery abbots are just “obscure” Lamas, so we can just dismiss everything on <http://www.dorjeshugdenhistory.org/>.

2164. Dorje – March 5, 2009

Please list the lineage lamas of this practice before Phabongkhapa and Dagpo.

The fact is, Phabongkhapa and Trijang Rinpoche were instrumental in the modern propagation of this protector practice. Or why else do the NKT practice it? The sog te written by Phabongkhapa as well as commentaries by him, Trijang Rinpoche and Zemey Tulku contain the violent sectarianism that has marked this protector worship out as so objectionable.

If anyone wishes to find out more about the abusive and exploitative actions of the NKT, please watch the BBC documentary “An Unholy Row” found on the following website:

http://www.tibetonline.tv/shugden_issues.html

2165. namkhah – March 5, 2009

Tenzin: The general populace, unlike the revisionist historian, weigh diverse accounts and come to their own impressions, rather than seeking factoids to construct a fictive narrative with a foregone conclusion. I gather your Dolgyal “historian” is the same person who created the chronology for the Shugden Society website– he has clearly distorted grotesquely even recent events–such as the cult murders in Dharamsala, which does not inspire confidence for speculating about an obscure 17th century ghost cult, particularly since manifestly poor linguistic knowledge largely excludes primary sources.

2166. T.P. – March 5, 2009

In Kelsang Gyatso’s own words:



“The way to progress through and complete the fourteen grounds of Highest Yoga Tantra is gradually to practice and complete the practices of the two stages – generation stage and completion stage. These days many people talk about Tantra, but there are few who teach the two stages. There are even teachers who never mention the two stages and yet claim to be teaching something even higher than Highest Yoga Tantra! I wonder what sort of Buddhahood these so-called Tantric Masters attain? It must be a very deluded kind of Buddhahood! Rather than following these ‘modern Buddhas’, we would do much better to emulate the great Yogis of the past, such as the eighty-four Mahasiddhas and especially the highly renowned Nagarjuna.

There are predictions that as times become more impure people will become increasingly attracted to false Dharma and begin to show contempt for pure Dharma. False Dharma will flourish widely and it will

become more and more difficult to meet pure Dharma. Since these predictions seem to be coming true, we are extremely fortunate to have met the pure and authentic teachings of Je Tsongkhapa.”

(KG, p.54–5, Tantric Grounds and Path, 1994)



»The Dalai Lama has been very successful in destroying this ancient religious tradition. He is very clever at destroying the spiritual practice taught by his root Guru Trijang Rinpoche, but he is very ignorant and foolish at achieving Tibetan independence. This should be his main job because he is the Tibetan political leader, but in this he is paralyzed, without any direction. Everyone can see this situation now. The Dalai Lama is using these three reasons, repeating them over and over like a weapon to destroy the spiritual practice taught by his root Guru. He is continually saying these things, and people believe him, and their minds are gradually changing. In reality he is misleading people in order to fulfil his wishes. His main wish is to destroy the practice of Dorje Shugden and then to change the entire Gelug tradition. He wants to integrate all the four schools of Tibetan Buddhism into one so that the leaders of the other traditions will no longer have a role and he will become the only leader of Tibetan Buddhism. In this way he can easily control the spiritual life of all practitioners of Tibetan Buddhism. I know this is his wish; he has been working towards this for many years. Ven. Geshe Kelsang Gyatso, “Re: RELIGIOUS ISSUES – related to DORJE SHUGDEN and the DALAI LAMA”, 01/12/1997«

(made by KG on Google Groups)



“Nowadays the practice of the Vinaya has almost died out, not only the Vinaya but Buddhism in general is degenerating, including the Tibetan Gelug tradition. I am not the only one who says this, many other Lamas have said the same. Over two hundred years ago a Gelugpa lama called Gungtang Jampelyang wrote a praise to Lama Tsongkhapa in which he said ‘Now, although the Ganden doctrine is increasing materially, its practice is seriously degenerating. This makes me very sad.’ Every year it is degenerating and becoming weaker, while political activities are increasing. This is very sad.

However here in the west we are very fortunate. For us this is not a degenerate but an increasing time. During an increasing time the Dharma is flourishing, it is very easy to gain realizations, and there are many pure practitioners and realized

beings. When Buddhadharma first began to flourish there were many realized beings, both Yogis and Yoginis. Then gradually they became less and less common, until now it is very rare to find a pure practitioner.

If we followed the example of the Tibetan tradition, of degenerate times, it would be impossible for us to make any progress. The Dharma itself is of course the same but the presentation and way of practising are different.

For this reason I am always encouraging you to have confidence that you can definitely gain higher realizations and become an enlightened being. I believe this is possible.”

(made by [KG in his “Ordination Talk” 1999](#))

Mahamudra Claim by his successor Gen Thubten:



“And we can say these days, previously you could find the practice of the Mahamudra outside this Tradition; other Traditions held this practice. But these days we can say definitely it doesn’t exist outside of our Tradition. Only this Tradition holds the lineage, the pure lineage, of the Vajrayana Mahamudra. So this is what we need to preserve, this is what we need to protect. ”

(see Gen Thubten’s speech embedded in this [Powerpoint file](#))

Third Buddha Claim by by his successor Gen Thubten:



“[Geshe Kelsang Gyatso is the] third Buddha, because he has restored the essential purity of Buddha’s doctrine and shown how to practice it in extremely impure times.”

(NKT magazine Full Moon, Spring 1995)

In reply on the Third Buddha Claim, which was also reported by The Guardian in 1996 and in other media, KG said:



“People who are thinking Geshe Kelsang is the Third Buddha is not bad. Maybe they think like this because their pure mind. Because they are happy with me and there is some benefit from spiritual, you know. So maybe they think oh maybe he Buddha. That is nothing wrong [laughs].” ~ K.Gyatso

(see the already mentioned and linked BBC Documentary “An Unholy

Row”)

On totally Reliance and following only NKT:



“Experience shows that realizations come from deep, unchanging faith, and that this faith comes as a result of following one tradition purely – relying upon one Teacher, practising only his teachings, and following his Dharma Protector. If we mix traditions many obstacles arise and it takes a long time for us to attain realizations.”

Kelsang Gyatso: Great Treasury of Merit: A Commentary to the Practice of Offering to the Spiritual Guide, 1992, p 31

About “faith”:



“unwavering faith and confidence” and “it is essential to eliminate those doubts that interfere with the development of pure faith.”[18] Faith he explains is “a naturally virtuous mind that functions mainly to oppose the perception of faults in its observed object.”[19] “In particular, our ability to rely completely upon our spiritual guide depends upon having faith based on conviction that our spiritual guide is a buddha.”[20] and “We should be like a wise blind person who relies totally upon one trusted guide instead of attempting to follow a number of people at once.”[21]

[18] Kelsang Gyatso: Understanding the Mind, 1993, p 75

[19] Kelsang Gyatso: Joyful Path of Good Fortune, 1990, p 107

[20] Kelsang Gyatso: Joyful Path of Good Fortune, 1990, p 106

[21] Kelsang Gyatso: Guide to Dakini Land: The Highest Yoga Tantra Practice of Buddha Vajrayogini, 1996: p 18

Regarding sectarianism:



“It is mixing different religious traditions that causes sectarianism”[22] , and he discourages the reader of doing so, stating “studying non-religious subjects is less of an obstacle to our spiritual progress than studying religions of different traditions.”[22] “The practices taught by one teacher will differ from those taught by another, and if we try to combine them we will become confused, develop doubts, and lose direction.”[23] “The ugly, unfortunate result of not understanding pure Dharma and of following misleading teachings that pretend to be pure Dharma is sectarianism. This is one of the greatest hindrances to the flourishing of Dharma, especially in the West. Anything that gives rise to such an evil, destructive mind should be eliminated as quickly and as thoroughly as

possible.”[24]

[22] Kelsang Gyatso, *Understanding the Mind*, 1993, p 167

[23] Kelsang Gyatso, *Understanding the Mind*, 1993, p 166

[24] Kelsang, *Clear Light of Bliss*, 1982, p 154



“The NKT is a Western Buddhist community which is completely independent from Shugden groups in India, Nepal and other countries; we have absolutely no political affiliations. We are not against the Dalai Lama personally and never have been but we previously simply requested him to stop his ban of Dorje Shugden worship; this was a request for the basic human right of religious freedom. At the same time we also publicly clarified what is the true nature and function of this popular Buddhist deity. However in October 1998 we decided to completely stop being involved in this Shugden issue because we realized that in reality this is a Tibetan political problem and not the problem of Buddhism in general or the NKT. We made our decision public at this time — everyone knows the NKT and myself completely stopped being involved in this Shugden issue at all levels.

I can guarantee that the NKT and myself have never performed inappropriate actions and will never do so in the future, this is our determination. We simply concentrate on the flourishing of holy Buddhadharma throughout the world – we have no other aim. I hope people gradually understand our true nature and function.”

OPEN LETTER FROM GESHE KELSANG GYATSO TO WESLEY PRUDEN,
EDITOR IN CHIEF, THE WASHINGTON TIMES

PRESS STATEMENT –
Nov. 25, 2002

Core Teaching of WSS about HHDL (very likely written by KG):



“At that time, the Tso Kha Chusum (“Thirteen Groups of Tibetans) were against your plan and because of this for many years the Tibetan community lost their harmony and peace. Finally, the leader of the Tso Kha Chusum, Gungthang Tsultrim, was murdered by a shotgun. Tibetan people believe that Gungthang Tsultrim was killed by people working for you. Later, some other important members of the Tso Kha Chusum suddenly died, and people believed your organizations created the conditions for their death. It is said that you have a secret organization in New Delhi, led by your brother whose function is to destroy or kill anyone who opposes your plan.

According to some sources, you were born in a Muslim family. When you were a child who did not know anything, some ignorant Tibetans acting as representatives of the Tibetan Government chose that boy as the reincarnation of the Tibetan Dalai Lama. Since that time, that boy wore saffron robes, and the local people jokingly nicknamed you as 'The Saffron Robed Muslim'. In this way, you received the position of the Tibetan Dalai Lama. Because of this, many people now keep your photograph on their shrines and worship you.

You have received a higher education in Buddhism from your kind teacher Trijang Rinpoche. However, the sad situation is that after you arrived to India your behaviour changed. You were continually against the intention of your Root Guru, Trijang Rinpoche, who is the lineage holder of Je Tsongkhapa's doctrine. You strived strongly to destroy Trijang Rinpoche's spiritual tradition, which is the pure tradition of Je Tsongkhapa's doctrine.

Since 1996, you have regarded Trijang Rinpoche's followers as your enemies and you are now giving orders to the ordinary people and monasteries to expel them from their society. Following your views and your orders, many people believe that Trijang Rinpoche's followers who practise Dorje Shugden are their enemies.

In both India and Tibet, many Shugden temples, shrines, statues, paintings and texts have been unlawfully destroyed, and many monks have been expelled from their monasteries. Following your orders, the authorities of the monasteries are continually making efforts to expel the monks who have devotion for Trijang Rinpoche and who practise Dorje Shugden. In this way, you have caused millions of people great suffering and sorrow.

All these horrible situations have developed through the power of your evil actions. This is our valid evidence to prove that you are not Buddhist. Because of this, we also believe that you are the saffron robed Muslim.

Throughout your life you have pretended to be a Buddhist holy being giving Buddhist teachings that you have stolen from Trijang Rinpoche. By doing this, you have cheated people throughout the world. In summary, it is clear that your real nature is cruel and very evil."

(See Anti CNN and official WSS website)

2167. T.P. – March 5, 2009

In relation to the baseless claims of NKT/KG/SSC/WSS of human rights violations, the AI statement from 1998 can be found here:

<http://www.amnesty.org/en/library/asset/ASA17/014/1998/en/dom-ASA170141998en.html>

It is worthwhile to watch the real existing human rights violations in Tibet, e.g. this undercover Video from last year:

<http://video.google.de/videoplay?docid=7982410976871193492&ei=GodqSYeqMJGQKT9MSLBA&q=tibet>

Also this video about the Yogis of Tibet may be helpful to put things in perspective, who are preserving the Buddhadharma:

http://video.google.de/videoplay?docid=147162725747989324&ei=7IZqSe_vKYjojgLY37zQAw&q=tibet

2168. Lineageholder – March 6, 2009

TP,

The AI statement simply says that the claims of human rights abuses are not within its remit, not that there aren't any.



None of the material AI has received contains evidence of abuses which fall within AI's mandate for action — such as grave violations of fundamental human rights including torture, the death penalty, extra-judicial executions, arbitrary detention or imprisonment, or unfair trials.

Read the words as they were intended to be read because you're trying to distort the facts. Claims of human rights abuses by the Dalai Lama's cronies are not baseless.

2169. T.P. – March 6, 2009

Hi LH,

that the claims made by NKT/WSS are baseless is my opinion, I didn't intend nor did I claim, that AI is saying this. I said "in relation to the baseless claims" and referred additionally to AI's statement.

So, neither had I the intention nor do I think that I actually tried to distort the facts as you have claimed. However, thank you for pointing this out, because indeed it is not at all my aim to distort the facts and every correction is most welcome.

While claims of Human Rights abuses in Tibet by the PRC's leadership are not baseless, Claims of Human Rights abuses in India as claimed by KG/NKT/WSS against HHDL are baseless. (At least this is my opinion after investigating this issue.)

In general, that our opinion will be different, is just natural I think. As Andy Brown said already 12 years ago:

"The view from inside the Shugden Supporters Community [NKT] was almost a photographic negative of everything the outside world believes about Tibet and the Dalai Lama...It was a powerful indictment, flawed only by the fact that almost everything I was told in the Lister house

was untrue. ”

<http://www.tibet.com/dholgyal/CTA-book/chapter-5-5.html>

2170. Lineageholder – March 7, 2009

Dear TP,

You quote Andrew Brown:



The view from inside the Shugden Supporters Community [NKT] was almost a photographic negative of everything the outside world believes about Tibet and the Dalai Lama...

Yes....because the world doesn't know the truth and it doesn't particularly want to either. Andrew Brown didn't want to accept the evidence he was shown. The media regard the Dalai Lama as some kind of idealistic Shangri-la spiritual pin up because that's how he's painted himself. In fact is he's a politician and dictator who oppresses others' religious freedoms but the media either can't or doesn't want to accept the evidence for this; that's irresponsible denial.

I can understand why they don't want to accept it. Everyone needs hope but regardless of how much they want to cling onto their idealistic fantasy about the DL, time will change their view. It's already been shown that he lied about his involvement with the CIA in the '70s.

The very fact that it's the Tibetan Government in Exile's website you've referenced for an out of date news story ably demonstrates the reprehensible political smear game the TGIE is engaged in to justify their religious oppression of Shugden practitioners, but the truth will be known, it's just a matter of time, just like the CIA debacle.

2171. namkhah – March 7, 2009

Lineageholder:Clean your own house of sex scandals, homosexual teachers cheating on “vows” etc before judging others, particularly since you are ignorant of the language and just troll the internet for slimy gossip to dredge up.

2172. Gyalpo – March 7, 2009

Personally i am not satisfied that Shugden cultists are innocent of the Dharamsala murders—one would think they would attempt to clear their reputation rather than go on the offensive in such an obnoxious and un-Buddhist fashion.

2173. Dorje – March 7, 2009

The NKT regard Kelsang Gyatso as some kind of idealistic Shangri-la spiritual pin up because that's how he's painted himself. In fact is he's a politician and dictator who oppresses others' religious freedoms but the NKT either can't or doesn't want to accept the evidence for this; that's irresponsible denial.

I can understand why they don't want to accept it. Everyone needs hope but regardless of how much they want to cling onto their idealistic

fantasy about Kelsang, time will change their view. It's already been shown that he lied about his heart-sons' sexual abuse of their assistants.

2174. Dorje – March 7, 2009

I should also point out that Kelsang has blatantly lied about his protector practice saying that the sectarianism involved in it only became a problem after the Dalai Lama made an issue of it. The fact that Kelsang won't admit is that this sectarian protector has been controversial since way before the Dalai Lama ever spoke out against it.

The Dalai Lama now accepts the long standing criticisms of this protector cult and has acted to remove its worship from his tradition and those monasteries that fall under the Ganden Phodrang. This move has been needed to tackle the sectarianism that has cast a long shadow over Tibetan religious life, not, as Kelsang claims, to 'merge' all Tibetan Buddhist traditions. Kelsang knows this. That he dishonestly teaches his naive western cult members something that he knows not to be true is a testament to his lack of integrity.

If anyone wishes to find out more about the abusive and exploitative actions of the NKT, please watch the BBC documentary "An Unholy Row" found on the following website:

http://www.tibetonline.tv/shugden_issues.html

2175. Tamdrin – March 7, 2009

One particular facet of this controversy that doesn't seem to have been explored in depth here is the tremendous problems Shugden practice creates in terms of the Tibetan Buddhist pantheon.

As it was stated above, in its early days Gyalchen Shugden was seen as a minor protective deity on a mundane level. As such a deity, there were certain mediums who acted as oracles –similar to many others in Tibetan Buddhism.

However, when, for political reasons, conservative members of the Gelug establishment tried to elevate the status of Shugden to that of a Buddha, a seemingly minor mascot of fundamentalism began to threaten the entire deity "hierarchy".

If Shugden was a Buddha, how could it manifest through oracles (this was always taught to be undesirable and impossible).

If Shugden manifested through oracles, why couldn't other Buddhas, like Tara, Chenrezig, Padmasambhava etc?

If HHDL and other lamas has allowed this to continue, this is exactly what could have happened. A bunch of mediums purporting to channel "fully enlightened"deities. And now you see the very truth in the Dalai Lama's statement – that Shugden could cause Tibetan Buddhism to degenerate into "mere spirit worship".

Now perhaps the NKT will say that Kalsang Gyatso doesn't rely on oracles. That maybe true, NOW (we know his uncle, a Shugden oracle, performed trances in order to give advice from Shugden about NKT as recently as the late 1990s). We also know that the Ohio non-NKT Shugden centres rely on the "Buddha speech"of the Shugden oracle for all major decisions (see their website).

However, the people who you claim to be trying to help do believe in these oracles, and that what the mediums say is the speech of an enlightened Buddha. Due to this "holy speech"of Shugden, many have

engages in sectarian actions,.

Now some may argue that other Tibetans also rely on oracles, but these oracles have never been considered to channel “Buddhas”, only oath bound protector deities. So, one can see this very important distinction means that these oracles are not considered infallible, whereas the Shugden oracle is.

It therefore doesn't take a PhD in BUddhist history to realize the tremendous problems Shugden presents for the authenticity of the Buddhist pantheon, not to mention taking into account the history of sectarianism associated with it.

2176. Lineageholder – March 8, 2009

Dear Tamdrin,

Fact: The holy speech of Dorje Shugden saved the Dalai Lama's life in 1959. Even though the Dalai Lama has brainwashed most Tibetan Buddhists into believing that DS is evil, without his omniscient help at a time when the Nechung oracle was powerless to do anything, your world of Tibetan Buddhism would be a much different today.

<http://www.youtube.com/watch?v=mV4VAQgt4Bs>

Dorje Shugden saved the life of someone who would go on to create all the problems of sectarianism you are experiencing today. Something for you to ponder.

2177. Dorje – March 8, 2009

This is complete nonsense, LH. The Dalai Lama left Tibet by an obvious route, irrespective of what any oracle said whilst in trance. He left via Southern Tibet after staying at Dunkar gompa, a seat of one of the oracles of this protector, so it's hardly surprising if he this oracle did a seance at this time. Nor is it evidence of the oracle's veracity.

By the way, does your point signify a new position for the NKT on spirit possession and oracular seances? Previously (after Kelsang's uncle turned his back on kelsang) the NKT seemed to reject the validity of oracles.

Tibetan Buddhists, especially those of non-Gelug traditions, have held that this protector is evil for a very long time without any help from the Dalai Lama. Your repeated claims to the contrary just show what a good job Kelsang has done in brainwashing you. I'll post a few excerpts to help you see that the view that this protector is evil was widespread before the Dalai Lama started to question it.



Some followers of Ven. Phabongkha Dechen Nyingpo Rinpoche engaged in heated argument on the philosophical tenets of the new and the ancient. They engaged in many wrong activities like destroying images of Padmasambhava and those of other peaceful and wrathful deities, saying that reciting the mantra of the Vajra Guru is of no value and fed the Padma Kathang to fire and water. Likewise, they stated that turning Mani prayer wheels, observing weekly prayers for the deceased

etc. are of no purpose and thus placed many on the path of wrong view. They held Gyalpo Shugden as the supreme refuge and the embodiment of all the Three Jewels. Many monks from small monasteries in the Southern area claimed to be possessed by Shugden and ran amok in all directions destroying the three reliquaries (images of the Buddha, scriptures and stupas) etc. displaying many faults and greatly harming the teaching of Je Tsongkhapa, the second Conqueror. Therefore, if you could compose an instructive epistle benefitting all and could publish it and distribute it throughout the three (provinces) U, Tsang and Kham it would greatly contribute to counteracting the disturbance to the teaching.

Before the Dalai Lama opposed this sectarian spirit worship Stephan Beyer wrote an account showing the sectarianism found amongst Phabongkhapa's followers



Zangmar had fallen under the spell of this new and impressive personality. P'awang kawa was undoubtedly one of the great lamas of the early twentieth century, but he was a man of contradictory passions, and he shows us two different faces when he is recalled by those who knew him. In many ways he was truly a saint; he was sent to Ch'amdo by the central government to represent its interests and administer its Gelug monasteries, and he was sympathetic to the concerns of the K'am people over whom he had been granted jurisdiction, a scholar and an enthusiast for all aspects of Tibetan culture. But many eastern Tibetans remember him with loathing as the great persecutor of the "ancient" sect, devoting himself to the destruction throughout K'am of images of the Precious Guru and the burning of "ancient" books and paintings

P'awang kawa sent his new disciple back to take charge of the Gelug monastery in Dragyab; Zangmar, with the zeal of the convert, carried with him only his master's sectarianism and implemented only his policy of destruction. He tried to force the monks of Kajegon (who were technically under his authority) to perform the Gelug rituals, and when they obstinately continued to refuse he called in the government police on a trumped up charge of treason. They raided Kajegon, broke its images, made fire of its books and paintings, and beat its monks with sticks. The head monk, who carried with him by chance that day our image of Tara, tried to stop them; while one policeman threatened him with a stick, another shot him in the back.

Before the Dalai Lama opposed this spirit worship, it was fiercely opposed by Ngawang Yonten Gyatso. David Jackson writes



Ngag-dbang-yon-tan-rgya-mtsho's main wrath was directed against the cult of the protector rDo-rje-shugs-ldan which Pha-bong-kha-pa had popularized in various dGe-lugs-pa circles. (In the early 1940s gangs of young monks in certain dGe-lugs-pa dominated areas of Khams such as Chab-mdo, Brag-gyab and Lho-rdzong were causing so much havoc through their Shugs-ldan group "possessions" that the central government's Governor of Khams in Chab-mdo finally was compelled to punish three ringleaders by flogging."....

Ngag-dbang-yon-tan-rgya-mtsho explained to the Khri-du monks and people, "Shugs-ldan is no good. He is evil. He's not a protector, he's a ghost! He has a long history of causing harm. There's no use invoking a ghost." In this way he convinced the monks to cease the practice, and removed all images and articles of worship from the monastery."

"At Thar-lam monastery, he summoned the monks and told them of his campaign against Shugs-ldan. That deity, he said, was not a protector of religion, but rather an evil spirit who destroyed the doctrine... He proposed to destroy, if they would agree, the mask of this deity the next morning. ...He took down a revered mask of the deity from its shrine and carried it outside. He hurled it into a bonfire and drew a pistol, shooting at the mask numerous times. After annihilating the mask, he reentered the Protector's chapel and removed the other ritual articles....

Afterward, he re-consecrated the chapel to the deity Beg-tse. He defied Shugs-ldan to take revenge. When nothing occurred, the monks lost faith in Shugs-ldan and accepted the new protective deity. In sGa-pa, Ngag-dbang-yon-tan-rgya-mtsho thus stamped out the practice of rDo-rje-shugs-ldan, at least in Sa-skyapa circles, almost completely.

Impartial readers will notice that LH often tries to claim that the Dalai Lama is responsible for the 'demonisation' of this protector. The fact is, it was seen as an evil spirit spreading sectarianism long before the Dalai Lama spoke out against it. LH continues regurgitating these views because they are the lies spread by his cult leader Kelsang Gyatso.

To find out more about the dishonest and exploitative actions of the Kelsang, please watch the BBC documentary "An Unholy Row" found on the following website:

http://www.tibetonline.tv/shugden_issues.html

2178. Lineageholder – March 8, 2009

Dear Dorje,

You can try to change history, but it is to no avail, sorry.

2179. Lineageholder – March 8, 2009

Continually posting links to a very biased and inaccurate BBC documentary won't help either 😊

2180. Dorje – March 8, 2009

I'm not the one trying to change history. It is you and your cult leader saying that there was no problem with the evil spirit you worship until the Dalai Lama spoke out against it. Your view is incorrect and I have shown it to be inaccurate.

To find out more about the incorrect views of Kelsang and his cult members please watch the BBC documentary "An Unholy Row" found on the following website:

http://www.tibetonline.tv/shugden_issues.html

2181. Bill Esterhaus – March 8, 2009

For anyone who wants to know the true history of Dorje Shugden practice, not the inaccurate, politically motivated distortion put forth by George Dreyfus and other of the Dalai Lama's followers, please see this site:

<http://www.dorjeshugdenhistory.org/among-shugden-texts.html>

The truth will be known despite the DL's propaganda.

2182. Gyalpo – March 8, 2009

Bill Esterhaus: Former Geshe-la last year said 'I need your help' but now WSS/NKT has lost site of their mission in a thick fog of fuzzy 'logic' and half-baked rhetoric like "inaccurate, politically motivated distortion." or "the reprehensible political smear game the TGIE is engaged in to justify their religious oppression of Shugden practitioners, but the truth will be known, it's just a matter of time, just like the CIA debacle." Stinks to high heaven.

Bill, let's face it: its time to give up and study the dharma for a change. But heres the problem for WSS/NKT: too many constructed concepts, too much ego invested years in of 'devotion' to worshipping your supposedly perfect guru and not enough intellectual humility to pull off the task of practicing Buddhism.

2183. namkhah – March 8, 2009

We look forward to the Tibetan language version of the white Shugden's own Gene Smith: Rodney Billman 'among Shugden texts'.... what? there's a problem, i thought he was a fluent "scholar" no wonder his bibliography is 90% English, he can't read too good.

2184. T.P. – March 8, 2009

For those interested I received an update about the situation in Sera Monastery India from a monk dwelling there:

<http://westernshugdensociety.wordpress.com/2009/03/08/update-on-the-situation-at-sera-monastery-visit-of-hh-the-dalai-lama/>

Dear Bill Esterhaus,

the personal point of view of Trinley Kalsang, who appears not to be any kind of scholar as LH had claimed previously, and about whom scholarly credit seems not to have been bestowed in any way until now, is of course interesting for some people, however to compare an unknown person with an highly respected academic heavy weight like Prof. George Dreyfus appears to be a case of comparing a fox with a lion.

Prof. George Dreyfus's work on Shugden is often quoted by the highest academic scholars and his work is also listed in their bibliographies. Dreyfus's work on Shugden is also listed with respect to a court case in Australia by Prof. Samuel who is clearly one of the cr me academics among Buddhism scholars (see http://info-buddhism.com/001_geoffreysamuel.pdf).

Maybe you explain the academic credits or scholarly credits of Trinley Kalsang, this can put things into perspectives.

The "true history of Dorje Shugden practice, not the inaccurate, politically motivated distortion put forth by Shugden adepts and other of Dorje Shugden's followers" will unlikely be published by people who appear to be biased and narrow minded but by those who are qualified to write about this.

Don't worry "The truth will be known despite the Dorje Shugden followers' propaganda." – the truth is already known. I linked the updated list of academic research already many times, so I restrain to do it again. You'll find it on the blog linked first in my post.

However, thank you to add your perspectives.

2185. Dorje – March 8, 2009

Bill, Rodney Billman's argument rests on little more than brief quotations from colophons, obscure ritual texts and biographies. There is no real meat to back any of this up. If the worship of this protector was so significant before Phabongkhapa, name the lineage lamas of this practice. Go on, Bill, name them.

Georges Dreyfus' main point in his essay was that the worship of this spirit is tied up with Gelug sectarianism. To prove this we don't need to find obscure Sakya prayers or unheard of termas. We can look at Phabongkhapa and Trijang Rinpoche's own teachings about this protector. Trijang Rinpoche said



Furthermore, whether they were lords of Tibet, great lamas who held the political power of the throne, lamas and tulkus, great or small, with illustrious lines of incarnation, holy beings rich in scriptural and realized qualities, high lords of vast lands and works, those haughty with pride of family lineage, dominion and wealth, any who hypocritically claimed to be followers of Protector Manjusri Tsongkhapa's Teachings while remaining unsatisfied with Je Lama's precious Teachings of

Sutra and Tantra which, in terms of view, meditation, and action, need not crave more from any other tradition, and, instead, mixed, polluted, or confused them with other modes of view and practice, whether lay or ordained, regardless of status, there have been many who have met with unpleasant wrathful punishments, such as being punished by authorities, litigation and legal disputes, untimely death, and so forth. Such swift, decisive signs appear to direct perception. Here praise is offered to that manifestation as a great wrathful protector who raises the Yellow Hat Teachings to the heights of the heavens.

Phabongkhapa said



[This protector of the doctrine] is extremely important for holding Dzong-ka-ba's tradition without mixing and corrupting [it] with confusions due to the great violence and the speed of the force of his actions, which fall like lightning to punish violently all those beings who have wronged the Yellow Hat Tradition, whether they are high or low.[This protector is also particularly significant with respect to the fact that] many from our own side, monks or lay people, high or low, are not content with Dzong-ka-ba's tradition, which is like pure gold, [and] have mixed and corrupted [this tradition with] the mistaken views and practices from other schools, which are tenet systems that are reputed to be incredibly profound and amazingly fast but are [in reality] mistakes among mistakes, faulty, dangerous and misleading paths. In regard to this situation, this protector of the doctrine, this witness, manifests his own form or a variety of unbearable manifestations of terrifying and frightening wrathful and fierce appearances. Due to that, a variety of events, some of them having happened or happening, some of which have been heard or seen, seem to have taken place: some people become unhinged and mad, some have a heart attack and suddenly die, some [see] through a variety of inauspicious signs [their] wealth, accumulated possessions and descendants disappear without leaving any trace, like a pond whose feeding river has ceased, whereas some [find it] difficult to achieve anything in successive lifetimes.

Phabongkhapa also dismissed other traditions as leading to hell. He said,



Apart from the doctrine of Manjughosha Tsongkhapa alone, these days the views of all

Sakyas, Kagyus, Nyingmas and so on are erroneous. They are not even Svatantra or Cittamatra, let alone the view of Prasanga Madhyamaka- meditating only the nihilist view like tirthikas and Hashang. If one upholds the nihilist view, the result is nothing other than going to Avichi hell. Since they can't recognize subtle lethargy, even their meditation is defective. Apart from the thunderous noise of their pretentious boasting about profound secret mantra, they don't even know the direction of bliss and emptiness, luminosity, union and so on. Since for them liberation and path of omniscience does not exist, realization will not arise even if they practice for a thousand years, as pointless as wishing for butter by churning water.

Bill, if you think the teachings by these two lamas are unimportant to the worship of this protector, please explain how these two lamas distorted this protector practice and show us a list of the modern lineage of this practice untainted by these two insignificant lamas.

2186. T.P. – March 8, 2009

2170

Dear LH it is common knowledge that cults are rooted in having a distorted version of reality and that they are very convinced they are the sole owner of the truth and that the world hasn't been able until now to recognize this truth, therefore the cult must spread "the truth" and convince the world.

That the world does not accept the cult truth of course is due to the world's deep ignorance and confusion, while of course the cult leader and the cult followers are free of deep ignorance and confusion and know "the truth" exclusively. If the world does not accept the truths the cult spreads, then the world has not awoken yet and the "truth must be revealed" of course, then if this fails, to keep the members in the cult, the cult will tell the followers that we "live in degenerate times", that this is all due to the evil forces who oppose the group, and how happy the followers can be, that at least they have met the glory saviour (the cult leader and his group.)

This is my personal 'truth' or better understanding with respect to NKT, and what you and some other NKTees are doing here.

It appears to me there is no non-NKT person who disagrees very much with such "a truth". Nor is there (almost) any academic research which does not show that NKT as well as Shugden worship is rooted in conflict and schism, and that there are a lot of controversies right from the start (very dissimilar e.g. with respect to HH the Dalai Lama and the Dalai Lama institution).... That outsiders of NKT see this so clearly is not due to the Dalai Lama or the TGIE but because people outside NKT and the influence of Kelsang Gyatso (or Kundeling Lama) are able to investigate things from all sides and there is no need for them to cling to one or the other side, because in general for them Shugden has no importance, its a minor side track topic. So there is not too much need to be biased in this or another direction. This is very different from those who defined Shugden as one of the most essential practice in Gelug school and cling to that idea as an ultimate truth. But in the ocean of

knowledge and the vastness and depths of Buddhism (and also Gelug school) it is an unimportant fraction pushed up by the adepts to major importance, clinging on its importance, and since this controversial practice is so pushed up by its adepts now almost all got involved in a way and had to think about it or to invest time to understand it... what a waste of time!!!

Its an unimportant issue. Buddhism will survive without it. Moreover, what ever you or NKT accuse HHDL or TGIE or academics is for me clearly a projection derived from the actual situation within NKT and the own bias and hostility, the views of a narrow minded frog with a feeling of self-importance, projecting his frog perspective onto the far more larger and complex universe and those beings who are beyond his own mental capacity.

What you say may be for you, KG or NKT and some Shugden followers "the truth" for me (and probably some others) it is just the narrow minded deluded frog's well perspective who has never seen or even studied the ocean which is beyond his narrow minded deluded concepts.

This is my perspective and understanding.

2187. Bill Esterhaus – March 8, 2009

Dear friends,

You can post as much misinformation as you like, but you will never eclipse the truth of history – Dorje Shugden is a mainstream Gelugpa practice that has been supported through history by all the principal Root and Lineage Gurus. Dorje Shugden is regarded as the principal enlightened protector of Je Tsongkhapa's lineage.

To weaken the Gelugpa tradition so that he can gain power over it, the Dalai Lama has attempted to destroy this practice for the past thirty years according to his own political agenda. He is aided and abetted by people like yourselves who follow him unquestioningly and who either omit important information about the history of the practice or distort it (a la Dreyfus). Whether you do so intentionally or out of ignorance remains to be seen. Perhaps you just believe what the TGIE tells you.

Your only harming yourself and all living beings through your fanatical opposition. You are against holy Dharma and holy beings such as the Gelugpa Lineage Gurus. You are the cult of anti-Shugden. I say this for good reasons. If the facts don't suit your views, you reject them, as a cult would. If you've got a problem with the legitimate history of this practice and prefer to accept the distortions of the TGIE then it's your problem, but you need to read and understand the facts:

<http://www.dorjeshughdenhistory.org/among-shugden-texts.html>

2188. Dorje – March 8, 2009



Dorje Shugden is a mainstream Gelugpa practice that has been supported through history by all the principal Root and Lineage Gurus. Dorje Shugden is regarded as the principal enlightened protector of Je Tsongkhapa's lineage.

What on Rodney Billman's site supports this bizarre claim? Quote it. Simple fact is Billy boy, your protector was seen as a worldly protector even by Phabongkhapa himself, who said that it was not a suitable object of refuge. I'll ask you again, list the lineage lamas of this protector cult.



To weaken the Gelugpa tradition so that he can gain power over it, the Dalai Lama has attempted to destroy this practice for the past thirty years according to his own political agenda. He is aided and abetted by people like yourselves who follow him unquestioningly and who either omit important information about the history of the practice or distort it

Paranoid piffle. The ones to weaken the Gelugpa tradition are the Chinese communists who have been busy destroying and suppressing the major Gelug gompas for the past fifty years. The Dalai Lama has done more than most to preserve this tradition and greatly aided the reconstruction of these monasteries in exile. How sad that you should spew such nonsense on the eve of the 50th anniversary of the Lhasa uprising. But please, give us any evidence you have to support your spurious claims.



If you've got a problem with the legitimate history of this practice and prefer to accept the distortions of the TGIE then it's your problem

The problem I've got is with a protector practice that has been busy for the past 100 years spreading sectarian bile as evidenced from the quotations I provided above. These are the words of Phabongkhapa and Trijang Rinpoche, not the TGIE. Seeing as you love posting links to Rodney's site, please could you post quotations that support your claims.

I will provide another quotation from the power-hungry fake geshe that wants his cult followers to view him as a Buddha.



People who are thinking Geshe Kelsang is the Third Buddha is not bad. Maybe they think like this because their pure mind. Because they are happy with me and there is some benefit from spiritual, you know. So maybe they think oh maybe he Buddha. That is nothing wrong [laughs].

To find out more about the cult of personality around Kelsang Gyatso, please watch the BBC documentary "An Unholy Row" found on the following website:

http://www.tibetonline.tv/shugden_issues.html

2189. Bill Esterhaus – March 8, 2009



Simple fact is Billy boy, your protector was seen as a worldly protector even by Phabongkhapa himself, who said that it was not a suitable object of refuge.

Sorry Dorje boy, get your facts right. There are many different views of Dorje Shugden in accordance with the karma of living beings. TK's site clearly shows that some lineage lamas of Dorje Shugden practice regarded DS as enlightened. Even Pabongkhapa himself regarded him in this way, so don't lie.

This is a good example of the ministry of misinformation by people like yourself.

2190. **Bill Esterhaus – March 8, 2009**

Dorje,

Here's just one such example from Morchen Kunga Lhundrup, the great Sakya Lama and promoter of Dorje Shugden practice showing that DS was always regarded as an enlightened being:



Hum,
Although having found the pure nature
Dharmakaya,
By the power of compassion emanating a form,
[I] entrust you for the sake of performing
All three times' bodhisattvas' countless activities.

This shows that the claims that have been made here that the Sakyas never saw DS as an enlightened protector or relied on him in this way are simply more ministry of misinformation lies. This shows how the Dalai Lama and his supporters are trying to change history to suit their own nefarious purposes.

Nyungne Lama, who was himself regarded as an incarnation of Dorje Shugden wrote this in his ritual prayer to DS:



Seeing you as a Buddha in mind,
Staying close to me,
For pure ethics and devotion,
Increasing lifespan, merit and endowments,
Being praised by all,
Living piously without pride,
Please perform activities
To effortlessly perfect all goals.

There is no point in continuing this discussion because, as a member of the cult of anti-Shugden you are unable to accept the facts. Just read the website, educate yourself and stop spreading sectarian lies about the Dharma King Dorje Shugden.

Thank you and goodbye.

2191. namkhah – March 8, 2009

“King Dorje Shugden” is a product of the human imagination to posit “he” is an actual entity is primitive theism and not buddhadharma whatsoever.

2192. Lineageholder – March 8, 2009

Dear namkhah,

Everything is a product of imagination because everything is created by mind – what kind of Buddhist are you?? You’re either ignorant of Buddhist thought or wilfully twisting the meaning – ‘the ministry of misinformation’ as Bill said above.

Dear TP,

In response to the report from Sera Monastery on your website, what a sad, sad state of affairs, a division in the Sangha caused by the Dalai Lama’s draconian ban.

The campaign against the Dalai Lama is not baseless because he alone is the cause of all the sectarian problems and division we are witnessing. It’s his ban and his responsibility.

If it’s true that there is peace between the two ‘sides’ that’s good, but there are still two factions. This should never have happened because a divided house is a weak house.

Buddha would be appalled by this. The Dalai Lama should restore the religious freedoms of Shugden practitioners and desist from his sectarian slandering of them in order to restore harmony to the Buddhist community.

2193. namkhah – March 8, 2009

Lineageholder: I won’t dignify your silly post with than answer, but consider this rant from your puppetmasters: a Chinese ultra-nationalist commenting to a national newspaper:

“An Observer from Canada writes: Questions for Dalai and his cliques: — Why did dalai persecute the Dorje Shugden followers? What happened to Freedom of Religious that he preached? — Since every Tibetans obeyed him without questions in persecuting and ostracising the Dorje Shugden follwers, then why didn’t didn’t Dalai stop the Tibetans from disrupting the Olympics Torch relay and killing the innocent people during the riot? Dorje Shugden is a once-respectable Tibetan Buddhist god. But now the Dalai Lama says anyone who worships him is aiding the Chinese Communist occupiers of Tibet. Those who persist in the worship of Shugden have been driven out of Tibetan exile communities, beaten, their possessions destroyed. Three monks have been killed in this dispute. Why did Washington get involved in Tibet? Here’s what John Knaus says: The primary objective has little to do with aiding the Tibetans: It was to impede and harass the Chinese Communists. And U.S. geopolitical interests would be served by forcing Mao to divert his already stretched resources to counter guerrillas in a remote and rebellious area. He was in a position to know. When he was with the CIA, he helped train Tibetans in guerilla warfare at a base in Colorado.”
Posted 07/03/09 at 5:32 PM EDT

2194. Dorje – March 8, 2009



TK's site clearly shows that some lineage lamas of Dorje Shugden practice regarded DS as enlightened. Even Pabongkhapa himself regarded him in this way, so don't lie.

Phabongkhapa said that this protector had the appearance of a worldly deity and is not an object of refuge.



Though one should not go for refuge to these protectors that have taken mundane form, even though they are transcendent in essence; if one attains intense uncontrived conviction that, in terms of the definitive meaning, Yudronma is the mother of the Buddhas, Vajrayogini or is among the rank of the twenty four heroines and the twelve Vajrayoginis; Setrab is Amitabha, The Ku Nga are the five families, Shugden is Peaceful and Wrathful Manjushri, through focusing on this one and that one's essentially transcendent aspect, it is suitable to go for refuge [to such protectors].

This is a more nuanced position than is ever taught in your cult.

Rodney Billman's site puts together a whole load of small comments found in colophons to ritual texts, which commonly employ excessive praise as a literary device, and infers a significance that simply did not exist. There is no official Sakya lo.rgyus or legend of this protector, showing its real lack of importance. Then again we have Sakya lamas like Ngawang Yonten Gyatso and Jamyang Khyentse who totally opposed this spirit worship as evil. Rodney's site that proves so much actually proves nothing.

2195. Dorje – March 8, 2009



Buddha would be appalled by this. The Dalai Lama should restore the religious freedoms of Shugden practitioners

Buddha would be appalled to see his Dharma reduced to spirit worship. From the accounts of the monk at Sera, it seems those monks that wish to worship this spirit are perfectly free to continue doing just that. You contradict yourself.

2196. Dorje – March 8, 2009



The campaign against the Dalai Lama is not baseless because he alone is the cause of all the sectarian problems and division we are witnessing

This is not true. As has been shown above, the proponents of this spirit

worship have spread sectarianism and violence towards other traditions.



Some followers of Ven. Phabongkha Dechen Nyingpo Rinpoche engaged in heated argument on the philosophical tenets of the new and the ancient. They engaged in many wrong activities like destroying images of Padmasambhava and those of other peaceful and wrathful deities, saying that reciting the mantra of the Vajra Guru is of no value and fed the Padma Kathang to fire and water. Likewise, they stated that turning Mani prayer wheels, observing weekly prayers for the deceased etc. are of no purpose and thus placed many on the path of wrong view. They held Gyalpo Shugden as the supreme refuge and the embodiment of all the Three Jewels. Many monks from small monasteries in the Southern area claimed to be possessed by Shugden and ran amok in all directions destroying the three reliquaries (images of the Buddha, scriptures and stupas) etc. displaying many faults and greatly harming the teaching of Je Tsongkhapa, the second Conqueror. Therefore, if you could compose an instructive epistle benefitting all and could publish it and distribute it throughout the three (provinces) U, Tsang and Kham it would greatly contribute to counteracting the disturbance to the teaching.



Zangmar had fallen under the spell of this new and impressive personality. P'awang kawa was undoubtedly one of the great lamas of the early twentieth century, but he was a man of contradictory passions, and he shows us two different faces when he is recalled by those who knew him. In many ways he was truly a saint; he was sent to Ch'amdo by the central government to represent its interests and administer its Gelug monasteries, and he was sympathetic to the concerns of the K'am people over whom he had been granted jurisdiction, a scholar and an enthusiast for all aspects of Tibetan culture. But many eastern Tibetans remember him with loathing as the great persecutor of the "ancient" sect, devoting himself to the destruction throughout K'am of images of the Precious Guru and the burning of "ancient" books and paintings

P'awang kawa sent his new disciple back to take charge of the Gelug monastery in Dragyab; Zangmar, with the zeal of the convert, carried with him only his master's sectarianism and implemented only his policy of destruction. He tried to force the monks of Kajegon (who were technically under his authority) to perform the Gelug rituals, and when they obstinately continued

to refuse he called in the government police on a trumped up charge of treason. They raided Kajegon, broke its images, made fire of its books and paintings, and beat its monks with sticks. The head monk, who carried with him by chance that day our image of Tara, tried to stop them; while one policeman threatened him with a stick, another shot him in the back.

As quoted above by T.P., Kelsang Gyatso follows this tradition of sectarian bigotry. In a clear attack on Dzogchen he says in one of his books



These days many people talk about Tantra, but there are few who teach the two stages. There are even teachers who never mention the two stages and yet claim to be teaching something even higher than Highest Yoga Tantra! I wonder what sort of Buddhahood these so-called Tantric Masters attain? It must be a very deluded kind of Buddhahood!

It's a shame that worshippers of this evil spirit can't avoid insulting and denigrating other traditions. They are the real source of these sectarian problems.

2197. Dorje – March 8, 2009

To see more examples of the intolerant exclusivism and sectarianism found in the NKT cult please watch the BBC documentary “An Unholy Row” found on the following website:

http://www.tibetonline.tv/shugden_issues.html

2198. Lineageholder – March 9, 2009

To see how much and how often you write to condemn holy spiritual masters and practices, I can see you are fanatics.

Your fanaticism is scary and your wrong views a symptom of these degenerate times. I think it's best left there.

2199. Dorje – March 9, 2009

Yeah right. I don't stand in the street shouting “Lineageholder, stop lying” waving my little placard, though I probably should.

To see the extreme fanaticism of the NKT cult please watch the BBC documentary “An Unholy Row” found on the following website:

http://www.tibetonline.tv/shugden_issues.html

2200. Gyalpo – March 9, 2009

One would generally avoid a defrocked doctor or a brain surgeon who obtained a bogus degree from a matchbook, why? because although it is true credentials aren't everything, academic standards count. GKG was disgraced and disciplined for bad behaviour decades ago and his novice ‘teachers’ are hastily and poorly trained. So anyone interested in studying dharma should exercise particular caution with NKT, however

friendly or charming they seem- a few years down the road you'll be among the growing disillusioned ex-NKT cohort. Research carefully first!

2201. Lineageholder – March 9, 2009

To refute the constant lies of those who criticise Geshe Kelsang in accordance with the wishes of the TGIE and claim that he is not a real Geshe:

<http://www.newkadampatruth.org/geshekelsang1.php#kelsanggyatso>

Fact: Geshe Kelsang is a Geshe . To claim otherwise is either a mistake or a downright lie.

2202. Gyalpo – March 9, 2009

whatever, GKG nonetheless was certainly expelled from his dratsang, and the completion of his degree questioned the text of the letter was previously posted here in its entirety (No. 111 above)

2203. Lineageholder – March 9, 2009

GKG was not expelled from anything, because there was nothing to be expelled from. He had already completed his Geshe training and he had been present at his Geshe ceremony and had left Sera-Je many years previously. All he experienced was the spiteful revenge of the TGIE because of his open opposition to the Dalai Lama.

How can you be expelled from something you left many years ago? They can't take away any of his learning or realizations, so the so-called 'Sera Expulsion Letter' is meaningless.

2204. Gyalpo – March 9, 2009

NKT has produced not one geshe despite hundreds of 'centres', you are not in a position to evaluate monastic academic standards. Even your bjj shugden scholar Rodney has a poor grasp of the language and terminology, let alone qualified to set us right on Tibetan history. Spiteful is an adjective very appropriate to former geshe-la who is waging the nasty smear campaign with the willing and creative participation of his minions, manufacturing evermore outrageous porkies.

2205. Dorje – March 9, 2009

Declaration of Expulsion of Kelsang Gyatso from Sera Je Monastery. August 22, 1996

This is a message to all non-sectarian friends of the Dharma in the world, especially all Tibetans, inside and outside Tibet.

His Holiness Tenzin Gyatso, the 14th Dalai Lama, is the embodiment of the compassion of all Buddhas, the golden flower in the land of snows, Tibet, the form of the deity who has appeared in Tibet, the representative of Buddha Shakyamuni, the spiritual leader of all Buddhists in the world, and the great advocate of non-violence.

For those who come from the land of snow mountains, to find in His Holiness our sacred source of refuge for this and future lives is truly our

inborn nature, like our eyes which give us sight and our innermost heart.

However, as it says in The Well-spoken Advice:

If you keep striving at faults,
There will never be any room for virtues,
Like a deluded person with a strainer,
You think that the dregs are actually the juice.

So, a person who acts with a mistaken understanding of which actions should be undertaken and which should be abandoned is the definition of an evil person. These days, [in Kelsang Gyatso] the demonic cloud of overwhelming arrogance displays itself with a mass of deluded pride, like a bat who thinks he is above the sky.

He upholds the lineage of Bhikshu Legpai Karma (Legs Pa'i skar ma), who in ancient times used perverted prayer. This demon with broken commitments, Kelsang Gyatso, burns with the flame of unbearable spite towards the unsurpassed omniscient 14th Dalai Lama, the only staff of life of religious people in Tibet, whose activities and kindness are equal to the sky. Since his own Guru [His Holiness] is without fault, he is throwing away the practice of guru devotion, the eight benefits of following one's spiritual teacher, the eight disadvantages of not following him, and so forth, just as one would cast away a stone.

Possessed by a terrible demon, without shame, embarrassment, or modesty, he doesn't have even the slightest care or concern for any of the commitments of the three vows [pratimoksha, bodhicitta, and tantric] which he undertook.

He continuously broadcasts blatantly shameless mad pronouncements, attacking with baseless slander His Holiness the Dalai Lama, whose kindness for us, the people of Tibet, has been greater than the Buddhas of the three times. These unimaginable statements which defame the name of His Holiness have created an urgent adverse situation which no Tibetan can tolerate.

Therefore, all those connected with Sera Je College, lamas and tulkus, abbots, former executives, senior and junior geshe, together with the leaders of the individual khangtsen [regional houses], all together, in agreement, with one voice, hereby proclaim that on this day, August 22, 1996, Kelsang Gyatso, the one with broken commitments and wrong view, is cast out with the "ritual nine expulsions," and is thereby banished from this place, and the being a part of the rule of our College.

This means that we request all of our brothers and sisters, the Tibetan people inside and outside Tibet, to completely sever and relationship with him. Concerning the practice of worshiping divine protectors at this Monastery in particular, the protector who was directed by the previous great masters to advise, command, and look after our Monastery is the Dharma protector Dregpa Chamsing [Dregs Pa lCam Sring]. Aside from this protector there has traditionally been no worship of Dolgyal [Dorje Shugden].

These days, we keep in the honored position on the crown of our heads the instructions of our Government, the great Ganden Potrang. Therefore, all sangha who reside here, as evidence of their commitment not to worship the protector Dolgyal, have freely signed such a pledge, and offered it before the clear eye of His Holiness. Beyond that, anyone

who is not blind should be able to comprehend this with their ordinary eye of understanding and mind of attachment and aversion; as they say, no one needs a lamp to make things clear in the light of the sun and moon.

For the future, we publicly make the strongest request to everyone not to associate the good name of Sera Je Monastery with this holder of broken commitments and wrong view.

Sealed by the General Assembly of Sera Je Monastery

August 23, 1996

Translated by Sera Je Geshe Gendun Gyatso and David Patt

2206. namkhah – March 9, 2009

Meanwhile, the patron of the god Shugden, China, Detains 81 Ahead of 50th Anniversary of Tibetan Uprising

By THE ASSOCIATED PRESS

Published: January 28, 2009

BEIJING (AP) — Chinese authorities have begun a security sweep in Tibet ahead of the region's most sensitive anniversary in years, with state media saying at least 81 people have been detained.

http://www.nytimes.com/2009/01/29/world/asia/29tibet.html?_r=1

2207. Gyalpo – March 9, 2009

Here is a typical example of a shugden supporter:

<http://www.youtube.com/user/douboymk2>

“Sign the petition:

<http://www.westernshugdenso...>

others:

<http://www.michaelparenti.o...>

<http://daliar.wordpress.com>

Translations of dalai:

Da(大) in chinese means big.

What does LAI(phonetic pronunciation) mean in english?

Mr BIG LIE”

Note the similarity in rhetoric as the WSS cyberpunks

2208. Lineageholder – March 9, 2009

Gyalpo,

When are you going to understand that Dharma is not Tibetan?

You seem to have some kind of deluded pride believing that only Tibetans can practise Dharma. I hope you're not typical.

There are lots of Geshes in the NKT in terms of their understanding and experience of Dharma, but not in terms of having a big name and having to be approved by the Dalai Lama. Geshe Potowa didn't need a big name and approval by the Dalai Lama either, and neither did any of the other Kadampa Geshes whose example NKT practitioners try to emulate.

2209. Dorje – March 9, 2009

Name some of these many NKT geshes. Gen-la Thubten Gyatso? Gen-la Samden Gyatso? Gen Kelsang Pagpa?

Haha, you're so funny, LH. Maybe you are also a great Geshe.

In the same way the NKT self-servingly redefine and water-down the vinaya, you also reduce the Geshe title to memorising a few books.

LMAO.

2210. Gyalpo – March 9, 2009

If you wish to practice, with no reference to the actual and diverse lineages that's fine, but it follows therefore that NKT should immediately jettison any interference in internal Tibetan affairs, just as we dropped GKG like a hot potato over 20 years ago. Its like being divorced for decades and constantly phoning your ex-wife for an entertaining argument, just drop it, dude-and move on. It would be appropriate NKT should change your uniform colours (green is nice, but its your choice) and remove references to Tibetan Buddhism in your advertising since you display utter contempt and disregard for the real thing.

2211. Lineageholder – March 9, 2009

Gyalpo,

NKT is not Tibetan Buddhism not has it ever advertised that it is. NKT does not want to be thought of as a Tibetan tradition because it isn't, so this must be your misunderstanding.

How arrogant of you to think that you can own the Dharma and keep it as your own exclusive little Tibetan club. You're so narrow minded and nationalistic, you need to think more about the happiness of all beings, not just six million Tibetans. It's what your Lineage Gurus would want because they are Buddhas and Bodhisattvas, not Tibetans.

Do you really think that Je Tsongkhapa is Tibetan? He is the Wisdom Buddha. Where's your compassion? Dharma belongs to all living beings and thankfully they don't have to learn Tibetan nor bow down to the Dalai Lama and his doomed union of politics and Dharma to practise it.

There is nothing Tibetan about the robes that NKT monks and nuns wear; they are the robes designed by Je Tsongkhapa, the Wisdom Buddha and he has no nationality. As followers of the Wisdom Buddha NKT monks and nuns have a right to wear these robes.

For as long as the Dalai Lama and his followers are causing the degeneration of Buddha's teachings in this world acting in reckless sectarian ways while hypocritically preaching the opposite there will be opposition from those who care about Buddhadharma.

2212. Dorje – March 9, 2009

Indeed, as gyatso said,



In October 1998 we decided to completely stop being involved in this Shugden issue because we realised that in reality this is a Tibetan political problem and not the problem of Buddhism in

general or the NKT. We made our decision public at this time – everyone knows the NKT and myself completely stopped being involved in this Shugden issue at all levels.

The simple fact is, they can't help themselves. How many times has LH said he would stop posting here? He said it earlier today but is back posting again. It is a compulsion they just can't control. It would be sad if it wasn't kind of funny.

Keep posting LH. You help show the NKT for the dysfunctional cult they are.

2213. Dorje – March 9, 2009

“Do you really think that Je Tsongkhapa is Tibetan?”

Hahaha, LH, this one's a classic. Keep them coming. You crack me up.

2214. namkhah – March 9, 2009

So you're telling us NKT don't have Tibetan names and wear Tibetan robes?..I see.

2215. Lineageholder – March 10, 2009

HAPPY DORJE SHUGDEN SAVED THE DALAI LAMA'S LIFE 50TH ANNIVERSARY! 😊

<http://dorjeshugdentruith.wordpress.com/2008/09/23/dorje-shugden-saved-the-dalai-lamas-life/>

Dorje Shugden even helps those who try to harm him and the Buddhadharma. If that doesn't prove he's a Buddha and not the 'wrathful avenger' worldly spirit critics would have you believe, I don't know what does.

Dorje Shugden, on this special day, thank you for your kindness towards the doctrine and all living beings.

2216. Dorje – March 10, 2009

How disgusting that you should use the oppression and suffering of the Tibetan people to promote your spirit worship. You should feel deeply ashamed.

2217. Dorje – March 10, 2009

“If that doesn't prove he's a Buddha and not the 'wrathful avenger' worldly spirit critics would have you believe, I don't know what does.”

This is the most idiotic line of reasoning I have ever read. Exactly how does this prove anything? The fact that this spirit communicated whilst possessing an oracle is proof that it's a spirit. Fool.

2218. Dorje – March 10, 2009

“the 'wrathful avenger' worldly spirit critics would have you believe”

This is exactly how Phabongkhapa and Trijang Rinpoche describe this

spirit.



Furthermore, whether they were lords of Tibet, great lamas who held the political power of the throne, lamas and tulkus, great or small, with illustrious lines of incarnation, holy beings rich in scriptural and realized qualities, high lords of vast lands and works, those haughty with pride of family lineage, dominion and wealth, any who hypocritically claimed to be followers of Protector Manjusri Tsongkhapa's Teachings while remaining unsatisfied with Je Lama's precious Teachings of Sutra and Tantra which, in terms of view, meditation, and action, need not crave more from any other tradition, and, instead, mixed, polluted, or confused them with other modes of view and practice, whether lay or ordained, regardless of status, there have been many who have met with unpleasant wrathful punishments, such as being punished by authorities, litigation and legal disputes, untimely death, and so forth. Such swift, decisive signs appear to direct perception. Here praise is offered to that manifestation as a great wrathful protector who raises the Yellow Hat Teachings to the heights of the heavens.



[This protector of the doctrine] is extremely important for holding Dzung-ka-ba's tradition without mixing and corrupting [it] with confusions due to the great violence and the speed of the force of his actions, which fall like lightning to punish violently all those beings who have wronged the Yellow Hat Tradition, whether they are high or low.[This protector is also particularly significant with respect to the fact that] many from our own side, monks or lay people, high or low, are not content with Dzung-ka-ba's tradition, which is like pure gold, [and] have mixed and corrupted [this tradition with] the mistaken views and practices from other schools, which are tenet systems that are reputed to be incredibly profound and amazingly fast but are [in reality] mistakes among mistakes, faulty, dangerous and misleading paths. In regard to this situation, this protector of the doctrine, this witness, manifests his own form or a variety of unbearable manifestations of terrifying and frightening wrathful and fierce appearances. Due to that, a variety of events, some of them having happened or happening, some of which have been heard or seen, seem to have taken place: some people become unhinged and mad, some have a heart attack and suddenly die, some [see] through a variety of inauspicious signs [their] wealth, accumulated possessions and descendants disappear without leaving any trace, like a pond

whose feeding river has ceased, whereas some [find it] difficult to achieve anything in successive lifetimes.

To learn more about the dishonesty of the the NKT cult please watch the BBC documentary "An Unholy Row" found on the following website:
http://www.tibetonline.tv/shugden_issues.html

2219. Gyalpo – March 10, 2009

" If that doesn't prove he's a Buddha"

This is primitive theism, you ought to meditate on anatman, LH-if 'he' exists 'he' is suffering and ergo not a Buddha but rather a gyalpo or other spirit.

2220. namkhah – March 10, 2009

Dorje Shugden: On this special security crackdown day, thank you oh Lord for your service to the Communist Party of China's continued colonization of Xiizang TAR and other Chinese territories, for dividing and murdering our enemies in India and hastening the demise of the reactionary Tibetan Buddhism. May our Panchen Lama (and no one else) bless all our English monk and nun brothers and sisters! Also monk sisters openly gay! As a special reward to NKT for service to the Motherland we will select the soul boy of the living Buddha Kelsang Gyatso and train him to our specifications!

2221. Gyalpo – March 19, 2009

Notice all the Shugden propaganda sites have no response mechanism? Hiding behind a various nameless facades, no debate permitted, collecting Chinese Communist Party junta supporters signatures on petitions, the whole enterprise is highly fascistic.

2222. R. Donald Rollo – March 20, 2009

Dear WSS and NKT supporters: Human rights is universal, therefore please consider this footage, and the massive support from Communist China the Shugden cause is enjoying.

http://media.phayul.com/?av_id=147&av_links_id=323

2223. Lineageholder – March 22, 2009

Dear R. Donald Rollo,

I deplore the violence on the footage, everyone's human rights should be upheld. Violations should be brought to the attention of the United Nations by the CTA. However, this has got nothing to do with Dorje Shugden. I think it's important to keep the political problems of Tibet quite separate from the religious problem of the ban on Dorje Shugden practice because there is no connection.

2224. TP – March 22, 2009

LH,
instead of wasting the own and others money, time and energy for such a hostile and contorting international *political* campaign against the Dalai Lama (and the TGIE) – a campaign which mainly helps NKT

leadership to cover up internal scandals and to distract the own members from the sexual abuses and manifold problems within NKT – it would be far more better NKT / WSS would practice impartial compassion conjoined with wisdom. Impartial compassion for those who really suffer from torture, actual oppression and actual heavy human rights abuses (compassion also for their tormentors); and practising wisdom which is able to see things as they really are and goes along with the ability to put events and actions into perspective; instead of wasting time, energy and money to exaggerate and spin events in India and to perform such a vile misinformation campaign which only plays into the hands of the PRC.

Most NKT people and especially NKT's leadership seem to have lost any reasonable perspective in their self-isolated NKT 'pure world', otherwise they would not be able to set up and to perform such a spin campaign which only pleases the PRC and their propaganda section.

I think, your categories of 'political problems' and 'religious problems' block your own compassion, compassion for the Tibetans and other **really** oppressed people. They have real problems – not virtual self-created ones as WSS offers on their website and blogs – these are actual human rights problems, what happens to them is tremendous and unbearable suffering, and all this is very different to the situation regarding Shugden, no matter how much you try to pull the wool over others eyes, who are not so well informed about the facts regarding Shugden like e.g. Dorje; Namkha or Kayguepa.

In a way **the NKT / WSS campaign is just perverse.**

2225. Lineageholder – March 22, 2009

Dear TP,

I think you're confused about what is religious and what is political because your Guru is the Dalai Lama. Tibet's problems are politics and the Dalai Lama's ban of Dorje Shugden, and the subsequent protests that have been made, are religious. You're blinded by your attachment to Tibet and its problems, which are the problems of only one life. You're prepared to allow the pure Buddhadharma to be destroyed out of fear of playing into the hands of the PRC.

I have compassion for Tibetans who are clinging to their country, but really, if the Dalai Lama cared for his people, he would act like Buddha did with Kisa Gotami and teach them about impermanence and letting go, that everything passes away and what's most important is Dharma, not borders and country names. Sadly, he continued to instil false hope for a lost cause. For karmic reasons, Tibet as such is lost and there wasn't ever really any possibility of it being recovered in the way it existed pre-1950. Things change, there's no possibility of going backwards.

It would have been kind for the Dalai Lama to have gradually taught the Tibetans this, to have highlighted the human rights abuses and worked for a fair deal for the Tibetans in the TAR but to have let go of 'Tibet' for good. I personally think he did realize it was a lost cause but he wasn't honest with his people. Because he failed to be truthful, he has harmed them and now he is harming the Buddhadharma for the sake of politics, which is even more ugly, serious and dangerous.

2226. TP – March 22, 2009

With respect to NKT ordination:

Emptymountains said:



This artificial demarcation of the first 5 vows beings vows and the latter 5 vows being mere ‘aspirations’ comes solely from Tenzin Peljor, not from GKG, who teaches *10* vows (not 5 vows + 5 aspirations).

The ASA picked this up also, which tells me who instigated their letter.

I think it is true that I was the first who used the term ‘aspirations’ for the last five NKT ‘vows’. This is not unreasonable because 1. these ‘vows’ are no actual vows for monks and nuns laid down by the Buddha 2. to be a vow one must be able to name exactly the respective vow’s boundaries, so that one is able to determine when a vow is lost or still intact. Since the last five NKT ‘vows’ can’t be identified in terms of boundaries and are clearly stated as aspirational wishes, I labelled them ‘aspirations’. Obviously the ASA had a similar analysis and came to the same conclusion. So “This artificial demarcation” seems to be quite reasonable and shared by other Buddhist monks and nuns.

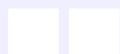
I lack time to respond to all the comments with respect to NKT ordination, however the ASA point of view is the correct one and it is according to the Vinaya and Pratimoksha, it will be hard to find any real monk or nun who will disagree with this.

Harry I am sorry, but to me it appears that you are already so intertwined in the spins of NKT, that I see no use in addressing things you mentioned in your post #1947 in detail here and now.

The discussion of NKT members about the vows for monks and nuns is so childish and ignorant that it is striking. Since NKT members have never studied or listened to the Vinaya and Pratimoksha and KG seems to have forgotten what he studied, NKT members talk now in public about the Vinaya and Pratimoksha with the knowledge and background of a kid at the basic primary school, trying to explain and discuss infinitesimal calculus picking up words here and there and creating their own “understanding” without having any understanding. This may sound quite arrogant but really what do you expect? If people without knowledge think they are experts and discussion at length topics they don’t know properly and mix it with semi-knowledge and NKT propaganda (Gelong is of course only Gelong because they are proud people), I think, it is better to point this out frankly.

Just some days ago people reported in the New Kadampa Survivors forum that KG’s former successor Gen-la Kelsang Samden, claimed those who wish to take lay vows can’t take only one, two, three or four of the lay followers vow but must take all five together. This is plain wrong and reveals a lot:

When the successor of KG the heir of NKT is even confused about the lay vows how much can he say about ordained vows? There are six types of lay followers. Je Tsongkhapa explains:



Vows of lay-followers are to abandon

Killing, theft, lies, sexual misconduct, and intoxicating drink.

Six lay-followers: those who practise
One, some, most rules, or completely,
The continent, and those of refuge.

They are lay-followers who, in order,
Abandon one, two, three of the four roots,
Sexual misconduct, and incontinence;
Or just of refuge, we assert.

For more on NKT ordination see my blog, the main points have been stated there and proper sources have been given as well:

- [Are NKT monks and nuns authentic?](#)
- [How important is the Vinaya?](#)

2227. TP – March 22, 2009

LH,
using my favourite technique, your post ready now:

“I think you’re confused about what is religious and what is political because your Guru is Kelsang Gyatso. NKT’s problems are politics and the Kelsang Gyatso’s ban of non-NKT Dharma teachers and Dharma books not written by himself, and the subsequent protests that have been made, are deluded. You’re blinded by your attachment to NKT and its problems, which are not only the problems of only one life but will have effect also for peoples future lives. You’re prepared to allow the pure Buddhadharma to be destroyed out of fear of facing the truth about the sad state within NKT, now even playing into the hands of the PRC.

I have compassion for NKT followers and Shugdenpas who are clinging to Dorje Shugden but really, if Kelsang Gyatso cared for his people, he would act like Buddha did with Kisa Gotami and teach them about impermanence and letting go, that everything passes away and what’s most important is Dharma, not worldly protectors giving you money and power and identity to be something special and pure. Sadly, he continued to instil false hope for a lost cause. For karmic reasons, Shugden as such is lost and there wasn’t ever really any possibility of it being recovered in the way it existed after the death of the 13th Dalai Lama. Things change, there’s no possibility of going backwards.

It would have been kind for Kelsang Gyatso to have gradually taught the NKT this, to have highlighted the human rights abuses in NKT and give space and time to heal for those abused within NKT and worked hardly for NKT’s empire but to have let go of ‘NKT’ for good. I personally think he did realize NKT and Shugden is a lost cause but Kelsang Gyatso wasn’t honest with his people. Because he failed to be truthful, he has harmed them and now he is harming the Buddhadharma for the sake of politics, which is even more ugly, serious and dangerous.”

2228. TP – March 22, 2009

LH you claim:

Fact: Geshe Kelsang is a Geshe . To claim otherwise

is either a mistake or a downright lie.

what kind of geshe degree KG holds?

what paper he has to proof his claim?

why Sera Monastic University whose title as Geshe KG claims to hold has no authority to state that he is no Geshe?

why NKT does not publish a paper showing he has a geshe degree and

what type of geshe degree he holds?

KG says on your website:

“My true situation is that in Tibet I studied Geshe training for many years in my local monastery called Jampa Ling and Tashi Lhunpo university and I passed two examinations. One examination was in memorization and the other was the actual examination. Soon after that, people would publicly call me “Geshe”. ”

But did you know this local monastery and Tashi Lhunpo monastery offer no Geshe title, Tashi Lhunpo offers only Khachen degree? The Geshe degree is only conferred by Sera, Ganden, Drepung. oh oh...

It follows what he states is in contradiction with the facts that he would have been called “Geshe” after he passed two examinations on Khachen degree, rather people would have called him Khachen Kelsang Gyatso....

There is something to be investigated more deeply in this context...

2229. Dorje – March 23, 2009



I think you're confused about what is religious and what is political because your Guru is the Dalai Lama. Tibet's problems are politics and the Dalai Lama's ban of Dorje Shugden, and the subsequent protests that have been made, are religious.

I think it is the NKT cult that are confused. Previously cult leader Kelsang Gyatso said,



In October 1998 we decided to completely stop being involved in this Shugden issue because we realised that in reality this is a Tibetan political problem and not the problem of Buddhism in general or the NKT. We made our decision public at this time – everyone knows the NKT and myself completely stopped being involved in this Shugden issue at all levels



It would have been kind for the Dalai Lama to have gradually taught the Tibetans this, to have highlighted the human rights abuses and worked for a fair deal for the Tibetans in the TAR but to have let go of 'Tibet' for good.

You show a complete ignorance and callous disregard for the facts. The Dalai Lama has accepted that Tibet will exist as part of China and is not seeking separation or independence. What he is asking for is that human rights in Tibet are respected and Tibetan Buddhist culture is protected. Your cult leader and other NKT cult members have criticised the Dalai Lama for this, but he is actually doing exactly as you have described.

To learn more about the dishonesty of the the NKT cult please watch the BBC documentary "An Unholy Row" found on the following website:

http://www.tibetonline.tv/shugden_issues.html

2230. namkhah – March 23, 2009

test

2231. namkhah – March 23, 2009

Lineageholder: While it is not axiomatic that because china supports Shugden, you support China, there are nevertheless numerous vectors between the two. Your contention there is 'no connection' is quite naive.

-The Indian Tribune reported Chinese Embassy official Mr Tau Wenching, and his wife accompanied by former monk Palang of the Shugden Society in Delhi visited the Tibetan settlement at Mundgod, in South India (1999): "an indication of the links that exist between the Shugden supporters and the Chinese embassy."

<http://www.tribuneindia.com>

-Chinese People's Daily online supports western WSS/NKT protesters at New York Radio City, (one of many such officially written articles)

-State run media outlet Xinhua claims "In the 1990s, the Dalai Clique suddenly began attacking the Tibetan deity Dorje Shugden, who had been worshiped by Tibetan Buddhist for hundreds of years, calling it "a pro-Chinese demon." On June 6, 1996, the Tibetan government-in-exile adopted a resolution to prohibit all staff with the Tibetan government-in-exile as well as all Tibetan communities, lamaseries and schools from worshipping the Dorje Shugden, saying that those who would not stop following the deity would be labeled as a public enemy of the Tibetan society."

-March 10th of this year, 50th anniversary of the Tibetan uprising, unleashed a tsunami of anti-Tibetan bloggers, quoting extensively from Helmut Gassner, self-proclaimed expert on all things Tibetan.

-<http://www.xiongdeng.com/> (a Chinese language pro-Shugden site financed by westerners) praises Chinese policy and fantasizes the future of Shugden with millions of potential converts in PRC. The site features a photo the Chinese Panchen Lama substitute {who conveniently is the son of two state security agents}, in front of the god's picture. "Then from China, Dorje Shugden's practice will spread to the multitudes of Chinese speaking areas of Asia, then the world. Everyone respects China either for monetary, business or cultural reasons. It is after all one of the greatest cultures known to man ...Everything Chinese will be respected and proliferated in the world..." (and so forth)

- Last but not least, Interpol has an outstanding Red Notices for Lobsang Chodak, 36, and Tenzin Chozin, 40, issued at the request of the Indian

police who escaped to China suspects in the unsolved triple Shugden cult murders in Dharamsala.

<http://www.timesonline.co.uk>

So you see, there is ample evidence of mutual advocacy from Chinese junta (who in essence are about as brutal as they come), their rabid ultra-nationalist online supporters and the Shugden cult. PRC's allegations are indistinguishable from WSS—its hard to tell if you co-opt their material or they co-opt yours. Anyone who does not deplore Chinese authorities activities brutalising Tibetan Buddhists ought to be asking themselves some tough questions.

2232. Lineageholder – March 23, 2009

Dear namkhah,

Just because there might be support from Chinese sources for the stand against the Dalai Lama taken by the WSS doesn't mean that the WSS supports the violence against Tibetans shown in the videos linked to on this forum. I have deplored such violence. There is no Buddhist who would think it's okay to inflict suffering on others.

Although superficially it might seem that the PRC and the WSS have a similar stance in opposing the Dalai Lama, the two should not be confused. I don't know about Kundeling Lama but there is categorically no connection between WSS and the PRC. It's not naive of me to say that, it's simply a fact. If Chinese commentators are using the evidence highlighted by people like Helmut Gassner and the WSS to criticise the TGIE, that doesn't mean that they have the same motives or goals. It doesn't mean that the PRC and WSS are working together, it means that the TGIE is deceptive.

I need to state again **WSS has no interest in Tibetan-Sino politics** WSS only wants religious freedom for all Dorje Shugden practitioners.

2233. namkhah – March 23, 2009

Lineageholder, Oh come now that is absurd, there are moral and ethical implications to one's speech, you cannot simply cover your ears like a child and shout 'He's a liar, He's a hypocrite' and not expect consequences from what is a clearly political hatchet job. WSS/NKT will suffer consequences for their inappropriate and divisive actions, guaranteed by Yamaraja.

2234. Dorje – March 23, 2009

The NKT might not have no interest in sino-tibetan politics but as they are constantly bleating on, the WSS includes more than just the NKT and some of those taking part in WSS protests are definitely supported by the PRC and the torturers and killers of the Chinese regime.

2235. Gyalpo – March 23, 2009

The distinction seems a bit like: no, we are Italian Fascists, we are not implicated in Third Reich politics.

2236. Gyalpo – March 23, 2009

Retraction printed in the Ming Pao Daily News:

“Recently, we have received a letter from Mr. Kelsang Gyatso stating that the New Kadampa Tradition is a western Buddhist organization, which is completely unrelated to the Shugden Sects in India, Nepal and other countries. The NKT have absolutely no political affiliations; are not against the Dalai Lama and never have been..”

Bollocks!

2237. Gyalpo – March 23, 2009

Okay, I concede NKT is not a cult...its a new chain of deluxe Mediterranean hotels (one in Spain and one in Italy, so far), whoopee Kadampa holiday time near the golf course, be compassionate and pay your bill before checkout time! No drinking permitted but if you wish, you may worship a blood drinking ghost who holds a human heart, in the comfort of your own suite.

2238. Lineageholder – March 24, 2009

All your negative opinions about the WSS and the NKT amount to nothing because they don't change the facts.

The facts are:

1. Dorje Shugden is a Buddha
2. the Dalai Lama is a politician who has introduced an unjustifiable and illegal ban on a Dorje Shugden practice for political reasons, causing disharmony in the Buddhist community.
3. .WSS does not have any political affiliations
4. . WSS is not against the Dalai Lama but is simply campaigning for the religious freedom of Dorje Shugden practitioners.

That's all, really.

2239. Gyalpo – March 24, 2009

Your four point mission statement is invalid when one realizes at core NKT is simply a business venture: its latest venture a hotel each in Italy and Spain. Good monopoly playing, monks! Not bad for an outfit funded by housing allowances (welfare fraud, in other words British taxpayers) in the early days. What's the best way to stay on top? Strike at the competition first for the dharma-bucks demographic. A CEO who threatens the Washington Post and all comers with litigation, nice touch. Of course slander is easy to dish out when you hide behind names like 'compassionateone" and Lineageholder" Let's not alienate the potential Chinese market, McDonald's did well there. NKT: keep your greasy fare, it is disgusting.

2240. namkhah – March 24, 2009

I don't agree ' Gyalpo, I am going to throw 1300 years of Tibetan Buddhist culture down the loo, I want a holiday in Spain. Next year we may try The Kadmapa Hotel in Italy. Forget the CO2 produced getting there, this is what I call merit. I will consider all sentient beings briefly on the way to the golf course, this is the new Kadampa Lite* (all rights reserved) Have you seen the Lite yet? Get a Lite and Om Money Payme Hung, folks

2241. Lineageholder – March 24, 2009

Hey guys, we're not talking about the NKT, we're talking about the Dalai Lama's destruction of his own tradition through his lack of faith in his Gurus, his faulty reasonings, his lack of scriptural evidence for his view and his political ambitions.

Nice try at distraction from the main issue. It can only be because you have no reasons to justify his actions.

2242. namkhah – March 24, 2009

I don't know what you are on about—I wash my hands of politics...in the Med on my Kadampa Lite holiday, that is! I've had it with the squalor of Asia, I want to go to the spa and meditate for a moment on the poor and sick, then play a few holes of golf in the afternoon. Om Money Payme Hung!

Please give to former Geshe-la, he's got castles to heat and running a dharma empire ain't cheap, we need serious contributions now! Merit doesn't grow on trees you know!

2243. Dorje – March 24, 2009

The facts are:

1. Dolgyal is a gyalpo spirit that communicates through spirit mediums whilst in trance, as happened at the main NKT centre in the '90s. He is said by Phabongkhapa, Trijang Rinpoche, Zemey Tulku, Zong Rinpoche and other lamas that worship him, to kill and harm Gelugpas and others that adopt a non-sectarian approach to practice.

2. the Dalai Lama, in his attempts to reduce the sectarianism in his own tradition, has used his influence to reduce the worship of this spirit because the teachings about it include sectarian attitudes and violence directed at other traditions and non-sectarian Gelugpas. Phabongkhapa was a politician who introduced this protector worship to large numbers of Gelugpas early last century in an attempt to spread his political agenda of promoting the exclusivist Gelug hegemony, causing great disharmony in the Buddhist community.

3. The WSS is supported by lamas such as nga lama, who is in turn supported by the PRC.

4. . WSS is against the Dalai Lama, and kelsang gyatso, leader of the WSS and NKT cult, has criticised the Dalai Lama in a number of areas from his policy on Tibet to saying that he is not a Gelugpa, not the authentic incarnation of the Dalai Lama, not even a Buddhist but a "saffron robed muslim." The personal attacks launched at the Dalai Lama from gyatso go much further than criticising his position on this spirit worship. When Lineageholder claims the WSS are only opposed to this, Lineageholder is lying.

That's all, really.

To learn more about the dishonesty of the the NKT cult please watch the BBC documentary "An Unholy Row" found on the following website:
http://www.tibetonline.tv/shugden_issues.html

2244. Gyalpo – March 24, 2009

Yes i can see the moral superiority of NKT in keeping all the money

donated, that way you can fly your white servants out to France, New York, Madison, wherever to do your barking for you while you stay home and um, meditate, ya that's the way to do it.. The Dalai Lama gives away all his money to hospitals, charity and community service... what a hypocrite, what a liar, how evil! How many hotels does he have? ...none hotels that's the answer. I rest my case. Om Money Payme Hung!

2245. Dorje – March 24, 2009

“It can only be because you have no reasons to justify his actions.”

The Dalai Lama's actions are based on the teachings and accounts of this protector from his own lama, Trijang Rinpoche and others. Trijang said,



Furthermore, whether they were lords of Tibet, great lamas who held the political power of the throne, lamas and tulkus, great or small, with illustrious lines of incarnation, holy beings rich in scriptural and realized qualities, high lords of vast lands and works, those haughty with pride of family lineage, dominion and wealth, any who hypocritically claimed to be followers of Protector Manjusri Tsongkhapa's Teachings while remaining unsatisfied with Je Lama's precious Teachings of Sutra and Tantra which, in terms of view, meditation, and action, need not crave more from any other tradition, and, instead, mixed, polluted, or confused them with other modes of view and practice, whether lay or ordained, regardless of status, there have been many who have met with unpleasant wrathful punishments, such as being punished by authorities, litigation and legal disputes, untimely death, and so forth. Such swift, decisive signs appear to direct perception. Here praise is offered to that manifestation as a great wrathful protector who raises the Yellow Hat Teachings to the heights of the heavens.

Phabongkhapa said



[This protector of the doctrine] is extremely important for holding Dzong-ka-ba's tradition without mixing and corrupting [it] with confusions due to the great violence and the speed of the force of his actions, which fall like lightning to punish violently all those beings who have wronged the Yellow Hat Tradition, whether they are high or low.[This protector is also particularly significant with respect to the fact that] many from our own side, monks or lay people, high or low, are not content with Dzong-ka-ba's tradition, which is like pure gold, [and] have mixed and corrupted [this tradition with] the mistaken views and practices from other schools, which are tenet systems that are reputed to be incredibly profound and

amazingly fast but are [in reality] mistakes among mistakes, faulty, dangerous and misleading paths. In regard to this situation, this protector of the doctrine, this witness, manifests his own form or a variety of unbearable manifestations of terrifying and frightening wrathful and fierce appearances. Due to that, a variety of events, some of them having happened or happening, some of which have been heard or seen, seem to have taken place: some people become unhinged and mad, some have a heart attack and suddenly die, some [see] through a variety of inauspicious signs [their] wealth, accumulated possessions and descendants disappear without leaving any trace, like a pond whose feeding river has ceased, whereas some [find it] difficult to achieve anything in successive lifetimes.

David Jackson retells Ngawang Yonten Gyatso's views about this protector



Ngag-dbang-yon-tan-rgya-mtsho's main wrath was directed against the cult of the protector rDo-rje-shugs-ldan which Pha-bong-kha-pa had popularized in various dGe-lugs-pa circles. (In the early 1940s gangs of young monks in certain dGe-lugs-pa dominated areas of Khams such as Chab-mdo, Brag-gyab and Lho-rdzong were causing so much havoc through their Shugs-ldan group "possessions" that the central government's Governor of Khams in Chab-mdo finally was compelled to punish three ringleaders by flogging."....

Ngag-dbang-yon-tan-rgya-mtsho explained to the Khri-du monks and people, "Shugs-ldan is no good. He is evil. He's not a protector, he's a ghost! He has a long history of causing harm. There's no use invoking a ghost." In this way he convinced the monks to cease the practice, and removed all images and articles of worship from the monastery."

"At Thar-lam monastery, he summoned the monks and told them of his campaign against Shugs-ldan. That deity, he said, was not a protector of religion, but rather an evil spirit who destroyed the doctrine... He proposed to destroy, if they would agree, the mask of this deity the next morning. ...He took down a revered mask of the deity from its shrine and carried it outside. He hurled it into a bonfire and drew a pistol, shooting at the mask numerous times. After annihilating the mask, he reentered the Protector's chapel and removed the other ritual articles....

Afterward, he re-consecrated the chapel to the deity Beg-tse. He defied Shugs-ldan to take

revenge. When nothing occurred, the monks lost faith in Shugs-Idan and accepted the new protective deity. In sGa-pa, Ngag-dbang-yon-tan-rgya-mtsho thus stamped out the practice of rDo-rje-shugs-Idan, at least in Sa-skyapa circles, almost completely.

The great non-sectarian Sakya lama Jamyang Khyentse wrote



Some followers of Ven. Phabongkha Dechen Nyingpo Rinpoche engaged in heated argument on the philosophical tenets of the new and the ancient. They engaged in many wrong activities like destroying images of Padmasambhava and those of other peaceful and wrathful deities, saying that reciting the mantra of the Vajra Guru is of no value and fed the Padma Kathang to fire and water. Likewise, they stated that turning Mani prayer wheels, observing weekly prayers for the deceased etc. are of no purpose and thus placed many on the path of wrong view. They held Gyalpo Shugden as the supreme refuge and the embodiment of all the Three Jewels. Many monks from small monasteries in the Southern area claimed to be possessed by Shugden and ran amok in all directions destroying the three reliquaries (images of the Buddha, scriptures and stupas) etc. displaying many faults and greatly harming the teaching of Je Tsongkhapa, the second Conqueror. Therefore, if you could compose an instructive epistle benefitting all and could publish it and distribute it throughout the three (provinces) U, Tsang and Kham it would greatly contribute to counteracting the disturbance to the teaching.

Stephan Beyer describes the sectarianism of Phabongkhapa and his followers,



Zangmar had fallen under the spell of this new and impressive personality. P'awang kawa was undoubtedly one of the great lamas of the early twentieth century, but he was a man of contradictory passions, and he shows us two different faces when he is recalled by those who knew him. In many ways he was truly a saint; he was sent to Ch'amdo by the central government to represent its interests and administer its Gelug monasteries, and he was sympathetic to the concerns of the K'am people over whom he had been granted jurisdiction, a scholar and an enthusiast for all aspects of Tibetan culture. But many eastern Tibetans remember him with loathing as the great persecutor of the "ancient" sect, devoting himself to the destruction throughout

K'am of images of the Precious Guru and the burning of "ancient" books and paintings

P'awang kawa sent his new disciple back to take charge of the Gelug monastery in Dragyab; Zangmar, with the zeal of the convert, carried with him only his master's sectarianism and implemented only his policy of destruction. He tried to force the monks of Kajegon (who were technically under his authority) to perform the Gelug rituals, and when they obstinately continued to refuse he called in the government police on a trumped up charge of treason. They raided Kajegon, broke its images, made fire of its books and paintings, and beat its monks with sticks. The head monk, who carried with him by chance that day our image of Tara, tried to stop them; while one policeman threatened him with a stick, another shot him in the back.

In one of his sectarian attacks Phabongkhapa said



Apart from the doctrine of Manjughosha Tsongkhapa alone, these days the views of all Sakyas, Kagyus, Nyingmas and so on are erroneous. They are not even Svatantra or Cittamatra, let alone the view of Prasanga Madhyamaka- meditating only the nihilist view like tirthikas and Hashang. If one upholds the nihilist view, the result is nothing other than going to Avichi hell. Since they can't recognize subtle lethargy, even their meditation is defective. Apart from the thunderous noise of their pretentious boasting about profound secret mantra, they don't even know the direction of bliss and emptiness, luminosity, union and so on. Since for them liberation and path of omniscience does not exist, realization will not arise even if they practice for a thousand years, as pointless as wishing for butter by churning water.

Kelsang Gyatso follows this tradition of sectarian bigotry. In a clear attack on Dzogchen he says in one of his books



These days many people talk about Tantra, but there are few who teach the two stages. There are even teachers who never mention the two stages and yet claim to be teaching something even higher than Highest Yoga Tantra! I wonder what sort of Buddhahood these so-called Tantric Masters attain? It must be a very deluded kind of Buddhahood!

2246. Lineageholder – March 24, 2009

Dear Dorje,

None of this is evidence that Dorje Shugden is a spirit. You don't have any evidence.

This is a complete sham claim

2247. Gen Hur – March 24, 2009

You don't have any evidence Shugden is a Buddha either. Buddhas are extraordinary not mundane and evade the network of concepts.

2248. Dorje – March 24, 2009

The first people to worship this spirit saw that it was a spirit. They called it a gyalpo spirit by name including it in the group called the three gyalpos along with but below Tsiu Marpo and Setrap. They invoked it in spirit seances such as those that took place at Manjushri centre in the '90s. Buddhas do not possess spirit mediums.

The view that this spirit is a spirit is both older and far more widespread than the belief that it is transworldly. Even Phabongkhapa taught that it had the appearance of a worldly spirit and as such should not be taken as an object of refuge. He also taught that this 'protector' killed people and did them harm, as did Trijang Rinpoche and other lamas that worshipped this spirit.

Lamas such as Dardo Rinpoche who acted as officiating lama during oracle seances was the main informant and lama of Nebesky-Wojkowitz who in his book "Oracles and Demons of Tibet" classes this protector as a worldly spirit.

The Dalai Lama's view that this protector is a harmful spirit is shared by many lamas such as Ngawang Yonten Gyatso and others quoted above. The minority view that it is enlightened has only ever existed on the fringes of Tibetan Buddhism, but even here no one has taught that it is a Buddha in the same way that Shakyamuni or Maitreya are Buddhas until Kelsang Gyatso started lying to his cult members and teaching about this protector in a way that is at odds even with his own lineage.

Kelsang Gyatso's teaching on this protector are a sham claim and the only reason he has got away with it is because his students are all deeply ignorant of Tibetan religion and culture.

To learn more about the dishonesty of the the NKT cult please watch the BBC documentary "An Unholy Row" found on the following website:
http://www.tibetonline.tv/shugden_issues.html

2249. Lineageholder – March 24, 2009

Dear Dorje,

What you say is incorrect because you swallowed the propaganda of the TGIE who have twisted the facts to suit their own purpose.

Drubwang Dre'u Lhas, who was an incarnation of the great Yogi Drukpa Kunley wrote an invocation to Dorje Shugden in the 17th Century as follows. First is an praise of Tulku Dragpa Gyaltzen who became Dorje Shugden:



Embodiment of all Conquerors' wisdom and

compassion power,
In degenerate times showing in the form of a
spiritual guide,
Doctrine and beings' sole refuge emanation body
[sprul pa'i sku],
At Dragpa Gyaltzen's feet I bow

Clearly he regards Tulku Dragpa Gyaltzen as a Buddha. Later on Dorje Shugden and other protectors are invoked as follows:

Pure, primordial nature, free from grasping,
Unceasing, spontaneous, timelessly unfabricated,
From the ocean of undifferentiable bliss,
As the single moon displays, please come here.

This is clearly requesting a Buddha to manifest, so what you say is not true. Dorje Shugden has always been regarded as an enlightened being because he's the incarnation of Tulku Dragpa Gyaltzen who was himself enlightened. Everyone agrees with this.

While you have no evidence for Dorje Shugden being a spirit, I have lots of evidence to prove that Dorje Shugden has always been regarded as an enlightened being and I have his incarnation lineage from many authoritative sources.

Your belief that Dorje Shugden is a spirit is based on one or two people's views, principally the Dalai Lama's. This is only their opinions and they are demonstrably wrong.

2250. Dorje – March 24, 2009

Are you saying that there was an established belief that this spirit was a Buddha in the Drukpa tradition? Or is this just one isolated verse of praise not adopted by mainstream traditions? This is a fringe belief and nothing more.

All you have to back up your idea that this spirit is a Buddha are brief snatches from ritual texts and colophons that are simply not accepted or adopted by mainstream tradition.

You consistently avoid or ignore the very words of your own lineage lamas. What other reason would you or Rodney's idiotic site be trawling through Drukpa teachings for?

Face it, LH, every time you praise and worship this spirit you are worshipping a spirit that is praised by your very own lineage lamas for killing beings and harming them. Remember that every time you mouth the words of the Bodhisattva vow or pretend to practice tonglen.

2251. Dorje – March 24, 2009

This is clearly requesting a Buddha to manifest, so what you say is not true. Dorje Shugden has always been regarded as an enlightened being because he's the incarnation of Tulku Dragpa Gyaltzen who was himself enlightened. Everyone agrees with this.

Ignorant BS. If everyone believes it, why do you have to back up your position with obscure quotations from ritual texts?



While you have no evidence for Dorje Shugden being a spirit, I have lots of evidence to prove that Dorje Shugden has always been regarded as an enlightened being and I have his incarnation lineage from many authoritative sources.

This is so much nonsense and wishful thinking. You have a small collection of obscure quotations collected together by Rodney. I have the words of the heads of all Tibetan traditions as well as many previous lamas. Your so called incarnation lineage is a joke. It changes from one lama to the next. The one you prefer was not even thought of by your lineage lamas let alone these other traditions that you have started to rely on.



Your belief that Dorje Shugden is a spirit is based on one or two people's views, principally the Dalai Lama's. This is only their opinions and they are demonstrably wrong.

My belief that your protector is a harmful spirit is based on the teachings of the lamas of my lineage and many others. It is belief that has been prevalent since the start of this spirit worship. If this is demonstrably wrong, demonstrate it without your normal fallacies.

2252. compassion please – March 24, 2009

Compassion please.....Dorje and others...

Here's some devastating logic. Would you care to reply?

Old Advertisement from 2007:

" A most precious and unique Tara Cycle"

The practice of this Cycle of the Cittamani Tara is unique in it being one of the rarest cycles of Tara practices belonging to the Highest Yoga Tantra classes. It remains THE most extensive, elaborate, secret and powerful cycles of Tara practices including – an uncommon Green Tara integrated with Guru Yoga practice simultaneous with daily self-initiation –the complete set of practices related to the Six Yogas of Naropa including the "Inner- Fire", "Dream Yoga" and all –a full and complete Fire Puja practice

–Retreat Practice and Instructions

– Full Self-Initiation Manuals and

– One of the most subtle Body-Mandala practices

The lineage of this Tara Cycle is short and is revealed by Takpo Dorje Chang, an Enlightened Master, just 4 generations counting up from HH the Dalai Lama and Loseling Khen Rinpoche.

HH the Dalai Lama, will in fact, be bestowing this extremely rare and precious Tara Cycle in Wisconsin, USA on 4 May 2007.

Commentary:

Who wouldn't have wanted to be in Wisconsin with HH the Dalai Lama

and be blessed with empowerment into this extremely rare and precious Tara cycle, revealed by the enlightened master Takpo Dorjechang ? And only 4 short generations counting up from HH the Dalai Lama! Wow!

Let's count:

- HH the Dalai Lama
- Kyabje Trijang Dorjechang
- Kyabje Pabongkha Dorje hang
- Kyabje Takpo Dorjechang (jampel lhundrup)
- Kyabje Takpo Dorjechang (kadrup chenpo takpuwa ngawang lodro gyatso)

... Perfect! But wait... wasn't Takpo Dorjechang/his reincarnation the one responsible for getting this whole 'shugden cult' started in a big way, with practices obtained through the same method - pure vision - as the above advertised Cittamani Tara sadhana?

- Kadrup Chenpo takpuwa ngawang lodro gyatso, aged 15, went to 13 pure lands and brought back 13 practices especially relevant to our times, one of them being the Cittamani Tara practice.
- his reincarnation, Kyabje Pabongkha Rinpoche's root guru, went to Ganden pure land and brought back Dorje Shugden's practice, including the praise to Tulku Drakpa Gyaltsen.
- both transmissions went through the above listed 4/3 generations to HH the Dalai Lama.

Question: Since Takpo rinpoche has been claimed to have destroyed his refuge vows by taking Dorje Shugden as protector, why would the Dalai Lama want to use and even bestow empowerment of Cittamani Tara through that very lineage? Even absurdly assuming the first Takpo rinpoche's vision was pure and the latter (suddenly) impure, the transmission still comes through him (the latter), so what good could come from it, except infecting the masses with demonic influences?

We end up with -

the same logic as applied to Tulku Drakpa Gyaltsen: a Buddha can turn into a demon, which would render refuge redundant as there would be nothing to take refuge in, since there would be no true (irreversible) enlightenment... bad luck for sentient beings!

The Dalai Lama doesn't believe what he says in public about Dorje Shugden. which may be not all that far-fetched since he has been quoted as saying that he is only against the practice because of the problems other lineages have with it... rejoice!

One can be an 'enlightened master' and simultaneously have broken one's refuge vows... roll your eyes ...

write a), b) or c) on a postcard and send it to Ganden heaven. winners get a free ticket to the next Cittamani Tara empowerment.

PS The current Takpo (dagpo) rinpoche has been recognised by - guess whom? The 13 th Dalai Lama...

2253. Lineageholder - March 24, 2009

Dear Dorje,

Thanks for demonstrating the impossibility of reasoning with an unreasonable person.

Suffice to say you have no evidence to support your view and there is a mass of evidence from both the Sakya and Gelugpa traditions over the past 350 years to support the fact that Dorje Shugden is a Buddha.

You can deny and dismiss it if you wish but it makes you look foolish.

You cling to wrong view either out of ignorance or out of a misguided loyalty to the Dalai Lama who is not even the head of one tradition of Tibetan Buddhism. So be it.

2254. Dorje – March 24, 2009

Devastating logic? What a crock.



Since Takpo rinpoche has been claimed to have destroyed his refuge vows by taking Dorje Shugden as protector, why would the Dalai Lama want to use and even bestow empowerment of Cittamani Tara through that very lineage? Even absurdly assuming the first Takpo rinpoche's vision was pure and the latter (suddenly) impure, the transmission still comes through him (the latter), so what good could come from it, except infecting the masses with demonic influences?

Your point is essentially the same as the old chestnut that if this spirit is a spirit, all the lamas that worshipped it have broken their refuge vows and therefore all their practices passed on are impure or contaminated. The point that the two practices you mention were "pure vision" from two lamas apparently with one being the incarnation of the other is irrelevant.

The reason that the transmissions remain valid is because those that worshipped this spirit as a worldly spirit did not take it as an object of refuge as Phabongkhapa says above. One only breaks refuge vows if one takes refuge in a worldly spirit. This is only done with cults like the NKT.



the same logic as applied to Tulku Drakpa Gyaltsen: a Buddha can turn into a demon, which would render refuge redundant as there would be nothing to take refuge in, since there would be no true (irreversible) enlightenment... bad luck for sentient beings!

Your sarcasm hardly masks your stupidity. Firstly, where is your proof that Drakpa Gyaltsen was enlightened? If he was a Buddha how could he be killed as your cult claims? Or are you saying Buddhas can be murdered? Since this would mean there is no true enlightenment... bad luck for sentient beings!

Your entire argument rests on a rather quaint naive faith that all lamas who are said to be the incarnation of this or that lama are actually just that. Would you care to prove any of these claims? Fool.

2255. Dorje – March 24, 2009



Suffice to say you have no evidence to support your view and there is a mass of evidence from both the Sakya and Gelugpa traditions over the past 350

years to support the fact that Dorje Shugden is a Buddha.

It is you that have no evidence. You mention all the support of the Sakyapas but point to only one or two lamas. Ngor Khangsar Khenchen Dorje Chang, Ngawang Yonten Gyatso and Jamyang Khyentse as well as the current head of the Sakya tradition have all opposed this spirit worship. TG Dhonthog Rinpoche has spelled out Sakya rejection of this spirit worship.

You say the view that this spirit is a harmful spirit is demonstrably false, so demonstrate it. You say you have a mass of evidence. So, let's see it.

Fact is LH, kelsnag has lied to you and you just can't admit it to yourself. If you did you'd have to stand on your own two feet and get a job rather than hide away in your cult centre fraudulently claiming benefits pretending to be ordained. What a joke.

2256. TP – March 24, 2009

The autobiography of Dilgo Kyhentse Rinpoche "Brilliant Moon" tells a story where Trijang Rinpoche invites Dilgo Khyentse Rinpoche to come to his house for dinner, but Dilgo Kyhentse Rinpoche refuses saying, that he can not come because his protector Shugden would then knock him down.

HH the Dalai Lama mentions that Trijang Rinpoche covered up everything related to Shugden when he was visited by HH the 16th Karmapa.

These may be some additional points to be reflected, besides all the historical records and accounts which had been given.

—
post #2252

yes compassion: impartial compassion conjoined with wisdom,
We don't need childish and partial compassion conjoined with corrupted wisdom.

"Old Advertisement from 2007:
'A most precious and unique Tara Cycle'"

yes it is advertisement. there are many such practices with even shorter lineages, e.g. mind treasures from HH Dujom Rinpoche. every recipient and teacher will portray then as 'most precious and unique', but the main point is what you make out of it, and if you have a link to it.

Your post also shows that although the 13th and 14th Dalai Lama were critical with respect to Shugden, they were able to see the qualities of those lamas and there was no need to 'ban' the lamas or valid practices – like KG has banned HHDL, all other living masters and certain tantras and practices – but only to reject that single (harmful) practice. So this shows really the Dalai Lamas' abilities to differentiate between a mistake a lama has made without forgetting and acknowledging his unique spiritual qualities and insights.

HHDL said himself:

“I am of the opinion that Phabongkha and Trijang Rinpoche’s promotion of the worship of Dholgyal was a mistake. But their worship represents merely a fraction of what they did in their lives. Their contributions in the areas of Stages of the Path, Mind Training and Tantra teachings were considerable. Their contribution in these areas was unquestionable and in no way invalidated by involvement with Dholgyal... My approach to this issue (i.e. differing on one point, whilst retaining respect for the person in question) is completely in line with how such great beings from the past have acted.”

Differentiation is one of the qualities I really admire among the many qualities HHDL possesses. The lack of ability to differentiate is the most profound weakness within NKT. The mind is rather gross: “If he made a fault he must be imperfect, then the complete lineage is imperfect and wrong” or “all these problems come solely due to the Dalai Lama” – gross black and white thinking, lacking the ability to discriminate and to see things in different perspectives, and with an understanding of dependent arising. No wonder that these two worlds clash.

2257. TP – March 24, 2009

compare these two ways of thinking:

Kelsang Gyatso:

“If the practice of Dorje Shugden is bad, then definitely we have to say that Trijang Rinpoche is bad, and that all Gelugpa lamas in the Dalai Lama’s own lineage would be bad.”

HH the Dalai Lama:

“I am of the opinion that Phabongkha and Trijang Rinpoche’s promotion of the worship of Dholgyal was a mistake. But their worship represents merely a fraction of what they did in their lives. Their contributions in the areas of Stages of the Path, Mind Training and Tantra teachings were considerable. Their contribution in these areas was unquestionable and in no way invalidated by involvement with Dholgyal... My approach to this issue (i.e. differing on one point, whilst retaining respect for the person in question) is completely in line with how such great beings from the past have acted.”

for more see:

http://info-buddhism.com/dorje_shugden_controversy.html#The_Conflict_in_the_West

2258. Lineageholder – March 24, 2009

Dear Dorje,

You haven’t got it yet. The Dalai Lama says “change history” and a bunch of Lamas fall over themselves to deny the manifest truth, either out of fear or misguided loyalty, just like you.

There’s a whole lot of very high Sakya and Gelugpa Lamas, not just one or two, on Trinley Kalsang’s site that say you’re all wrong, that prove that Sakyas who say that Dorje Shugden was never regarded as a Buddha are simply lying. You’re all just dancing to the Dalai Lama’s

deluded tune. Why, when the Dalai Lama speaks, do people stop thinking? What power does he have over you all?

It's the Dalai Lama who has lied all along and Geshe Kelsang is the only one who has the guts to call him out on it.

2259. Lineageholder – March 24, 2009

Dear TP,

Regarding #2257, you're right about the different approaches. Geshe Kelsang's statement is logically correct whereas the Dalai Lama's words are either the result of sloppy logic or deception.

How can someone who has broken their Refuge commitment by "worshipping an evil spirit" have contributed something to Buddhism? They wouldn't have any realizations and would be outside Buddhism. The point is, Je Pabongkhapa and Trijang Dorjechang were outstanding Lamas of their respective generations because they were greatly realized. This therefore proves that their Refuge was intact and that, therefore, Dorje Shugden is a suitable object of Refuge – a Buddha, consistent with how he has been regarded by Sakya and Gelugpa Lamas for the past 370 years.

I'm amazed that the Dalai Lama can't see that his own statement proves that Dorje Shugden is a Buddha. Either he's lacking something in the critical faculty department or he thinks that others are stupid and can't see such a glaring logical error....ah, but then again, you didn't.

2260. Gen Hur – March 24, 2009

What negative karma Dorje Shugden has, proof of his ephemeral and mundane nature, he's already finished...only Nga Lama, the Italian Stallion and former geshela left going down with the ship.

2261. Dorje – March 25, 2009



There's a whole lot of very high Sakya and Gelugpa Lamas, not just one or two, on Trinley Kalsang's site that say you're all wrong, that prove that Sakyas who say that Dorje Shugden was never regarded as a Buddha are simply lying. You're all just dancing to the Dalai Lama's deluded tune. Why, when the Dalai Lama speaks, do people stop thinking? What power does he have over you all?

Okay, who are all these Sakya lamas?

My opposition to your spirit worship is part of my lineage teaching. It was part of my lineage before the Dalai Lama spoke out against it and it will be after he has gone.

The view that your protector harms and kills beings is shared by all lamas of all lineages, including your own. Need I repeat Phabongkhapa or Trijang Rinpoche saying how your protector kills people by giving them heart attacks and makes them mad?

The game's up, LH.

2262. Lineageholder – March 25, 2009

Dear Dorje,

So you've been taught to oppose the religious views of another tradition as part of your lineage? What kind of Buddhism is that?

And you have the audacity to call Dorje Shugden practitioners sectarian! As usual, you're doing exactly what you accuse everyone else of. I think that's called hypocrisy. I think your game's up, Dorje.

2263. Gen Hur – March 25, 2009

I failed to mention the forgettable Trijang Chocktrul, who stopped studying as a child and demonstrates the eclipse of monastic discipline and scholarship in the context of over-aggrandized financial patronage from abroad, the death nell of the Gelugpas

2264. namkhah – March 25, 2009

Lineageholder: If you are the official apologist for WSS, you are clearly not qualified to argue points of Buddhist doctrine, relying on dubious scholars like Rodney, long on pride, short on insight. You can only hurl surreal allegations you are unqualified to back up. You are just sealing the fate of the late imaginary god Shugden.

Secondly, I complained to Starbucks Coffee management for allowing a cult recruitment meetings on their premises. Readers in other towns should likewise register complaints. Why should a parasitic pyramid scheme that already enjoys tax exempt status receive help from a private corporation, they do no charity work just fill their own coffers and support ethnocentric defamation websites.

2265. TP – March 25, 2009

Dear LH,,

Since you claim to be a Buddhist monk and to follow the Mahayana I wish to share with you a perspective to open space for compassion – because recently someone asked “compassion please”.

Imagine a foreign power falls over NKT and NKT's leadership, killing from 6000 NKT people 1000, cutting off the heads of those who are enemies of the 'liberation', forcing you to urinate and defecate on your teachers, torture and rape you and your friends in a cruel bestiality and forcing you to denounce your most treasured hope and Guru, your sole hope, as a liar, splittist, putting you into prison or torture you and your friends if you nevertheless have an image of your beloved Guru, raping you and your friends and instead of allowing you to follow your spiritual practice they force you to be brainwashed in communist seminars to denounce Kelsang Gyatso and your friends up to that they force you to beat your friends yourself, they force you to denounce your teachers and Buddhism and to praise the mass murder Mao – day and night. They force your lay friends to abort children, they force you and other monastics to copulate with each other or to urinate on the Dharma texts of Kelsang Gyatso – and if you don't do this, they will beat you until you fall unconscious. They steal you every right of any freedom. Imagine this and more horrible things continue for half of a century. Imagine Kelsang Gyatso has to escape NKT from this foreign power for the sake to avoid more bloodshed and works day and night to help you out of that hell.

To get an idea what you and your friends would experience watch again the third part of the video and think **this could be you** or one of your friends, and you or your friends' parents work so hard to save your life by giving every money they have making even debts to those persons whose nation invaded your NKT:

http://media.phayul.com/?av_id=147&av_links_id=323

Then imagine there is someone who claims to be a Buddhist monk and Mahayana person using side track stories (like Shugden) telling things as LH does here in such an unscrupulous and undifferentiated manner... *what would you feel?*

In a way – though not helpful – I can understand any person who gets upset with you and your bizarre statements.

2266. Lineageholder – March 25, 2009

Dear TP,

Thank you for those images, they are truly terrible and a great aid for my meditation on compassion. Of course I want such suffering to end and I will pray for that to happen (which is all you, me or the Dalai Lama can do apart from protesting), but I think you're unable to distinguish between relatively small suffering and great suffering and the causes of such suffering. Dare I suggest you are a little shortsighted in terms of the suffering you perceive?

Any suffering that occurs in the human realm is insignificant when compared with the sufferings of the smallest part of the lower realms. Also, death is a merciful release in the human realm when one doesn't comply with the demands of a captor or when one's body is ruined beyond repair by torture. It's small comfort, but it's there. The human body can only take so much punishment before it's over.

What about hell, though? Such torments as you have described are multiplied millions of times over in terms of their suffering effects and their unbearable nature. Death is no release. Think about the sufferings of the least of the hells, Reviving Hell. I'm sure you've studied the descriptions of such a place – death is no release because a person can die and be reborn many, many times in the course of one hell day. And this torture goes on for billions of human years. Can you imagine that? It's almost inconceivable suffering.

The Dalai Lama has ostensibly forced many Dorje Shugden practitioners through his signature campaign to break their spiritual commitments to their Gurus. Do you know the result of these actions? I bet you can guess. Unimaginable, almost infinite torment as I have described.

Please don't compare the sufferings of the Tibetans under the Chinese, as terrible as they are, with the suffering that will be experienced by these poor beings. All because of their negative karma, the Dalai Lama's wrong views and arrogant rejection of the teachings of his own Gurus they are going to have to experience such torment in the future. I don't think the DL's future is too bright either, having caused a deep schism in the Sangha. Everyone's a loser.

I can understand that you think the 'Dorje Shugden problem' is insignificant compare with the problems in Tibet but that's because the problems of Tibet are more immediate in your mind and you haven't fully contemplated or accepted what the Dalai Lama has done. You

haven't contemplated what the karmic results will be for ordinary Tibetans who don't have a choice under his bullying regime. I do think death is a better alternative than breaking commitments like that.

I care about that, you obviously don't. I care about their future lives, you're focused on this one. Although your compassion is laudable, it's a little naive.

The Dalai Lama will never solve the problems of Tibet because the PRC don't trust him, but he can restore the rift in the Buddhist community by reversing his decision to ban Dorje Shugden practice and practising some of that humility he keeps talking about. He could say "I was wrong, sorry" This is within his power. He can heal wounds.

I don't believe he will do this because he has too much pride. I have to say I don't trust him either. It would have been inconceivable for me to think, when I first met Dharma, that the Dalai Lama was a wolf in sheep's clothing, a politician in monks robes. It would be inconceivable to me that he would lie or get others to lie to enforce a ban of a Buddhist Deity. This is horrifying. The Dalai Lama has no sense of shame for the suffering he is causing the Buddhist community through his divisive actions.

I now believe he and his 'Government' are capable of anything negative. The PRC are saying that the footage of violence that was linked to on this forum was made up by the CTA. Of course the PRC would say that but there was a time when I would have thought that was impossible. Now I'm not so sure.

2267. namkhah – March 25, 2009

TP: You understand what Kadampa means, this is refreshing. Its really very much like The Golden Rule: put yourself in someone else's shoes and consider how they would feel. This is the root of empathy and compassion, not arguing about this or that unknowable 17th century personage that is unknowable!

2268. namkhah – March 25, 2009

Lineageholder: The heirs to the lineage of Powanka did not need outside help to break their samaya, it lapsed through their own obsessive involvement in worldly dharmas, through misconduct violating the vinaya and even through plain laziness to study and practice: don't blame anyone else—the culpability is theirs alone, no one can actually break samaya except yourself. Scapegoating and threatening hell realms is the ultimate feeble defense and the nails in the coffin.

2269. Lineageholder – March 25, 2009

Dear namkhah,

If you really believe that, I feel sorry for you because you've lost sight of the bigger picture. It's hardly surprising considering your Leader is so obsessed with the worldly affairs of Tibet

You're even criticising the Gelugpa tradition now. 80% of Tibetan Buddhists are Gelugpas and they all practised Dorje Shugden before the Dalai Lama's ban. That's breakage of spiritual commitment, enforced by the CTA, on a huge scale.

The Dalai Lama can do anything and you would condone it. Now that's scary. Spiritual matters are secondary for you.

Once again, you've demonstrated, as Dorje and others on this list, an unreasonableness that's like brick wall. I'm done with banging my head against it, but if you've got any faith in the Dharma at all you should think about what I've said. It's true.

2270. namkhah – March 25, 2009

The big picture, as you put, is only big because it is distorted by magnifying the importance of a recent and minor deity. Anything looks monstrous under a microscope. Gelugpas are 80%?...=again, an imaginative number: my family, for example, never had a concept of the supposed ironclad boundary of four sects, this idea only emerged to me when I came abroad, it seems western people need something to latch onto. Every time a practitioner snaps his fingers and the imagined deity disappears from his or her visualization should we protest? No, it doesn't matter in the least!

2271. Dorje – March 25, 2009



So you've been taught to oppose the religious views of another tradition as part of your lineage? What kind of Buddhism is that?

The view that the spirit you worship is a harmful spirit is taught by all four traditions. It has been taught by Kagyu and Nyingma lamas for centuries.

Rime lamas especially have opposed the worship of this spirit because it is seen to encourage sectarianism as evidenced by the above accounts from Jamyang Khyentse and Stephan Beyer and the words of Phabongkhapa and other lamas that worshipped this spirit.

The kind of Buddhism this is is the Buddhism that opposes sectarian violence spread by your lineage lamas.

The view that your protector harms and kills beings is shared by all lamas of all lineages, including your own. Need I repeat Phabongkhapa or Trijang Rinpoche saying how your protector kills people by giving them heart attacks and makes them mad?

To learn more about the dishonesty of the the NKT cult please watch the BBC documentary "An Unholy Row" found on the following website: http://www.tibetonline.tv/shugden_issues.html

2272. Dorje – March 25, 2009



So you've been taught to oppose the religious views of another tradition as part of your lineage? What kind of Buddhism is that?

How the word hypocrisy must stick in your throat. You own 'great' lineage lama Phabongkhapa said



Apart from the doctrine of Manjughosha Tsongkhapa alone, these days the views of all Sakyas, Kagyus, Nyingmas and so on are erroneous. They are not even Svatantra or Cittamatra, let alone the view of Prasanga Madhyamaka- meditating only the nihilist view like tirthikas and Hashang. If one upholds the nihilist view, the result is nothing other than going to Avichi hell. Since they can't recognize subtle lethargy, even their meditation is defective. Apart from the thunderous noise of their pretentious boasting about profound secret mantra, they don't even know the direction of bliss and emptiness, luminosity, union and so on. Since for them liberation and path of omniscience does not exist, realization will not arise even if they practice for a thousand years, as pointless as wishing for butter by churning water.

Your bigoted fake geshe cult leader attacked other traditions, notably dzogchen saying



These days many people talk about Tantra, but there are few who teach the two stages. There are even teachers who never mention the two stages and yet claim to be teaching something even higher than Highest Yoga Tantra! I wonder what sort of Buddhahood these so-called Tantric Masters attain? It must be a very deluded kind of Buddhahood!

The game's up, LH.

To learn more about the dishonesty of the the NKT cult please watch the BBC documentary "An Unholy Row" found on the following website:
http://www.tibetonline.tv/shugden_issues.html

2273. Gyalpo – March 25, 2009

According to a 2008 census, 682,321 is the population of Bhutan. The Tibetan population in India keeps getting revised downward, now thought to total 80,000. If one takes into consideration- Mongolia, Nepal, the former Tibet split into Chinese provinces, Bhutias, (a scheduled tribe in India,) Ladhakis Himalayan regions like Spiti, Lahual and so on forth Tibetans in Arrunachal and Nagaland {included in the 80,000 figure}

In sum, there is certainly no way to classify eighty percent of Tibetan Buddhists as Gelugpas. Inasmuch as former geshe Kalsang Gyatso has been expelled from his alma mater decades ago, his claim to being one is disputed also.

2274. TP – March 25, 2009

Dear LH,

I see there is hope, you are able to put suffering into perspective...

I don't believe that there is "no hope" there is hope for positive changes – much more if you plant the seeds for it, as HHDL and the Tibetans are doing by following a non-violent approach, and working so active and hard to help the world to explore the relation of mind and inner happiness + the timeless gift HHDL is offering to Westerners, Chinese – all the people from the world – his teachings on love, affection, compassion and patience. Nowadays even politicians see the values of these positive emotions, guess to whose influence... Such selfless and generous behaviour will bear its fruits, I hope you can see it yourself.

Since I witnessed myself as a East German that the impossible is possible and that the peaceful protests and mindful responsible actions of some person with power or charisma led finally to the break down of the Berlin Wall without any dead person, I will have always hope for Tibet and the Tibetans and their freedom, and I encourage Tibetans to have hope.

There are reasons to have hope. Much more as China is a powerful nation with a deep spiritual root – at the moment oppressed by the communist leadership – this spiritual root as well as the inner striving of every being for freedom and justice will finally lead to a change, and it will be a positive one, since you and every body else put positive energy into it.

That everything positive is possible for this, you can contemplate just the most recent surprising event that America elected Barack Hussein Obama as their President. I see no need to be pessimistic. The essence of mind is pure without stains, negativity and tragic developments can't stand for ever.

2275. TP – March 26, 2009

"Finally, we ask that China stop naming, blaming and verbally abusing one whose life has been devoted to peace. His Holiness the Dalai Lama, a Nobel Peace Prize Laureate, is not simply a holy man. He is recognized throughout the world as one of our few true moral authorities. He is a teacher who has shown us all how to live our lives with compassion, non-violence and love."

In Earnest, Archbishop Desmond Tutu

<http://www.thecommunity.com/publish/home/Archbishop-Desmond-Tutu-Statement.php>

You can sign this petition.

2276. namkhah – March 26, 2009

Think Darfur...the situation is getting worse. China is the biggest supporter and arms supplier to el-Bashir in Khartoum—they built him a multi-million dollar palace as a token of their esteem for Sudanese oil. His Holiness was active trying to bring this situation to the attention of world leaders, ask Mia Farrow if you doubt it. This initiative of the Dalai Lama received virtually no publicity and he has not sought it. These are genuine human rights tragedies, not deluded ravings of an out-of-touch cult leader living high of the hog in a priory.

2277. Gyalpo – March 26, 2009

That WSS and the Shugden Society entertain Chinese support is absolutely deplorable, i see why their fanatical western supporters hide behind false names,it is so shameful.

2278. Lineageholder – March 27, 2009

Fact: WSS only wants to obtain religious freedom for Dorje Shugden practitioners.

It's not interested in politics and does not support the CTA or China

2279. Dorje – March 27, 2009

This is a political issue. As your cult leader said,



In October 1998 we decided to completely stop being involved in this Shugden issue because we realised that in reality this is a Tibetan political problem and not the problem of Buddhism in general or the NKT. We made our decision public at this time – everyone knows the NKT and myself completely stopped being involved in this Shugden issue at all levels

You also said the WSS/NKT only opposes the Dalai Lama because of his opposition to spirit worship, but it is clear from the WSS websites that they oppose him for many other reasons. If the Dalai Lama said tomorrow that he was sorry and it was okay for Gelugpas to worship a malicious spirit, the WSS would still say that he is a falsely recognised Dalai Lama, a politician in monk's robes and a saffron robed muslim.

As has been shown by recent events in India, worshippers of this malicious spirit have the freedom to do that there. Pomra Khangtsen is flourishing due to PRC financial support. Spirit worshippers are also very well supported in Tibet by the Chinese. In the west, people that worship this malignant ghost, like yourself, are free to do as you choose. Fact is, worshippers of this demonic force have the freedom to do that, if they really want to destroy their refuge and waste their fortunate human lives.

2280. emptymountains – March 27, 2009

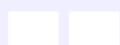
compare these two ways of thinking:

HH the Dalai Lama:



I am of the opinion that Phabongkha and Trijang Rinpoche's promotion of the worship of Dholgyal was a mistake. But their worship represents merely a fraction of what they did in their lives.

Dorje:



Fact is, worshippers of this demonic force have the freedom to do that, if they really want to destroy their refuge and waste their fortunate human lives.

for more see:

<http://www.dharmaprotector.org/spiritworship-phabongkhapa.html>

2281. Lineageholder – March 27, 2009

Dear Dorje,

I'm not arguing with you because you don't listen. These are all false allegations.

2282. namkhah – March 27, 2009

Lineageholder: WSS/NKT indeed does support China proactively advancing their agenda attempting to split the Tibetan community. As we have seen this makes you complicit in the brutal state sponsored terrorism of the communist party of China against Tibetan Buddhists and implies tacit support of the PRC junta, largely responsible for over 200,000 deaths in Sudan. Your narrow minded self-interest is apparently morally blind and crippled. It is just so many weasel words to engage in politics and then claim not to engage in politics...rubbish! NKT just collects money to build more and bigger tacky kitsch temples that look like wedding cakes with gilded fiberglass idols inside. For your information, Buddhist deities are figments of the imagination employed in visualization temporarily for meditative stabilization and then dissolved, they do not exist. Anyone who donates money to NKT should realise it is a tainted and ridiculous organization of double talking bullies dressed up as Tibetan clergy.

2283. Dorje – March 27, 2009

"I'm not arguing with you because you don't listen. These are all false allegations."

What are false allegations? Name them. Explain why. You just post the same nonsense over and over again with nothing whatsoever to back it up.

I have provided you with quotations from your root lama and lineage lamas, showing their sectarianism and their belief that their spirit killed and harmed sentient beings. You have said nothing which refutes this.

Your 'geshe' says this issue is a Tibetan political issue but you claim that this is not a political issue. Which is correct?

You say that you are protesting for people's freedom to worship this spirit but we have accounts from India, Tibet and the west which clearly show people are free to worship this demon. Yet you ignore this.

You don't listen and you don't address the points made that contradict your absurd position.

2284. Lineageholder – March 27, 2009

Dear Dorje,

We've addressed all these points already. There is virtually no scriptural

evidence for Dorje Shugden being an evil spirit and certainly no reasoning to support it. There is no anecdotal evidence to prove that the practice of Dorje Shugden is sectarian – can you name a single person in the past hundred years who was killed by Dorje Shugden for mixing traditions? I thought not. Please don't go posting your reams and reams of quotations from Je Pabongkhapa yet again – it proves nothing. Also all that stuff about him persecuting Nyingmas is rubbish.

It's all a smokescreen so that the Dalai Lama can destroy a pure spiritual tradition. At least be honest about it.

People who have to forcibly sign to say they won't practice this Deity are not free. If you think so, you've got a very strange definition of free. Maybe it's the Dalai Lama's definition of 'free' when he holds a vote stick public referendum instead of allowing people to vote in private. There is no freedom because we both know that the Dalai Lama's final intention is to destroy this practice completely so that even the name 'Dorje Shugden' is not remembered by subsequent generations. He has said so himself, so how 'free' is that? As with his other tasks, he has totally failed thus far to destroy this practice but it isn't due to his lack of effort. His failure is due to the tenacity and bravery of Dorje Shugden's followers. He cannot make everyone give up their spiritual commitments because some people have integrity and inner strength.

For as long as Dorje Shugden is wrongly regarded as an evil spirit and his followers as breakers of Buddhist refuge, which they are not, there is no freedom, so don't talk about freedom. It is the Dalai Lama's intention to ostracise all Shugden practitioners from the Buddhist community, destroying centuries of tradition due to his wrong views. There is no freedom at all.

As for the Dalai Lama, I've got no interest in him whatsoever and if the persecution of Dorje Shugden and his followers were to end, that would be the end of any involvement with the DL, period. I'm looking forward to that day, I do hope it comes.

2285. Gen Hur – March 27, 2009

Lineagholder: 'he has totally failed thus far to destroy this practice'...we shall see who prevails...history is written by the victors.

Since you are openly a WSS thuggee, take note when you plot strategy with your colleagues: in my city there are over four thousand ethnic Tibetans. Heres a clue: its not New York. Come here and protest in 2010, I personally invite you, you can stay at the NKT 'Centre' here I'm sure.

2286. Gyalpo – March 27, 2009

WSS can stay at the Chinese Consulate too, no problem

2287. Dorje – March 27, 2009

There is virtually no scriptual evidence for dogyal being a buddha and certainly no reasoning to support it.

There is anecdotal evidence to prove that the practice of dogyal is sectarian and there are written accounts dating back before the Dalai Lama's change of view that detail the sectarian actions and views of those that worshipped this spirit.

The reams and reams of quotations from Je Pabongkhapa proves that he held sectarian views and that he praised his protector for violently enforcing his sectarianism. Also all that stuff about him persecuting Nyingmas is written in reputable academic sources that predate the current controversy.

As it predates the Dalai Lama's change in position, Stephan Beyer's book being written in 1973 and Jamyang Khyentse's letter a lot earlier it is clear that these cannot be rejected as a smokescreen to defend the Dalai Lama. At least be honest about it.

People are free to set up their own monasteries or centres to worship this spirit. They have also been given land and equipment by the CTA so that they can do this, as in the case of Pomra Khangtsen. If you think this is denying freedom, you've got a very strange definition of free.

2288. Dorje – March 27, 2009



As for the Dalai Lama, I've got no interest in him whatsoever and if the persecution of Dorje Shugden and his followers were to end, that would be the end of any involvement with the DL, period. I'm looking forward to that day, I do hope it comes.

The NKT political protests have done absolutely nothing to change the position of the Dalai Lama or the heads of the four traditions of Tibetan Buddhism regarding this spirit worship. They have achieved nothing more than waste money donated to the NKT. The only other affect they have had is to harm the reputation of Sera in the eyes of Tibetans. Your protesting and vitriol has done your cause and the NKT more harm than good. You've studied lojong. Did you seriously expect any other outcome?

2289. Dorje – March 27, 2009



For as long as Dorje Shugden is wrongly regarded as an evil spirit and his followers as breakers of Buddhist refuge, which they are not, there is no freedom, so don't talk about freedom.

So you will not be satisfied until the view that this spirit is an evil harmful spirit, a view that goes right back to the first accounts of this spirit and has been shared by high lamas and qualified practitioners ever since, is irradiated? The view that your protector harms and kills beings has been taught by lamas of all traditions, including your own lineage lamas.

The view that your protector is a harmful spirit has been held by lamas from the Fifth Dalai Lama onwards, including lamas of all traditions such as the Sakya Ngawang Yonten Gyatso and many more.

Your constant whine that this view originated with the Dalai Lama is patently false. I have proven it to be false, yet you keep repeating it. To knowingly repeat something that is false is to lie. Lineageholder, you are a liar.

2290. Dorje – March 27, 2009

To the deities, Legden, Chagdrug, Leshin and Magzor,
To the oath bound protectors Gongzhi, Gonpo, Chamsre and Begtse,
etc.

Who have been propitiated and whose practice (has been done)
I offer this sublime libation.

The so-called Dragpa Gyaltsen pretends to be a sublime being,
Even though he is not,
And since this interfering spirit and creature of distorted prayers
Is harming everything – both the dharma and sentient beings –
Do not support, protect or give him shelter, but grind him to dust.

To the female protectors like Nodjin Yangghaza, etc. and
Gyalpo Ku-nga, Khyabjug, Dorje Leg and particularly
Nechung and his entourage
I offer this sublime libation.

The so-called Dragpa Gyaltsen pretends to be a sublime being,
Even though he is not,
And since this interfering spirit and creature of distorted prayers
Is harming everything – both the dharma and sentient beings –
Do not support, protect or give him shelter, but grind him to dust.

To the seven Barwa brothers like Tse-marpa etc.
And likewise Setrab of Sangphu etc. – the wrathful gods and spirits
Among whom this negative spirit seeks support –
I offer this sublime libation.

The so-called Dragpa Gyaltsen pretends to be a sublime being,
Even though he is not,
And since this interfering spirit and creature of distorted prayers
Is harming everything – both the dharma and sentient beings –
Do not support, protect or give him shelter, but grind him to dust.

Having agreed before the root and lineage lama Vajra Dharas
To increase what is good and beneficial to sentient beings and the
dharma,
If you protect this perfidious spirit,
Will you not cause your own past pledges to degenerate?

There are groups of interfering spirits who display inopportune miracles
In the form of human sickness, cattle disease, hailstorms, famine and
drought.

May their power and ability
Their body, speech and mind be smashed into tiny particles.

Fifth Dalai Lama.

2291. Lineageholder – March 27, 2009

Dear Dorje,

Can't you see how weak your position is? Despite the fact that the Dalai
Lama and his merry band of followers have tried to re-write the history
of Dorje Shugden practice, you can check all the high Lamas on Trinley
Kalsang's site to see that both Sakya and Gelugpa Lamas have regarded
Dorje Shugden as a Buddha for the past 370 years, from the very
beginning.

There is cast-iron reasoning to prove that he's a Buddha too, presented
by one of the greatest Lamas of the Twentieth Century,

Kyabje Trijang Dorjechang. It's completely indisputable.

George Dreyfus tried to re-write history to show that Dorje Shugden only became popular through the efforts of Je Pabongkhapa for sectarian reasons. Dreyfus gives no justification for his view.

Ben Gur wrote that history is written by the victors but attempts to re-write history have been made by the TGIE – but, as usual, they failed.

The truth is out now. Ignore Dreyfus and read this instead:

<http://www.dorjeshugdenhistory.org/among-shugden-texts.html>

As for your ridiculous claim that this didn't start with the Dalai Lama, it did. It started with the 5th Dalai Lama who later changed his mind, wrote a praise to Dorje Shugden, established the Temple of Trode Khangsar and made a statue with his own hands – does that sound like someone who regarded Dorje Shugden as an evil spirit?

The only other person you've come up with who has this wrong view is Ngawang Yonten Gyatso. Considering all the other Sakya Lamas directly quoted on TK's website who relied on Dorje Shugden as a Buddha, it's hardly definitive, is it?

If that's all you've got, you've got nothing: not enough evidence to convict Dorje Shugden of being an evil spirit in a court of law. So why is the Dalai Lama using this as a pretext to cause suffering to so many people? It's senseless.

2292. Lineageholder – March 27, 2009

PRAYER BY THE FIFTH DALAI LAMA
TO GYELCHEN DORJE SHUGDEN

HUM

Though unmoving from the sphere of primordial spontaneity,
With wrathful turbulent power, swifter than lightning,
Endowed with heroic courage to judge good and bad,
I invite you with faith, please come to this place!

Robes of a monk, crown adorned with rhinoceros leather hat,
Right hand holds ornate club, left holds a human heart,
Riding various mounts such as nagas and garudas,
Who subdues the mamo's of the charnal grounds, praise to you!

Samaya substances, offerings and tormas, outer, inner and secret,
Favorite visual offerings and various objects are arranged.
Although, previously, my wishes were a bit dense,
Do not stop your powerful apparitions, I reveal and confess!

Now respectfully praising with body, speech, and mind,
For us, the masters, disciples, benefactors and entourages,
Provide the good and avert the bad!
Bring increase like the waxing moon in spiritual and temporal realms!

Moreover, swiftly accomplishing all wishes,
According to our prayers, bestow the supreme effortlessly!
And like the jewel that bestows all wishes,
Always protect us with the Three Jewels!

2293. Dorje – March 27, 2009

Rodney's (I don't know why you keep calling him Trinley Kelsang) site

lists a few, but the overwhelming majority of lamas have viewed this evil spirit as an evil spirit. Even those that worshipped it said it harmed and killed beings that did not support their sectarianism.

The “cast iron reasoning” is BS. If a man is a Buddha how can he be reborn as a gyalpo – pah! If a man is a Buddha how can he be murdered? Why do you assume that this gyalpo spirit was Dragpa Gyaltsen anyway. Where is your cast iron reasoning to prove that? The first people to claim that this spirit was the incarnation of this lama were Dragpa Gyaltsen’s opponents. The claim was just to insult the memory of this dead lama.

Phabongkhapa was clear about the function of this spirit – it harms and kills Gelugpas that take teachings from other traditions. These other traditions lead to hell. Trijang Rinpoche repeated the same.

Where is your evidence that the Fifth Dalai Lama wrote a praise to this spirit? It is only found in Trijang’s revisionist commentary.

There were many more lamas that rejected this spirit worship before the current Dalai Lama, including the previous Dalai Lama and many Sakya lamas such as Ngor Khangsar Khenchen, Ngawang Yonten Gyatso, Jamyang Khyentse and TG Dongthog Rinpoche.

Lamas of other traditions, especially Kagyu and Nyingma have always rejected this spirit worship and seen it as a sectarian menace, employing specific rituals to expell the harmful influence of this ghost.

2294. Dorje – March 27, 2009

“PRAYER BY THE FIFTH DALAI LAMA
TO GYELCHEN DORJE SHUGDEN”

Please cite the volume and page in the Great Fifth’s collected works for this ‘praise’. I suspect the only place you will find it is in Trijang’s imagination.

2295. Dorje – March 28, 2009

“As for your ridiculous claim that this didn’t start with the Dalai Lama, it did. It started with the 5th Dalai Lama who later changed his mind”

So you agree that the view that the evil spirit you worship has been viewed as an evil spirit since the start of this cult? Problem is, your claim that the Fifth Dalai Lama changed his mind is not backed up by anything found in his collected works. It is just apocryphal BS and wishful thinking of Trijang Rinpoche.

2296. Lineageholder – March 28, 2009

No, I agree that the 5th Dalai Lama made a mistake, recognised it and corrected it, unlike this present Dalai Lama who is oblivious to the fact that his view is wrong. As I have said, the view that Dorje Shugden is a Buddha has existed since the time of the 5th Dalai Lama. This is backed up with much documentary evidence.

I still stand by the fact that all the present problems have been created by the present Dalai Lama because, no matter what the 5th Dalai Lama wrote, it’s this present Dalai Lama who has decided to distract the Tibetan people from his own failure and poor leadership by making Dorje Shugden into a scapegoat for all of Tibet’s problems.

2297. Dorje – March 28, 2009

“No, I agree that the 5th Dalai Lama made a mistake, recognised it and corrected it”

So, cite the volume and page from the Fifth Dalai Lama’s collected works. Until you can do that, your claims are so much hot air.

2298. Dorje – March 28, 2009

“I still stand by the fact that all the present problems have been created by the present Dalai Lama because, no matter what the 5th Dalai Lama wrote, it’s this present Dalai Lama who has decided to distract [...] whine whinge blah blah blah”

The simple fact is, it is the violent nature of the dogyal cult and the sectarian teachings associated with it that caused the Dalai Lama’s response. If there was no controversy about it before the Dalai Lama acted, nothing would have happened. But there was. There were the violent sectarian teachings of Phabongkhapa, Trijang Rinpoche and Dzemey Tulku which were all published and in the public domain. There were also the accounts of Phabongkhapa and his followers’ sectarianism and oppression of other traditions in eastern Tibet. No matter how hard you try to convince us, these were circulated well before the Dalai Lama acted to tackle this sectarian canker.

2299. Jefferson – March 28, 2009

Lineageholder: Your smarmy and abusive speech reveals a fatal flaw... you are illiterate and rely on faulty ‘scholarship’ like Rodney’s pseudo-buddhistic rants..h he fancies himself like Gene Smith, they are seperated by 40 years of basic literacy otherwise sure, why not? Tired of hitting a brick wall lineageholder? The fact is it is harder than merely clay, it is the vajrayana, 100 percent impervious to delusional attacks, a diamond cannot be harmed, you are harming yourself only. I feel sorry for you, your guru has really let you people down....you are the Oliver North to his Nixon and he’s already been impeached many years ago.

2300. Lineageholder – March 28, 2009

this is all getting a bit serious....do you want to see something funny?

There was a recent meeting of all the heads of Tibetan Buddhism (and the Bon tradition!!) with the Dalai Lama and they came up with some absurd resolutions regarding Dorje Shugden. This is part of it:



For the sake of Tibetan religion and politics, His Holiness the Dalai Lama, the overall head of all Buddhist Traditions on this earth, has given admonition not to worship the spirit Dholgyal.

Hillarious! The Dalai Lama has never been, is not now and shall never be the overall head of all Buddhist traditions. He isn’t even the head of one Buddhist tradition.

How can you believe anything these guys say?

2301. Gyalpo – March 28, 2009

Lineagebreaker: Your ignorance is breathtaking, do you write this stuff? Can you think or do you just parrot what your masters say? What funny about the Bon tradition, you ignorant bigot?

2302. Dorje – March 28, 2009

Lineageholder doesn't understand anything about the Bon tradition or any Tibetan religious tradition. All he understands is his own little western cult that excuses and enables senior members to sexually abuse young vulnerable women, whilst telling those with cancer not to take medical treatment but to trust in the blessings of their fake geshe, leading to their inevitable early painful death.

The sexual abuse that kelsang gyatso's senior students perpetrated was covered up and the man most responsible for spreading this 'sexual lineage', Neil Elliot, now has a key role in organising the WSS protests against the Dalai Lama. Elliot, along with Lucy James have also been responsible for waging the on-line NKT smear campaign against the Dalai Lama and Tibetan Buddhism.

Lineageholder might actually be Neil Elliot, who sexually abused his attendant, Ali Ramsey for years. When news of Elliot's activities came to light it was swept under the carpet for more years. It was only when he was found to be abusing his new attendants in the same way that he was actually asked by kelsang to disrobe, and only after Ramsey, seeking closure after years of therapy, said she would go the media with her story if he didn't.

When news of Samden's abuse came to light, Kelsang had already been told about it two years earlier. A letter to Kelsang told how Samden encouraged its writer, one young NKT 'monk', to have a sexual relationship with a NKT 'nun'. The monk believed that this nun had also been sexually active with Samden though he could not prove it. He did however know that Samden was encouraging this sexual activity and that that nun was involved. Kelsang did nothing about this. A couple of years later he even promoted this nun to being the resident teacher of the important Bodhisattva Centre in Brighton. Predictably, this nun broke her vows again by engaging in a sexual relationship with a man from the centre who was actually married to another nun that lived there.

Kelsang allowed Samden to stay on as a 'monk' and teacher for years after hearing that Samden encouraged sexual activity amongst his students. He was finally forced to leave when news of his sexual activity surfaced on e-sangha.

You want humour, LH? You've got loads of it on your own doorstep.

2303. Gen Hur – March 28, 2009

Actual Tibetan Buddhists today are praying for HH Penor Rinpoche, who is very ill. This is what New Kadampas do?... inventing new and harsher insults, little wonder you are not considered Buddhists at all.

2304. namkhah – March 29, 2009

Head of oldest sect of Tibetan Buddhism passes away–updated

Phayul[Friday, March 27, 2009 21:54]

His Eminence Penor Rinpoche 1932 – 2009

Dharamsala, March 27 – The head of the oldest school of Tibetan Buddhism, His Eminence Penor Rinpoche, breathed his last today around 8.20 PM (Indian Standard time) at his residence at Namdrol ling monastery in Bylakuppe, his aides told phayul, and not at hospital as reported earlier.

Rinpoche was admitted to Columbia Asia Hospital, Bangalore on March 24 following a chronic illness. On March 27, 2009, many high lamas of the Nyingma tradition as well as various other dignitaries received blessings from him at the intensive care unit of the hospital, a press statement issued by his monastery said.

The khenpos, tulkus and faculty members sought audience with Rinpoche and prayed before him. After the prayer, without any sign of pain he smiled and passed away into parinirvana state for the benefit of sentient beings. Presently, he is in thugdam (meditative state), and the parinirvana prayers are being performed by his followers worldwide, his aides said.

Voice of Tibet radio reported that a long life offering (tenshug) was held at Namdrol ling monastery in the wee hours of March 27 in the presence of Ven. Tsering Phuntsok, the minister for religion of the exile Tibetan government; members of parliament from Nyingma school, representatives of the department of home in south India, among others.

Rinpoche left the hospital at 3.30 PM for his monastic seat Namdroling in Bylakuppe after his condition deteriorated, according to his aides. Penor Rinpoche held the position of the head of Nyingma tradition of Tibetan Buddhism.

Kyabjé Drubwang Pema Norbu Rinpoche was born in 1932 in Powo region of Kham, Eastern Tibet. He was the 11th in the Palyul lineage of the Nyingma school of Tibetan Buddhism.

2305. Gyalpo – March 29, 2009

Another reason to avoid NKT/WSS links posted here by the cyber terrorists...malware!

Canadian researchers have uncovered an internet spy network, based almost exclusively in China, that has hacked into computers owned by governments and private organizations in 103 countries.

The findings follow a 10-month investigation by researchers from the Ottawa-based think tank SecDev Group and the Munk Centre for International Studies at the University of Toronto.

The group was initially asked to look into allegations that the Chinese were hacking into computers set up by the Tibetan exile community, but their work eventually led them to a much wider network of compromised computers.

Once the hackers infiltrated the systems, they installed malware — software that sends and receives data. By doing this, they were able to gain control of the electronic mail server computers of the Dalai Lama's organization, the group said.

The researchers said the spy network, dubbed GhostNet, infiltrated at least 1,295 computers, many belonging to embassies, foreign ministries

and other government offices, as well as the Dalai Lama's Tibetan exile centres in India, Brussels, London and New York.

"Significantly, close to 30 per cent of the infected computers can be considered high-value and include the ministries of foreign affairs in Iran, Bangladesh, Latvia, Indonesia, Philippines, Brunei, Barbados and Bhutan," the researchers said.

Other compromised computers were discovered at embassies of India, South Korea, Indonesia, Romania, Cyprus, Malta, Thailand, Taiwan, Portugal, Germany and Pakistan.

The list continues with the network infiltrating economic organizations in Southeast Asia, news organizations, and an unclassified computer located at NATO headquarters. Although almost all the hackers were based in China, the researchers could not say if they are working for the government.

A spokesman for the Chinese consulate in New York dismissed the idea that China was involved. The spokesman, Wenqi Gao, told the New York Times these are "old stories" and "nonsense."

2306. namkhah – March 29, 2009

That is a good safety tip, Gyalpo: According to the Telegraph," Ross Anderson, at Cambridge University, and Shishir Nagaraja at the University of Illinois, wrote in a new report: "The office of the Dalai Lama started to suspect it was under surveillance while setting up meetings between His Holiness and foreign dignitaries. They sent an email invitation on behalf of His Holiness to a foreign diplomat, but before they could follow it up with a courtesy telephone call, the diplomat's office was contacted by the Chinese government and warned not to go ahead with the meeting."

Mr Nagaraja travelled to Dharamsala last September and discovered that the Tibetan computer system had been breached from inside China. The Tibetan computers contained highly sensitive details about refugees and schools, both of which are possible targets for Chinese reprisals."

Given the clear evidence of mutual support between China and the Shugden cultists, prudence would dictate the discriminating person avoid all Shugden and NKT cult websites as having extremely high probability of hosting viruses.

2307. R. Donald Rollo – March 29, 2009

Shugden websites are running a communist chinese Xinhua story claiming the below video is faked. I suppose the handcuffed Tibetan Buddhists shown brutally beaten by Chinese security forces are paid actors. At this forum Lineageholder (aka Neil Elliot) has cynically expressed doubt of the film's authenticity, but then what do you expect from someone who displays all the classic symptoms of sociopathy? The point is: the link between WSS/NKT and Chinese policy is crystal clear, avoid their sites like the plague, its virtually guaranteed their sites are infected!

This film not intended as a definitive document is ample evidence of agreeous human rights violations that warrant the investigation of Amnesty International, (who incidentally found no evidence suppression of Shugden cultists in India) Anyway, you can make up your own mind about this video:

http://media.phayul.com/?av_id=147&av_links_id=323

2308. Dorje – March 29, 2009

I have had malware warnings from both chinese Tibet sites and NKT sites and blogs.

It is very advisable to avoid NKT sites and the sites set up by their followers. Visiting NKT websites gives them information about you that you would not want someone with hostile intent to have.

I have said it before here, and my warning was ignored. I'll say it again.

AVOID NKT AND WSS WEBSITES. THERE IS A DANGER YOU WILL INFECT YOUR PC WITH CHINESE MALWARE AND SPYWARE. THESE ARE NOT SAFE PLACES TO VISIT.

2309. Lineageholder – March 29, 2009

Well I've seen everything now – scaremongering to keep people from the truth.

Shame on you. People are not stupid and they don't believe your lies.

2310. namkhah – March 29, 2009

Lineageholder: This from the desperate person who evokes old-time hell fire to make "Any suffering that occurs in the human realm is insignificant when compared with the sufferings of the smallest part of the lower realms." In the same post you express disbelief like your Chinese sponsors that the people in this video are real:

http://media.phayul.com/?av_id=147&av_links_id=323

What great mind of the 17th century posted The Shugden oracle speaking in tongues on YouTube?- LH: pack up your circus tent and get out of town before we chase you out for god, we've had it with WSS/NKT snake oil salesmen!

2311. Neil Elliot – March 29, 2009

I did not have sexual relations with that woman

2312. Gyalpo – March 29, 2009

"People are not stupid and they don't believe your lies" Which lie is that LH?: I represent and speak for the late Trijang despite the fact he died in 1981?

There are millions of Shugden practitioners and 80 percent of Tibetan Buddhists are Gelugpa? That NKT an WSS are discreet entities not involved in politics despite the photographs of your members we have? Former geshela is the Third Buddha? The footage and stills released of Tibetans brutally beaten, tortured and murdered in 2008 is fake..do tell which lie is it precisely that people won't buy?

http://media.phayul.com/?av_id=147&av_links_id=323

2313. Dorje – March 29, 2009

To learn more about the lies and cult-like behaviour of the NKT please watch the BBC documentary "An Unholy Row" found on the following website:

http://www.tibetonline.tv/shugden_issues.html

2314. namkhah – March 29, 2009

“They have been called the “Fifty Cent Party” the “red vests” and the “red vanguard”. But China’s growing armies of Web commentators – instigated, trained and financed by party organizations – have just one mission: to safeguard the interests of the Communist Party by infiltrating and policing a rapidly growing Chinese Internet. They set out to neutralize undesirable public opinion by pushing pro-Party views through chat rooms and Web forums, reporting dangerous content to authorities.

By some estimates, these commentary teams now comprise as many as 280,000 members nationwide, and they show just how serious China’s leaders are about the political challenges posed by the Web. More importantly, they offer tangible clues about China’s next generation of information controls – what President Hu Jintao last month called “a new pattern of public-opinion guidance.”

SOURCE: Far Eastern Economic Review article by David Bandurski of Hong Kong University’s China Media Project.

2315. Gen Hur – March 30, 2009

Lineageholder – March 10, 2009

“HAPPY DORJE SHUGDEN SAVED THE DALAI LAMA’S LIFE 50TH ANNIVERSARY!”

An apology is in order for this offensive slogan: another bead in WSS/NKT’s garland of scorpions, WSS/NKT are simply towing China’s vicious anti-Buddhist line. Does your mother know this is what you do, write anonymous taunts and insults in between considering yourself learned and a junior holy man?

2316. namkhah – March 30, 2009

Letter of the day on Shugden site maintained by westerners which has a Chinese language mirror site ” And wouldn’t China promote (DS) bigger and better than anyone. After all they have economic power base that is growing by the month. So when we keep mentioning that this practice is not good..are we really fulfilling the purpose of suppressing the practice or making it grow bigger. We have to look beyond this generation alone. We have to look at China and her relationship with Dorje Shugden long after the Dalai Lama has passed on. Long after we have passed on.

Dear Marc USA: Genocide in Tibet by PLA troops was recognized 50 years ago by the International Commission of Jurists, Read their report entitled “The Position of Tibet in International Law”, their findings are very clear THEN:

“1) Systematic disregard for the obligations under the Seventeen-Point Agreement of 1951;
2) Systematic violation of the fundamental rights and freedoms of the people of Tibet;
3) Wanton killing of Tibetans and other acts capable of leading to the extinction of the Tibetans as a national and religious group, to the extent that it becomes necessary to consider the question of Genocide. It is submitted, with a full appreciation of the gravity of this accusation, that the evidence points at least to a prima facie case of Genocide

against the People's Republic of China. This case merits full investigation by the United Nations.”

2317. namkhah – March 30, 2009

..and NOW, 50 tears on

“The ICJ calls for a prompt and independent international investigation into allegations of human rights violations in the context of recent demonstrations. “The Government is seeking to seal Tibet off from the world, and there is considerable confusion about the truth surrounding recent events. It is essential that human rights experts be allowed to investigate the situation, including allegations that peaceful protestors have been killed and that other excessive force has been used by the security forces, and that protestors have been arbitrarily arrested and detained. It is in everyone’s interest to swiftly clarify exactly what is happening in Tibet now” said the ICJ.”

2318. Gyalpo – March 30, 2009

AVOID NKT AND WSS WEBSITES.

THERE IS A DANGER YOU WILL INFECT YOUR PC WITH CHINESE MALWARE AND SPYWARE.

THESE ARE NOT SAFE PLACES TO VISIT.

Thanks for the tip, Dorje, it bears repeating at least as long the NKT/WSS thugees are referring readers to their hate websites

2319. compassion please – March 31, 2009

Gyalpo and Dorje talk so many superstitious and insulting words....maybe some clarification would help them?

Regarding Dorje Shugden there are two ways of perceiving him – one according the ordinary appearance of ignorant people and the other is according to the appearance of a qualified practitioner.

These two appearances came originally from the 5th Dalai Lama. First he saw Dorje Shugden as a harmful spirit and tried to destroy him (he failed). Because of this the ordinary view developed and became widespread in Tibetan society. (It is interesting in modern society how a simple and negative view is so much more popular than an enlightened view – as we see daily in the news media’s reporting generally.)

Later the 5th Dalai Lama realized he had made a mistake, recognized Dorje Shugden as an enlightened being, composed prayers to him and engaged in the practice. In his prayers he invites Dorje Shugden to appear from the Dharmakaya. Since this time the appearance of a qualified practitioner developed and many high lamas from Sakya and Gelug traditions followed this view.

During the time of the 13th Dalai Lama, due to political pressure from this Dalai Lama, Je Pabongkha had to publicly accept the lower view of Shugden as a worldly deity – even though his view was that Dorje Shugden is enlightened. Then (as now) Tibetan society was tightly controlled by mobilising the masses through manipulating common perceptions. Therefore, it became widely thought of that Shugden was not an enlightened deity – even though many thousands practised.

To the majority of Tibetans Dorje Shugden appeared as a worldly spirit. Many stories and rumours developed (as now) about how Dorje Shugden

would help some people and harm others – all according to the ordinary appearance of the majority of people, most of whom were very superstitious.

Stories like these abound about other protector deities too. For example, Gyalwo Behar, Nojin Tsemar, Therang Dorlek are very popular deities in the Nyingma tradition. Many Nyingmapas engage in the practice of these deities. There are many stories of how Gyalwo Behar harmed people – even high lamas. It is said he tried to destroy Padmasambhava by throwing huge stones onto his head. Similarly with Nojin Tsemar, he also harmed people including high lamas. The 5th Dalai Lama said that he killed the Karmapa Mikyo Dorje. Nojin Tsemar is the protector deity of Samye monastery. Such kinds of stories are common in all four Tibetan traditions.

It is said that Nechung, the main protector deity of the 13th Dalai Lama actually killed him by giving wrong medicine.

These myths and superstitions surround all the protector deities not only Dorje Shugden.

So naturally the question arises why is the 14th Dalai Lama banning only the practice of Dorje Shugden?

The Western Shugden Society is continually pointing to this contradiction and asking for replies. All that we hear is profound silence from the Dalai Lama. On this subject he has nothing to say.

It seems the only possible conclusion is that this current Dalai Lama is only interested in his own power and to that end he has destroyed the lineage given to him by his most important root teacher, Trijang Rinpoche, the Ganden Tripa of his time, spiritual head of the Gelug order. The Dalai Lama has adopted a sectarian position and broken his own guru devotion thus losing his qualification as a Dharma student (and of course teacher).

The 14th Dalai Lama said those who practise Shugden cannot be his friends. Since Trijang Rinpoche was previously the main practitioner of Dorje Shugden then he is no longer a friend of the Dalai Lama. If this is not breaking one's guru devotion then it will be impossible to find any examples of anybody who has ever broken their guru devotion.

The source of all these present problems is not the superstitious stories about Dorje Shugden that we can read in Zemey Tulku's book. These were written to accord with the understanding of ordinary people. Qualified practitioners do not believe them. But the Dalai Lama chose to believe them and organise the "witch-hunt" that we are now witnessing again. It was the Dalai Lama's ignorant reaction that caused the problem upsetting many people and causing disharmony and fighting. Because the Dalai Lama believed these stories of course many other people believed them too – and this is where all the present problems come from.

Originally, for about 25 years this 14th Dalai Lama perceived Dorje Shugden as enlightened and there were no problems between Buddhist practitioners about this deity. Now, because he changed his view for political reasons to that of ordinary people we have these problems, a worldwide schism never before experienced in Buddhism.

There are endless contradictions in the view of the Dalai Lama which is why of course generally people prefer blindly to believe whatever he

says. For example, if the Dalai Lama is truly the Buddha of Compassion, also known as “the most powerful one in the world”, and it is true that Dorje Shugden is a worldly deity then why can the Dalai Lama not subdue him just like Padmasambhava subdued Nechung? Why has this contradiction never been answered, for example?

You, Dorje, Gyalpo, and others on this blog and elsewhere need to definitely research this subject and to try to follow the wisdom advice of your kind teachers – not the ignorant advice coming from superstition, craving for political power and tabloid bullying tactics like you are employing here.

It is not possible for anybody to provide proof that someone is or is not a Buddha – eg no-one can prove or disprove the Dalai Lama is a Buddha – all we have to go on are his actions – in respect of Dorje Shugden practice – he is hypocritical, self-contradictory and opaque; his actions, like your own on this blog, are those of intolerance and bigotry with no heed for the suffering caused to thousands of sincere Buddhists worldwide. For this there is much evidence. compassion please....

2320. Dorje – March 31, 2009

“Later the 5th Dalai Lama realized he had made a mistake, recognized Dorje Shugden as an enlightened being, composed prayers to him and engaged in the practice.”

Prove this with a citation from the Fifth Dalai Lama’s collected works.

2321. Dorje – March 31, 2009



Stories like these abound about other protector deities too. For example, Gyalwo Behar, Nojin Tsemar, Therang Dorlek are very popular deities in the Nyingma tradition. Many Nyingmapas engage in the practice of these deities. There are many stories of how Gyalwo Behar harmed people – even high lamas. It is said he tried to destroy Padmasambhava by throwing huge stones onto his head. Similarly with Nojin Tsemar, he also harmed people including high lamas. The 5th Dalai Lama said that he killed the Karmapa Mikyo Dorje. Nojin Tsemar is the protector deity of Samye monastery. Such kinds of stories are common in all four Tibetan traditions.

It is said that Nechung, the main protector deity of the 13th Dalai Lama actually killed him by giving wrong medicine.

All of the protectors your fake geshe mentions in this quote (that you cut and pasted) are regarded as worldly protectors and not taken as objects of refuge. Your ‘protector’ is also a worldly spirit and not an object of refuge.

2322. Dorje – March 31, 2009



The Western Shugden Society is continually pointing to this contradiction and asking for replies. All that we hear is profound silence from the Dalai Lama. On this subject he has nothing to say.

The Dalai Lama has consistently said that the reason for his position is that worshippers of this worldly spirit are treating it as an object of refuge and a Buddha which leads to the degeneration of the Buddhadharma. He also says that the teachings surrounding this spirit are sectarian and bigotted. See the above quotations from Phabongkhapa, Trijang Rinpoche, Zemey Tulku, etc.

2323. Dorje – March 31, 2009



It seems the only possible conclusion is that this current Dalai Lama is only interested in his own power and to that end he has destroyed the lineage given to him by his most important root teacher, Trijang Rinpoche, the Ganden Tripa of his time, spiritual head of the Gelug order. The Dalai Lama has adopted a sectarian position and broken his own guru devotion thus losing his qualification as a Dharma student

BS that shows no understanding of the reality of the situation. The Dalai Lama's position is precisely because of the sectarianism this protector cult spreads.



The source of all these present problems is not the superstitious stories about Dorje Shugden that we can read in Zemey Tulku's book. These were written to accord with the understanding of ordinary people. Qualified practitioners do not believe them.

Trijang Rinpoche and Phabongkhapa taught exactly the same stories that this protector kills and harms beings. You can't just dismiss this as Zemey's book. These two lineage lamas as well as other taught this. These sectarian teachings are part and parcel of this cult in the modern Gelug school.



Originally, for about 25 years this 14th Dalai Lama perceived Dorje Shugden as enlightened and there were no problems between Buddhist practitioners about this deity.

This is simply not true. Many lamas especially those of other traditions have opposed the worship of this protector including Ngor Khangsar Khenchen, Ngawang Yonten Gyatso, Jamyang Khyentse, Gen Lamrimpa, Dudjom Rinpoche, Geshe Losang Gyatso, etc. There have been many problems between followers of this spirit and others. See the quotation from Jamyang Khyentse above.

“There are endless contradictions in the view of the Dalai Lama”

Really? What?



For example, if the Dalai Lama is truly the Buddha of Compassion, also known as “the most powerful one in the world”, and it is true that Dorje Shugden is a worldly deity then why can the Dalai Lama not subdue him just like Padmasambhava subdued Nechung?

What do you think is happening now?

“follow the wisdom advice of your kind teachers”

My lamas are all opposed to the worship of this gyalpo spirit. Their lamas were opposed to the worship of this gyalpo spirit, and their lamas were opposed to the worship of this gyalpo spirit.



It is not possible for anybody to provide proof that someone is or is not a Buddha – eg no-one can prove or disprove the Dalai Lama is a Buddha – all we have to go on are his actions

Likewise, we can judge that your gyalpo spirit is not a Buddha by the very actions of killing and harming that your lineage lamas have praised him for.

I really don't need a lecture of how to behave from a cult that posts false and misleading information about its critics on its websites and smears the Dalai Lama and Tibetan Buddhists in press releases and organised political protests.

Compassion Pleass, you really should research this issue more. Just cutting and pasting the bogus arguments of a bogus geshe does you no credit.

2324. TP – March 31, 2009

THERE IS NO
PRAISE TO DORJE SHUGDEN by the 5th Dalai Lama,
this is a made up story.

Researcher von Brück states:



He [Trijang Rinpoche] quotes a hymn which the 5th Dalai Lama is said to have written in praise of Shugden (Tulku Drakpa Gyaltzen):

“... your might and power is like lightning, you possess the courage and confi-dence to discriminate between right and wrong, I invite you faithfully, so come here to this place. ... You subdue various spirits of cremation grounds. I arrange varieties of outer, inner and secret offerings and tormas. I confess that previously due to my

selfishness I could not leave this attitude of being so strict (against this spirit), but now I praise you humbly and respectfully with body, speech and mind ... may we always be protected by the triratna.”

The problem is that this position has no historical evidence, neither in the biography of the 5th Dalai Lama or elsewhere. It could be assumed that had the Dalai Lama known about any connection between Tsongkhapa (Nechung) and Shugden (Tulku Drakpa Gyaltzen) he would have acted differently. Because of the very different position and rank of the two it is rather unlikely that the 5th Dalai Lama would have written such a hymn of self-correction.

http://info-buddhism.com/dorje_shugden_controversy_von_Brueck.html

2325. Gyalpo – March 31, 2009

compassion please: “talk so many superstitious and insulting words’ Excuse me...look no further than your ethnocentric hate sites for this. Before the advent of the internet only the odd neo-Nazi or KKK sympathizer published hate literature in their basement- now people like WSS and hordes of Chinese ultra-nationalists put out so much racist rubbish under multiple names like yours so frequently they think abuse is freedom of speech when in fact in most western democracies we’d have you up on hate propaganda charges if you were traceable. The fact is NKT/WSS cannot brook dissent because you don’t have the intellectual acumen to reply logically.

2326. namkhah – March 31, 2009

It is very telling that all the Shugden cultists blogs and websites have no response facility, all submissions are censored. This exemplifies the bully mentality of these social miscreants, WSS sites the equivalent of lavatory graffiti, a new low for western the self-styled New Kadampas, already on the defensive for numerous sexual abuse scandals. NKT/WSS are new to this, don’t know the actual significance of the dharma protector’s activity...they will find out the hard way.

2327. Gen Hur – March 31, 2009

NKT/WSS ought to follow the seventh step of Alcoholics Anonymous: Identify who you have offended and hurt, and apologize. Here’s a clue-every single Tibetan is offended by your smear campaign, you have no respect from this quarter no matter how much ‘content’ (and I’m being forgiving here) WSS/NKT generates. You are wasting your time and money with these deceitful and aggressive tactics. On the other hand, you discredit yourselves no end every time speak and you reveal your ignorance of the Buddhadharma, so go ahead, knock yourself out!

2328. namkhah – March 31, 2009

The perverse attitude of WSS/NKT is a manifestation of the ambivalence they feel about being freaks in western society, they are just the new

hare krishnas, people generally regard them as odd, to say the least. This creates a sort of cognitive dissonance in themselves: even though they bear Tibetan names and wear imitation Tibetan costumes, it feels good to lash out at the group they know they can never be and secretly despise. So the culture of NKT has festered into an anti-Tibetan enclave. They fancy themselves as scholars but they are simply deluded, neither here nor there.

2329. Lineageholder – April 1, 2009

I see nothing but exaggerated, negative attitudes here towards the NKT and the WSS by people with Tibetan names and angry minds.

NKT and WSS is not anti-Tibetan, this is something you've made up in your own minds simply because NKT and WSS disagree with the Dalai Lama about his position on Dorje Shugden. Now you've gone to an extreme about this which is what anger does.

NKT practitioners are not 'freaks in Western society', they are mainstream Buddhist practitioners trying to follow faithfully the lineage of Buddha Shakyamuni, Atisha, Je Tsongkhapa and other lineage Gurus. Dorje Shugden has been part of this lineage for the past 370 years, a practice engaged in by reportedly 80% of all Gelugpas before the Dalai Lama's ban, many of them obviously highly realized beings such as Je Pabongkhapa, Serkong Dorjechang, Trijang Dorjechang, Ling Rinpoche, Zong Rinpoche, Domo Geshe Rinpoche, Lama Yeshe, Geshe Ngawang Dhargye, Geshe Rabten and Geshe Kelsang Gyatso. All these great Teachers are not wrong.

All that is being said is that there is no valid historical or rational basis for the Dalai Lama's position on Dorje Shugden. He's made a mistake and sectarian actions have resulted from this. If he were to follow his Teachers instead of his own view, this problem would easily be solved.

2330. TP – April 1, 2009

With respect to the validity of NKT ordination and the extinguishing of the Vinaya within NKT, I have now added the Tibetan version of the Prātimokṣa Sūtra of the Mūlasarvāstivādins as well as other authentic sources with respect to the monks and nun vows and the importance of the Vinaya.

In the Pratimoksha the Buddha teaches:



Those who do not have this bridle
Nor desire to ever, either,
Will roam about without settling down,
Confused by the army of defilements.

For the sources and correction of the NKT pov see:

<http://westernshugdensociety.wordpress.com/2008/07/27/are-nkt-monks-and-nuns-authentic/>

2331. namkhah – April 1, 2009

Again a reminder to readers: due to the links between NKT/WSS and China, visiting the above link is contraindicated: there is a high probability of infection by worms and viruses.

2332. namkhah – April 1, 2009

Lineageholder: HHDL did follow his teachers and they were not Gelugpa chauvinist extremists. You have no right to judge someone else's relationship with their teacher, particularly when you are ignorant of Tibetan Buddhism. So Kadampa up and shut up. The difference between you and I is I don't pretend to be a saint or speak for some big lama, dead or alive. I don't believe any actual lineageholder is 'channelled' through you, you just suffer delusions of grandeur. You are no more the 'medium' for Trijang than Donald Duck,...the seance is over pal take your oiji board and go home.

2333. Gen Hur – April 1, 2009

Lineageholder: I have a Tibetan name because my parents gave it to me. I would not defame your Prime Minister and Pope as I don't feel it is appropriate, polite or realistic to blame someone far away who has nothing to do with me for my own shortcomings. WSS/NKT are thus inherently racist toward an identifiable ethnic group, which does make you ambivalent freaks, otherwise there would be no need to change into western clothing when you go to town to pick up your dole cheques. The reason you personally use a fake name is, I suspect, you are in fact Neil Elliot which is why we invite WSS in 2010 to come in person, take off the masks and be accountable for your words. I doubt you possess the moral courage and personal integrity.

2334. namkhah – April 1, 2009

LH: "Je Pabongkhapa, Serkong Dorjechang, Trijang Dorjechang, Ling Rinpoche, Zong Rinpoche, Domo Geshe Rinpoche, Lama Yeshe, Geshe Ngawang Dhargye, Geshe Rabten and Geshe Kelsang Gyatso"
Who is dead in this list, do you presume to speak for them or are earthly ambassador for their legacy? Not really. If you do you are a certifiable loonie. Who among this list has been expeled ? Do you speak for him...maybe. If you do, he is certifiable.

2335. Lineageholder – April 1, 2009

I'm not channelling anyone and I'm not speaking for anyone, any more than you are speaking for the Dalai Lama or the TGIE.

Why do you insist on making so many wrong assumptions about people based on no evidence?

2336. namkhah – April 1, 2009

That is correct, Lineageholder, I speak as an individual and do not invoke spiritual authorities, particularly deceased ones.
One could well ask why does WSS/NKT wage a slander campaign calling your perceived enemies liars? As I pointed out before, in the Westminster parliamentary system any person who accuses another of lying is ejected until they apologize. You have personally offended every single Tibetan who draws breath. Be honest, the WSS/NKT campaign was timed to ride shotgun on the media attention to the 2008 Olympic protests and you know it- Colgate, NYC, Madison-all highly staged managed by demented minds. A full public apology in writing from former geshela and permanent disbanding your political covert group WSS would be the only appropriate action you can take now.

WSS/NKT is experiencing blowback now for your ill-considered and extremely unskillful campaign. Its what is called karma in the industry, remember that word.

2337. Dorje – April 1, 2009

“Dorje Shugden has been part of this lineage for the past 370 years”

Not even close. In its current form, this protector was only introduced to the Gelug tradition about a hundred years ago with Tagpu’s vision.

2338. Dorje – April 1, 2009

I will add, that its position as a transworldly protector for the Gelug tradition, rather than one of the three gyalpo spirits of the Sakya, has never been firmly established, with Gelug lamas that worshipped it referring to it as a worldly protector in the mid 20th century. Dhardo Rinpoche, for example, was Nebesky-Wojkowitz’s main lama and the officiating lama at oracle seances. He maintains that this protector is worldly in nature.

Phabongkhapa also taught that this protector had the appearance at least of a worldly spirit and as such was not a suitable object of refuge.

2339. Dorje – April 1, 2009

When I witnessed the NKT political protests last year, I saw nothing but exaggerated, negative attitudes towards the Dalai Lama by NKT members with Tibetan names and angry minds.

2340. namkhah – April 1, 2009

LH To your question: ‘Why do you insist on making so many wrong assumptions about people based on no evidence?’ Here’s some samples of your own words from this very thread as evidence,

“The Dalai Lama is already introducing Dzogchen and other teachings that Je Tsongkhapa never gave and so is destroying Tsongkhapa’s tradition”. –BF

“The 5th was the first political Dalai Lama and he was mixing traditions””Good points, Dougal, all logical. Logic is always the way to defeat the enemy of ignorance. Tsongkhapa would be happy” –BF

“All these horrible situations have developed through the power of your evil actions. This is our valid evidence to prove that you are not Buddhist. Because of this, we also believe that you are the saffron robed Muslim. Throughout your life you have pretended to be a Buddhist holy being giving Buddhist teachings that you have stolen from Trijang Rinpoche. By doing this, you have cheated people throughout the world. In summary, it is clear that your real nature is cruel and very evil.

Copyright © 2008 WesternShugdenSociety.org.”

These are a sample of the torrent of your words like broken sewage pipe streaming in to the water supply...enough already, its time to publicly apologize, WSS!

2341. Gyalpo – April 1, 2009

Our local NKT teacher is so out of it, he has been giving a lecture series called “Turning the Mind into an Ally” Is it merely coincidence that there is a Shambhala Centre running their own series under this heading just down the road, and that is the exact title of a book by Sakyong

Mipham? Perhaps this NKT 'monk' thinks no one will notice he appropriated this title or that people are too daft to know what a ripoff of copyrighted, proprietary intellectual property is?
...unbelievably stupid!

2342. Gen Hur – April 1, 2009

The same guy gave a public Shugden initiation last fall, apparently you don't have to be the sharpest tool in the drawer to be an NKT teacher.

2343. namkhah – April 1, 2009

I wonder how Al Jazeera, who were hoodwinked into running your bullshit Shugden 'story' would react to WSS using the term Muslim as an insult with the connotation of thief as well? Tibetans tend to not react to defamation campaigns other cultures are not so passive.

2344. Lineageholder – April 1, 2009

Dear Dorje

More wild, indefensible statements from you:



Not even close. In its current form, this protector was only introduced to the Gelug tradition about a hundred years ago with Tagpu's vision.



I will add, that its position as a transworldly protector for the Gelug tradition, rather than one of the three gyalpo spirits of the Sakya, has never been firmly established

What part of Trinley Kalsang's website did you fail to understand? Ah, but you can't read it out of fear of malware, so you'll have to continue to make wrong statements that don't accord with historical facts.

2345. namkhah – April 1, 2009

Rodney aka Trinley Kalsang is a semi-literate revisionist historian, an unknown in the scholarly community, I understand perfectly well he is not capable of evaluating primary sources but rather strings together gleaned factoids to support a foregone conclusion...a complete waste of time.

2346. Gen Hur – April 1, 2009

LH: I have requested an apology from NKT/WSS for harsh and divisive speech, I know you have a limited attention span but it is only polite to reply...

2347. Gyalpo – April 1, 2009

"Ah, but you can't read it out of fear of malware," says Lineageholder who can't read Tibetan, period, which renders his authority as expert in all things Tibetan rather impotent. But anyway thanks for reminding readers:

AVOID NKT AND WSS WEBSITES.

THERE IS A DANGER YOU WILL INFECT YOUR PC WITH CHINESE MALWARE AND SPYWARE.

THESE ARE NOT SAFE PLACES TO VISIT.

2348. Dorje – April 1, 2009



What part of Trinley Kalsang's website did you fail to understand? Ah, but you can't read it out of fear of malware, so you'll have to continue to make wrong statements that don't accord with historical facts.

Rodney's website does not prove that this spirit was seen as an enlightened emanation by all Gelugpas at all. It certainly doesn't prove that this spirit has been seen as a buddha for the past 370 years. Rodney's posts here have actually shown the contradictions and inconsistencies of this protector cult, where some lamas indicated a belief that it was enlightened, others have not. Also, he presents different incarnation lineages.

The uniform way that the NKT cult presents this protector is simply not backed up by anything other than their own cult propaganda.

To learn more about the lies and cult-like behaviour of the NKT please watch the BBC documentary "An Unholy Row" found on the following website:

http://www.tibetonline.tv/shugden_issues.html

2349. Dorje – April 1, 2009

"Not even close. In its current form, this protector was only introduced to the Gelug tradition about a hundred years ago with Tagpu's vision."

LH, what part of this statement is incorrect? The current prayers and praises to this protector practiced by the NKT and other Gelugpas all come from Tagpu and Phabongkhapa. What practices of this spirit that you recite predate these two lamas?

Name the lamas of your lineage that worshipped this spirit before Tagpu and Phabongkhapa. Tell me what input these older lamas had in shaping the worship of this spirit.

2350. Gyalpo – April 1, 2009

Song of praise written by H.E. Trijang Rinpoche:

"Long Live the noble Gelug line!
O lotus lake of perfect yellow flowers.
Tenzin Gyatso [the 14th Dalai Lama of Tibet] is lord of a Mount Meru
Towering over the worldly peaks
And pinnacles of selfish peace.
The omniscience, love and power of all the Victors
Make up the atoms of your mountain.
May you be with us for hundreds of aeons!
May your good works shine
Like the earrings of the gods of sun and moon.
O glorious Lhasa, city of eternal happiness,

A Buddha-field in the midst of this, our happy land;
May your sky be an auspicious canopy
Of merit-laden monsoon clouds,
Contenting all with the showers of benign nectars.”

2351. emptymountains – April 1, 2009



Taenzin Gyatso is a lord of a Mount Meru ...

Je Phabongkhapa's ordination name is "Jampa Taezin Trinlae Gyatso Paelzangpo," and the song of praise is written to him.

I would like to know where Michael Richards gets that this one verse of the praise is to the Dalai Lama (Tenzin Gyatso).

Thanks.

em

2352. Dorje – April 2, 2009

EM, are you suggesting that Trijang Rinpoche didn't write verses of praise or long life prayers to the Dalai Lama? Are you even suggesting that Trijang Rinpoche didn't think that the Dalai Lama was legitimate? This is undoubtedly false. Trijang Rinpoche always spoke very highly of the Dalai Lama.

Such speculation only serves to undermine Trijang Rinpoche and highlight your ignorance about a relationship you could not hope to understand. As he wrote:

GANG RI RA WAY KOR WAY SHING KHAM DIR
In this Pure Land surrounded by the snowy mountains

PHEN DANG DEY WA MA LU JUNG WAY NAY
You are the source of all benefit and happiness, without exception.

CHEN RAY ZIG WANG TEN ZING GYA TSO YI
All powerful Avalokiteshvara, Tenzin Gyatso,

SHAB PED SID THAY BAR DU TEN GYUR CHIG
May you stay immovable until Samsara becomes exhausted.

2353. Lineageholder – April 2, 2009

Dear Gen Hur,

If you're angry with the WSS and you want an apology from them, I suggest you email them at their website and see what happens. I don't represent either the NKT or the WSS so I can't help you there.

If you're concerned about divisive speech, I'd be more concerned about the divisive actions of the Dalai Lama which are infinitely more harmful to the Buddhadharma.

2354. Dorje – April 2, 2009

"I don't represent either the NKT or the WSS"

Oh yes you do. Whether you like it or not, your posts here are affect the

reputation of your cult, your cult leader and the political wing of your cult. Like it or not, LH, you are actually doing more harm to your cult than its critics ever could.

Thanks for that.

2355. namkhah – April 2, 2009

First of all WSS/NKT even if covert websites had a facility whereby people could respond, the WSS disclaimer states: “The Western Shugden Society is only the community or confederation of Wisdom Buddha Dorje Shugden practitioners — it has no leader nor registered office.”so we will communicate with them publicly through you.

I will focus presently on a recent fictive narrative from WSS that underlines the continuity of death threat fear psychology that characterizes the Shugden cult. “...Later, in Dharamsala, India, Ling Rinpoche died of a heart attack because the Dalai Lama refused his request to stop giving encouragement that Gelugpas should practise the Nyingma tradition. And Trijang Rinpoche died of a heart attack because the Dalai Lama refused his request to stop banning the practice of Dorje Shugden.” I guess the fact that Ling Rinpoche (from whom I took teachings) was around ninety years old and very overweight and nothing to with it, its the supernatural ‘mixing curse of the mummy.’ This nasty little contemporary myth has gotten more legs than a millipede, there are numerous citations of WSS spun lore in Chinese chat rooms and official media stories as if WSS online hate literature is the gospel truth from a credible source. I was quite surprised to read many Chinese opine ‘he was a very bad student of Trijang Rinpoche, etc’ whom I’m sure they had never even heard of until 2008 and probably not aware he has been dead for almost 30 years. Spreading nonsensical clap-trap would not normally be an issue, but when one reads calls from ultra-nationalist extremists for an air strike on Dharamsala to finish the ‘Dalai clique’ for good, it gets a wee bit alarming.

2356. Gyalpo – April 2, 2009

Perhaps I will share this quote from the WSS hate group with the Islam Anti-Defamation League in the UK: “All these horrible situations have developed through the power of your evil actions. This is our valid evidence to prove that you are not Buddhist. Because of this, we also believe that you are the saffron robed Muslim.”

Muslim equals Evil, I think they may not be happy to hear that.

2357. emptymountains – April 2, 2009

Dear Dorje,



EM, are you suggesting that Trijang Rinpoche didn't write verses of praise or long life prayers to the Dalai Lama? Are you even suggesting that Trijang Rinpoche didn't think that the Dalai Lama was legitimate? This is undoubtedly false. Trijang Rinpoche always spoke very highly of the Dalai Lama.

Such speculation only serves to undermine Trijang Rinpoche and highlight your ignorance about a relationship you could not hope to understand.

No, I'm not suggesting *any* of the things you are projecting here. Gyalpo quoted from Trijang Rinpoche's colophon to *Liberation in the Palm of Your Hand*, being a praise to Je Pabongka whose ordained name was also "Tenzin Gyatso."

Again, I'm just wondering what indicates to Michael Richards (who translated *Liberation* into English) that this *one* verse of praise to Je Pabongka is intended for the Dalai Lama. Maybe something in the wording?

Thanks.

em

2358. Gyalpo – April 2, 2009

First verse of the 'new' Tibetan anthem, written by Trijang Rinpoche:
The source of temporal and spiritual wealth of joy and boundless benefits,

The wish-fulfilling jewel of the Buddha's teaching, blazes forth radiant light.

The all-protecting patron of the doctrine and of all sentient beings,
By his actions stretches forth his influence like an ocean.

By his eternal vajra-nature

His compassion and loving care extends to beings everywhere.

May the celestially appointed government achieve the heights of glory
And increase its fourfold influence and prosperity.

May a golden age of happiness spread across the three provinces of Tibet

(from the website of the Office of Tibet, New York)

This verse clearly refers to Gyalwa Rinpoche's spiritual and temporal rule. Now let's look at the old Tibetan anthem Ghang Ri Rawe (circa 1745/46) still recited by many people, from the time of the Seventh Dalai Lama:

"Cirled by ramparts of snow-mountains,
This sacred realm,
This wellspring of all benefits and happiness
Tenzin Gyatso, bodhisattva of Compassion.
May his reign endure
Till the end of all existence"

...still appropriate today.

The British national anthem is more suits the Shugden politics people:

"O Lord our God arise,
Scatter her enemies,
And make them fall:
Confound their politics,
Frustrate their knavish tricks,etc.

WSS quote "Throughout your life you have pretended to be a Buddhist holy being giving Buddhist teachings that you have stolen from Trijang Rinpoche. By doing this, you have cheated people throughout the world. In summary, it is clear that your real nature is cruel and very evil." So we can see that WSS/NKT regard a pure stream of water as vile and poisonous, this is their 'pure' vision, not ours. Former geshela KG, I submit, is certainly in the top five traitors in the history of Tibetan civilization.

2359. Gyalpo – April 2, 2009

The Art of WSS Deception and Content Generation: see comments to the story Who's Spying on the Dalai Lama?

<http://blog.tricycle.com/?p=1127>

2360. tp – April 15, 2009

Wikipedia: Dorje Shugden's Enlightened Lineage or How to Make 'History':

<http://westernshugdensociety.wordpress.com/2009/04/15/wikipedia-dorje-shugdens-enlightened-lineage-or-how-to-make-history/>

I summed some sources added here and gave a short overview on what happens at Wikipedia and why I retired again.

2361. Philip Ryan – April 16, 2009

NOTE: The following three posts from THOMAS DAVID CANADA were removed from another blog post and have been relocated here.

–Philip Ryan, Web Editor

1. Reincarnation takes many forms and another stage in the fight for Life is underway. Call it NationReincarnation

China announces human rights legislature that will be promoted and protected in less than two years.

“The realization of human rights in the broadest sense has been a long-cherished ideal of mankind and also a long-pursued goal of the Chinese government and people,”.

But the government admitted that “China has a long road ahead in its efforts to improve its human rights situation,” though unremitting efforts have been made to promote and safeguard human rights since the founding of the People's Republic of China in 1949, which “fundamentally” changed the fate of the Chinese people.

2. The TGIE/Samdung & Dalia Lama do not have a leg to stand in in the New Delhi High Courts for violating their core values that are instilled within the Indian, American, English, China,Tibetan Constitutions. That All People may choose whatever beliefs they wish.Period!

We are neither mean spirited nor angry with these people who live their lives in ignorance due to their circumstances, it is small wonder that children and grandchildren of Serfs and Slaves cling to their former Master.Afterall, he's had over 350 years to brainwash you into complete and total submission to one man's will certainly surpassses any other Dictator or Ruler to maintain control of his subjects silencing suffering in Servitude with no hope in this life of a better life.

This neither China, India nor your Tibetan Colonies. This is the United States of America and here we will defend our Rights to Religious Freedom against any pretenders. We will fight anywhere and anytime to Defend the Rights of All People, Who suffer at the hands of a Tyrant. Dalia betrayal of the Precepts of Lord Buddha and the Principles of the Bill Of Rights have placed him in a postion from which is impossible for him to extricate that He and Samdung have Broken the Law.

Those who break the law and cause others to suffer, will Suffer the Consequences of the law, and Be Punished.

Say what you will.

We will be in New York to demonstrate against this common Tyrant that scoops up money from the unwary as Madoff has done to those who trusted in him.

Aside from the fact that he interferes with Nations attempts to heal and encourage healthy relationships with their former adversaries, he lies about Tibet. It is the Chinese who will loan the US, Trillions of USD to restore our economy. The President will see for himself the atrocities the Tibetan Peasants endured under his reign for over 350 years. I am certain President Obama will be surprised and shocked to see the exhibit in Beijing this next month.

I am certain the Chinese will make a point of sharing this Museum dedicated to the Peasants of Tibets and their Emancipation Proclamation called, "SERF'S EMMANCIPATION DAY". Now, the Chinese are taking historic measures to protect their citizens Civil Rights based upon Universal Humanitarian ideals.

Maybe Dalia will recant before this over, just like he did last time his regret forced him to mold a figure of Dragpa Gyalstshen into Dorje Shugden. Dalia Lama can only toss others away with his imaginary power to excommunicate Practitioners. He cannot admit his mistakes as the Chinese are doing in a Tsunami of major advancement to reach a more democratic state of government.

Bob Thurman!

I thought you had something to say in your defense, that you are not a traitorous liar to your Country and Buddhism?

Anytime and anywhere, anyone of us will Debate you on UTUBE. Come on Bobbie, Come, you have nothing to fear, but your mind. Bobbie! We'll give Helmut the Honor of scorching your pants with your lies and accusations. You, Bob! You are the Taliaban of Buddhism as you scheme to send the TYC disguised as Saffron Robed Monks to terrorize the Chinese Countryside.

Shame on your Master and you Robert Thurman!

Shame.....

Reting Lama – How he chose the false Dalai Lama

Reting Lama was a Tibetan Lama from Reting Monastery who was also one of the most important Lamas of Sera Jey Monastery. After the death of the Thirteenth Dalai Lama in 1933, Reting Lama became Regent of Tibet. A few years later a relative of the Thirteenth Dalai Lama, a high government minister called Langdun, told Reting Lama and other ministers that the son of his (Langdun's) relative was the reincarnation of the Thirteenth Dalai Lama, and gave evidence to prove this.

Reting Lama and Langdun did not have a good relationship, and Reting rejected Langdun's claim that the son of his relative was the reincarnation of the Thirteenth Dalai Lama. However, the majority of ministers supported Langdun, and this made Reting very worried about his position, because if the son of Langdun's relative was recognized as the reincarnation of the Thirteenth then his own power and position would quickly end.

To solve this problem and protect his position, Reting devised a plan with his close friend, Ketsang Lama, another Lama from Sera Jey Monastery. They made three decisions: (1) the reincarnation of the Thirteenth Dalai Lama must be chosen from a faraway place such as the Amdo Kumbum region on the border of China; (2) Reting should go to the holy lake of the Deity Shridevi, pretend to see visions of the letters

AH KA MA in the water there, and record this in writing. The letters AH, KA and MA would indicate that the reincarnation of the Thirteenth Dalai Lama would appear in Amdo (AH), Kumbum (KA) and motherland of reincarnation (MA); and (3) after completion of the second preparation, Ketsang should go to Amdo Kumbum and choose a suitable boy as the Thirteenth Dalai Lama's reincarnation. They then put this plan into operation.

When Ketsang and his two assistants arrived in Amdo Kumbum they immediately started to search for a suitable boy. One day Ketsang met an old monk of Kumbum Monastery to whom he explained that he was looking for a suitable boy to be recognized as the reincarnation of the Thirteenth Dalai Lama. He asked if the monk had any recommendation, and the old monk replied that in this region there was a family in Taktser village who had an intelligent boy that he could introduce if Ketsang was interested. The old monk was actually a relative of this family from Taktser village, and so he tried to guide Ketsang in the direction of his own family! Taktser was a Muslim village.

Two days later, Ketsang visited the family with the old monk, who showed Ketsang the boy: 'This is the boy I recommended to you.' Ketsang showed the boy many different objects that had belonged to the Thirteenth Dalai Lama, but in truth the boy showed no pleasure at seeing these things; even when Ketsang handed the boy something saying, 'This is yours', the boy would immediately throw it away. However, Ketsang found that the boy was very attractive, and thought that this would be good enough. With regard this examination of the boy, Ketsang lied about the results (as detailed in *The Ocean of Truth Explained*). A few days later Ketsang visited the family again and told the boy's parents, 'We are representatives of the Tibetan government and if you are happy we want to recognize your son as the reincarnation of the Thirteenth Dalai Lama.' The parents happily accepted.

Having made these preparatory arrangements, Reting then informed the Tibetan government ministers and publicly announced that he and Ketsang Lama had found the unmistakable reincarnation of the Thirteenth Dalai Lama. In saying this he publicly lied.

The ministers of the Tibetan government were unhappy to accept a reincarnation of the Thirteenth Dalai Lama from a non-Buddhist religious culture. However, some monasteries supported Reting, and in particular the Abbot of Sera Jey Monastery forcibly threatened that if the ministers did not accept the reincarnation chosen by Reting then there would be civil war. Also Reting himself had great political power, so finally the ministers had to follow whatever he said, without choice.

The boy was given the name Lhamo Dhondup, and in order to receive permission for Lhamo Dhondup to be released from membership of the Muslim community, Reting asked the Tibetan government to pay 400,000 silver coins to the local Muslim leader of Taktser called Ma Pu-fang. Finally, in this way, the Muslim boy, Lhamo Dhondup, was brought to Lhasa, together with his search party, his family and a large group of Muslim merchants. Reting organized a great welcoming ceremony for the boy's arrival in Lhasa.

Later, when the time came for Lhamo Dhondup to receive ordination vows, he should have received them from the Regent Reting himself. However, Reting had no confidence to grant the ordination vows, because there was a serious problem with his moral discipline. It was known by many people that he had a sexual relationship with the wife

of his brother, and that he engaged in many other actions that were inappropriate for a monk. Because of this he requested his own Teacher, the elderly Taktra Rinpoche, to hold the position of Regent for three years and during that time to teach the Buddhist way of life and grant ordination vows to Lhamo Dhondup. Taktra accepted this request.

3. Taktra Rinpoche

After Taktra became Regent he tried to care for and teach the boy, but he found that Lhamo Dhondup was very different from Tibetan boys. When Taktra taught him how to practise the Buddhist way of life the boy never accepted, and showed no interest in any spiritual practice. The boy was often angry, and shouted many times at Taktra himself. Taktra was very disappointed and one day told some of his close disciples, 'This boy Lhamo Dhondup does not have any good imprints of the Buddhist way of life. I am worried about our country and what will happen in the future.' Taktra appointed two other Teachers for the boy – Ling Rinpoche and Trijang Rinpoche.

Later, again Taktra received further information that clearly showed that Reting had a sexual relationship with a woman and was performing many other inappropriate actions, and he became even more disappointed. Generally, in the very beginning, many government ministers including Langdun had understood that Reting had lied when he claimed to have received a vision of the three letters AH, KA and MA in the holy lake of the Deity Shridevi (which would have indicated that the mother of the Thirteenth Dalai Lama's reincarnation lived in the Kumbum area). They understood this because at the time one of Reting's assistants had told a friend that Reting had lied, and this friend in turn had passed this information to government ministers. When Taktra's term as Regent was almost finished, the government Kashag (or cabinet of ministers) received many reports from different people about how Reting and Ketsang had chosen a false reincarnation of the Thirteenth Dalai Lama, and for this and other reasons the Government sent soldiers to Reting Monastery to arrest Reting and bring him back to Lhasa.

While in prison, Reting was one day brought under guard to the Kashag's meeting room. The Chief Minister asked Reting to tell the truth about his vision of the letters AH, KA and MA in the water of the holy lake of the Deity Shridevi. Fearfully, Reting admitted that he had lied, and made a full confession. He died soon after in prison; some say that he was executed by order of the Tibetan Government.

The Government then publicly announced that any person who had received a special position from Reting, including Lhamo Dhondup, would be removed from office. However, at that time there were three things developing in Tibet: (1) great fear was developing among Tibetans on hearing that the Chinese army would soon arrive in Lhasa; (2) many people were unhappy at hearing that Lhamo Dhondup would be removed from his position; and (3) Lhamo Dhondup had apparently begun to improve his qualifications through receiving special care and teachings from Trijang Rinpoche and Ling Rinpoche. For these three reasons, through Taktra Rinpoche, Trijang Rinpoche and Ling Rinpoche made strong requests to the Government, asking them to delay the removal of Lhamo Dhondup from his position as Dalai Lama. Through this help from Taktra, the wishes of Trijang Rinpoche and Ling Rinpoche were fulfilled. Shortly afterwards, the elderly Lama, Taktra Rinpoche, died and the Chinese army entered Lhasa. The Tibetan Government

then lost its function, and finally in 1959 Lhamo Dhondup – or Tenzin Gyatso – escaped to India.

In India this false Dalai Lama created the Tibetan exile government by himself. This exile government has hidden all the true information about Tibet, and for over forty years has spread only false information that has exaggerated the good qualities of this false Dalai Lama throughout the world. In truth, they are lying. Their policy of mixing religion with politics has caused great damage to the reputation of Buddhism in general.

We can see how all of Lhamo Dhondup's opportunities came from the supreme kindness of his two teachers – Ling Rinpoche and Trijang Rinpoche – yet how did he return their kindness? In *The Ocean of Truth Explained* it says: 'Later, in Dharamsala, India, Ling Rinpoche died of a heart attack because the Dalai Lama refused his request to stop giving encouragement that Gelugpas should practise the Nyingma tradition. And Trijang Rinpoche died of a heart attack because the Dalai Lama refused his request to stop banning the practice of Dorje Shugden.'

Below is a translation of part of the documentary on the Dalai Lama shown on France 2, one of the most popular documentary TV channels in France. This was watched by 4,000,000 to 5,000,000 people on Thursday October 9, 2008. *Sur les traces du Dalaï Lama*

Dalai Lama: That's true, I am still the head of state, but it is because of the special situation of Tibet. I'm leading a national fight; this is not ordinary politics.

If there was a democratic debate between two democratic parties as you have in your country, then the Dalai Lama and the monks should give up their power.

Reporter:

Thus, the Dalai Lama would be the head of government despite himself, entrusted with a divine mission: Save Tibet. But do all his people agree with him, and can other views be heard?

It is by investigating the monasteries that I'll come to know the answer. In Southern India, I meet some dissident monks. They have chosen another way.

Lobsang Yeshe and Namgyal were previously the Dalai Lama's bodyguards. 50 years ago, they saved the life of the head of Tibet, running away from the Chinese. But today, they feel betrayed.

Lobsang Yeshe: The Dalai Lama, I don't want to hear about him any more. He is no longer the Buddha of Compassion. He is a traitor. The Dalai Lama has committed the gravest crime. He has divided all the Tibetans. He is against our deity, Dorje Shugden. He has forbidden us from venerating him. Because of him, I had a heart attack. Today, I am a broken man.

Reporter:

The Dalai Lama, *Ocean of Wisdom*, has offended his old friends. Furthermore, in January 2008, he will lose a bit of his composure. In front of thousands of supporters, he speaks with an exceptional violence against the followers of this mysterious deity: Dorje Shugden.

Dalai Lama: Because of this deity, some have become violent, it's intolerable. I don't want any more disorder in the monasteries. And to

those who are not happy, tell them that the Dalai Lama approves of the expulsions prescribed by the abbots in the temples.

Reporter:

For the first time, I discover an authoritarian face – himself the wise Tibetan is calling for the exclusion of the faithful. Why, and who is this deity? To understand this, I am going to meet Dorje Shugden followers. These monks are for the Dalai Lama dangerous extremists.

Monk: Go ahead, this way.

Reporter:

Hidden at the back of this prayer hall, I finally discover the deity Dorje Shugden. He is holding a knife in his right hand and a human heart in the other. For his followers, Shugden brings protection, but for the Dalai Lama this deity encourages violence, and is the one who is dividing Tibet.

Monk: This deity has never divided Tibetans. This is untrue. It is the Dalai Lama who has divided us, by banning Shugden practice. Before, everything was going well. The community was living in peace.

Reporter:

Today, Shugden followers are expelled from their monasteries, and their photos are posted in the streets. A witch hunt has started in Southern India, and on this matter, the Dalai Lama has the answer of a specialist in logic.

Dalai Lama: I guarantee you, I have never given the order to get rid of Shugden followers. Nothing came from above. It is the Abbots themselves who decide these expulsions.

Reporter:

In fact, the Dalai Lama would suspect these monks of being manipulated by China ; and I will even find some of these new types of opponents in France.

Demo: Dalai Lama, liar!

Reporter:

A strong demonstration on the beach of La Baule. These European buddhists parade with an impactful slogan, even if unpleasant.

Man on the sidewalk: You are being used by the Chinese !

Reporter:

All these Buddhists are demonstrating to help their Tibetan brothers, followers of the deity Shugden. Anabelle comes from Marseille. This opponent is pointing the finger at the Dalai Lama's contradictions.

Anabelle: It is fraudulent on the Dalai Lama's part to wear the two robes — that of the politician and the monk. The Dalai Lama is a politician, and that means he has political interests. We need to realize this because in the West we don't want to see the truth — we want by any means to see a stainless man on the political stage.

Reporter:

The principal criticism from these European dissidents: the Dalai Lama's religious intolerance.

This is not about Dorje Shugden nor the Dalai Lama, per se. It is about the Principles and Laws that Protect Others from Persecution and

Molestation by Hate Mongering Groups.

There are over 300+– Hate Groups on Watch in the United States.

The Dalia Lama has been brokering and inciting hate within the Tibetan Colonies to mask his failed policies to regain a toe hold in China_Tibet.'

The Dalia Lama's Administration over the world do not go unnoticed by some of us, for the methodology that this Dalia Lama has chosen to embrace to defend his indefensible position as an ordained monk.

If he were an actual elected representative of an actual nation, then he would not be a monk and would then be entitled to voice his opinion as to his Unorthodox treatment of Dorje Shugden Practitioners.

Hence, the reason the Kundenling Rinpoche filed a lawsuit against the Dalia Lama and Samdong for violating others Religious Freedom. It falls under the 'Bill Of Rights' and the US Constitution and of course the Indian Constitution.

Which is why the New Delhi High Courts did not summarily dismiss the writ as frivolous. It is not a question of Free Tibet or the Spiritual Stability of this Dalia Lama, nor is it about China's Territorial Perogative to claim Tibetan Territory as it own.

It is about one man that does not have the authority to step on other people opinion about how they choose to believe or worship.

It is about what position any American or People who believe as I have outlined to defend the position that we either all have the same rights and are protected by our laws or we are not protected and anyone person can decide for others what they can and cannot do or believe.

No one here can convince me otherwise that this Dalia lama has overstepped his ground by attacking Dorje SHugden Practitioners not only now, but for the last 350 years.

No one can tell me that this once simple monk that flew coach and spoke sincerely about the environment has not become insane or ill with all the adoration that Hollywood has led him down the Garden Path to Narcissism.

Quite simply, I think I was sold a Bill Of Goods, spoiled Goods at that, and this is squarely on my shoulders for being so naive, for so long. I did not know the true history about his man. Now that I do, I will defend my own beliefs and the rights of others, do what I can to make this revelation as apparent as possible to all concerned. I will not relent until this Dalia Lama recants and admits his mistake of harming others, myself and my family.

Aside from this, it is in the hands of the Courts to decide whether the charges have any merit. I think they must or they would have thrown it out already.

Dalia Lama broke the law and the law will decide what is at stake.

I can only hope that we all do what we can and unpleasant as it might be to see beyond the picture frame to the actual object of concern, and decide if one person can control others beliefs, legally.

I think the outcome is clear. It is the same reason we can sit here and say what we want within the bounds of civility, without worrying about people dragging you out into the streets and beating you for your words and beliefs. This is why I have forwarded this issue of Hate Mongering to the attention of "The Southern Poverty Law Center" a new kind of Tibet Watch on hate mongering. It is against the law in the United States to commit hate crimes and President Obama takes these hate issues very seriously and committed to bring those who violate the law to Justice.

It's about Western Freedom in the very least. I cannot answer to the mess in regard to the the Tibetan Indian Colonies Ideas of democracy. Apparently it's only a show as the Refugees choose to worship and

push their God King as a Representative of Democratic Ideals is sad and is misguided to say the least.

Sooner or later, We Americans will come to realize the awkwardness of admiring a God King is as out of date.

The Courts Will Decide Next September in New Delhi! Until then, we will assert our position and Defend Our Rights, Anytime, Anywhere !

Lama's achievements in various spheres but, as before, is somewhat prone to exaggeration. For example:

If you understand Buddhism not merely as a world religion, religion as primarily a system of belief and the Dalai Lama as being a great philosopher in the tradition he claims as his own, that of the Seventeen Great Professors (Pandits) of Nalanda University (the great Monastic University of classical India), then he emerges not as a religious preacher but as a world teacher. The Dalai Lama can be classified as someone like Albert Einstein, Arnold Toynbee, Bertrand Russell or Stephen Hawking who advances human knowledge from a philosophical and scientific point of view. If Buddhism is one third ethics, one third psychology and religion as therapy, and one third scientific wisdom, then the Dalai Lama brings new aspects of those three values to the world. (page 39)

These days the Dalai Lama talks about 'the Nalanda Tradition'. He mentioned it again in an interview in Nottingham in May 2008:

So some people criticize me, I banned that sort of spirit worship; that is not true. I just simply make clear what is the reality, whether as we are follower of Nalanda tradition, we are not spirit worshipper. So there is a sort of danger, I feel in my eye, the degenerating, the pure Nalanda tradition eventually become like spirit worship. That is not good.

Thurman says that the Dalai Lama claims this tradition as his own. These days, the Dalai Lama does not talk about the four schools of Tibetan Buddhism so much as the Nalanda tradition. This term is his own invention. The Dalai Lama was not educated in the 'Nalanda tradition' but in the Gelugpa tradition of Tibetan Buddhism, a tradition he seems to have disowned and for which he shows increasing disrespect.

The Dalai Lama's Junior Tutor and Guru is Trijang Rinpoche, the Spiritual Guide of a whole generation of Gelugpa teachers from the highest Lamas to the most humble novices. The Dalai Lama has ordered Trijang Rinpoche's thrones to be removed from Ganden Lachi and Shartse monasteries. The thrones represent the continuing presence of this great Master, so what is the Dalai Lama saying by ordering their removal? Even though Trijang Rinpoche treated the Dalai Lama as his own son and cared for him in every way, how does the Dalai Lama repay that kindness? By branding him as a 'spirit worshipper', telling everyone he was 'wrong, yes wrong' and having his thrones removed from two monasteries where he was revered.

The Dalai Lama is clearly trying to destroy Trijang Rinpoche's reputation. In Buddhism, respect for one's own Teacher is vital. It is said to be the root of the path. The Dalai Lama has cut his root. Even so, he continues to travel around the world, giving the teachings from the very lineage he has turned his back on.

Where does the Dalai Lama's knowledge come from? It comes only from Buddha through the Dalai Lama's teachers, whom he has thoroughly

disrespected by calling them 'spirit worshippers' and enabling the persecution of their followers. The Dalai Lama is not the source of these teachings. Whereas the theory of relativity as formulated by Einstein was a unique achievement that came from his own thought experiments, if the Dalai Lama is teaching Buddhism correctly, he has nothing doctrinally "new" to offer. Buddha's insights were uniquely established two and a half thousand years ago and the content is non-negotiable. Buddha is the true genius and advancer of human knowledge, but he's not given the credit - the Dalai Lama takes the credit in Thurman's mind.

Recently, at an FPMT Center in Deerfield Beach, Florida, they proudly advertized that the teachings they gave were in the "lineage of the Dalai Lama". But what is this lineage exactly? Does it begin and end with the Dalai Lama?

Buddhism is so much more than philosophy, science or 'religion as therapy' (a curious choice of words!). Boiling it down to mundane subjects of study seems to do Buddhism a grave disservice. Maybe it is the academic in him, but Thurman here misses the magic of Buddhism. No amount of philosophy, science or therapy can lead to permanent liberation from suffering and the full enlightenment of Buddhahood.

Later, Thurman gives us some insight as to why he wrote his book:

The main accusation against the Dalai Lama that surfaces from time to time around the world is that of being ineffective. People have said, "What has the Dalai Lama ever accomplished, for all his running around the world meeting celebrities?" In fact, answering that question is one of the main drives of this book. (page 45)

It is clear what the Dalai Lama has accomplished by doing this - celebrity and power. And Thurman seems to be justifying this lifestyle (or defending it, not sure which). While it is true that the Dalai Lama has been so far ineffective in his political work for Tibet, no doubt he will also receive more accusations against him in the future as a result of his illegal and unconstitutional actions. It could be argued that the main accusation against the Dalai Lama already is, 'Why is he lying?' or 'Why is he using Buddhism to maintain his own power and position at the cost of harmony in the Buddhist community?' Not surprisingly, Thurman does not address these questions.

He has been working on and gradually introducing a democratic constitution in the exile community as a way to live in exile and a model of self-rule whenever it is recovered in Tibet. It is a secularist constitution based on the separation of church and state, in which all religions are equal under the law (p 51)

Since 1959 the Dalai Lama has had ample opportunity to introduce a democratic system of government into the Tibetan community in exile. Why hasn't it happened? Could it be because he wants to continue the union of politics and religion for his own ends?

More and more Tibetans see the faults with this system. For example, in an article called "He Has Got It Wrong" (on pro-Tibetan Phayul, taken from the Times of India), Eliot Sperling says of the recent meeting (November 2008) about Tibet's future in Dharamsala:

And while the Dalai Lama has repeatedly stated that the Tibet issue is not about him but about all Tibetans, the end result of the special meeting bears out China's stance: in spite of his democratic rhetoric,

the Dalai Lama has never empowered Tibetans to feel comfortable taking stands at variance with him. Accusations of disloyalty to the Dalai Lama remain a weapon in political and personal feuds in Dharamsala.

In her article commenting on this newspaper opinion piece, a Tibetan woman calling herself Mountain Phoenix says:

So when we look at the outcome of this “special meeting”, there was nothing special about it, let alone “historic”. The ultimate decision was again not to decide but to leave the decision to the Dalai Lama.

In the article ‘Tibetan Religion and Politics’, posted on Phayul, Samten G Karmay makes a powerful case for separation of church and state based upon the incompatibility of the role of head of democratic government with being a spiritual master:

In this theocratic system the head of the state was not only the political leader of the people, but also their spiritual master. In other words, the whole population was subjected and put in the position of spiritual disciple to the master. Within the context of this essentially religious bond no devotee would ever dream of opposing the view of the master, because that would be tantamount to breaking the sacred relationship between the master and the disciple. How does this fit with the discussion of democracy among the Tibetans in exile for whom HH the Dalai Lama is the political leader, but who nonetheless bestows on them the Kalachakra initiation?

This ties in with the Mongoose–Canine letter, in which the writer says:

Moreover, to challenge Lamas you have used religion for your aim. To that purpose you had to develop the Tibetan people’s blind faith. In the end you adopted the same activity that you yourself had pointed out was mistaken in other Lamas. For instance, you started the politics of public Kalachakra initiations. Normally the Kalachakra initiation is not given in public. Then you started to use it continuously in a big way for your politics. The result is that now the Tibetan people have returned to exactly the same muddied and dirty mixing of politics and religion of Lamas which you yourself had so precisely criticised in earlier times.

The implication is that the Dalai Lama has used his position as a Spiritual Leader through Kalachakra initiations to keep the Tibetan people docile because they would never challenge their Teacher with whom they have ‘samaya’ (sacred bond) through initiation. Geshe Kelsang Gyatso of the New Kadampa Tradition has been branded ‘a samaya breaker’ for the very reason that it is claimed that he received this initiation from the Dalai Lama in 1954 and has subsequently spoken out against him (N.B. he never received this initiation).

The point of the Dalai Lama using Kalachakra for political purposes is mentioned again later in the Mongoose–Canine letter:

Nowadays you have given the Kalachakra initiation so many times you have made the Tibetan people into donkeys. You can force them to go here and there as you like. In your words you always say that you want to be Gandhi but in your action you are like a religious fundamentalist who uses religious faith for political purposes.

Samten G Karmay’s article was well read and received many supporting comments from Tibetans. Some examples:

religion and politics should be separated in order to have a true democratic system. people will more freely speak out when its a religious person most people don't want to speak freely. the present tibetan govt needs to listen to people and stop calling people who give their opinion as chinese spy etc. this is not democracy

As you know, Tibetan government in exile, in realty there is no democracy. It's like still old Tibet style empire rules, Lama Rules or one of the lineage rule. One man leader for ever and at the same time they call it real democracy. In fact no Democracy and it's like banana democracy. Young educated Tibetans have no chances to become a Top leader of Tibet as a 'President'.

You are right — majority Tibetans has no power to tell or comment to the head of the exile. Because our head leader is Religious one. One of the four lineage of mahayana Tibetan Buddhism. If you do so there is Dhamtsik Samaya breaking between a guru and the deciple.

Since the Dalai Lama alone has the power to determine whether democracy is introduced or not, and there is no democracy, the facts speak for themselves. Thurman should not whitewash this situation by pretending that the Dalai Lama is pro-democracy when his clear lack of action in this area shows that he is not. Either the Dalai Lama is fooling Thurman, or Thurman is fooling us.

Thurman talks about the Dalai Lama's enthusiasm for inter-religious dialogue. Why then doesn't the Dalai Lama want to talk to Dorje Shugden practitioners to resolve the big schism in his own community? Their pleas for understanding are ignored. The Religion section in the recent Memorandum has fine words for the Chinese, but surely the Dalai Lama and his government should get their own house in order first?

Thurman also mentions that the Dalai Lama defends the Muslim religion. In these times, when Muslims tend to be demonized as terrorists due to the actions of a relative minority of fanatics, this is a laudable thing to do. But surely it would have been worth mentioning here that the Dalai Lama has a natural sympathy with Muslims because he is from a Muslim family and was born in a Muslim village? It is a curious omission.

Thurman talks about 'what we might call the magic of the Dalai Lama's special presence' (page 62). He reports that 'the effect of his presence is galvanizing; people often burst into tears, forget what they were planning to say, commonly change their preconceived ideas completely'. Is it a good idea to mention this? Thurman's intention is probably good, and what he wants to show is how his Guru's presence has a powerful effect on others' minds. However, there have been many charismatic leaders throughout history who have had powerful speech and been able to get people to do what they want, and this has not always worked out to their advantage. Does Thurman really want us to think that the Dalai Lama has some power to influence others, and maybe even to be able to control their minds?

It's a curious thing to talk about and, more than anything else, it indicates a somewhat unexamined faith. Thurman doesn't see how it could be misunderstood, which is a little naïve of him. If people said

such fanatical things about Geshe Kelsang, no doubt his critics would jump on the bandwagon with their accusations of 'mind control cult'; so why do no alarm bells sound when people talk so glowingly of the control the Dalai Lama exerts over others?

Thurman talks extensively about Tibetan, Tibetans and the Tibetan cause, which is also the other main motivation for his writing this book. He's obviously trying to coax Chinese sympathizers to see a different view of the Dalai Lama with one aim in mind – the fulfilment of the Dalai Lama's wishes for autonomy for Tibet within China. This is where the book is quite political and a little obvious in its intentions. Thurman is saying "look, the Dalai Lama is really a very special guy and you can trust him, so give us back Tibet!"

Whilst not wanting to get too political, I have to mention an obvious lie about the Dalai Lama, the Tibetan resistance, and the CIA because it has implications for Thurman's trustworthiness and honesty. Thurman says:

Tibetan warriors did fight for over a decade as guerrillas (with a low level of support from CIA until betrayed by Henry Kissinger and President Richard Nixon), against the Dalai Lama's instructions, but admittedly with his admiration for their bravery.

Does Thurman really believe this version of events? There is evidence that the Dalai Lama himself was on the CIA payroll in the 1960's, to a tune of \$186,000 per annum. From the Wikipedia article on the 14th Dalai Lama:

In October 1998, The Dalai Lama's administration acknowledged that it received \$1.7 million a year in the 1960s from the U.S. Government through the Central Intelligence Agency (CIA), and also trained a resistance movement in Colorado (USA).

According to a report in a Vancouver newspaper:

Funds to pay this army were funnelled through the Dalai Lama and his organization, which received US\$1.7 million a year, later reduced to \$1.2 million. (Of this, the Dalai Lama himself was paid \$186,000 a year. But no one has ever suggested that he pocketed it. The money was used to operate his exiled government's offices in Geneva and New York.) The last year in which the stipend was paid out was 1974. By then, of course, U.S. policy had changed to one of embracing China, not antagonizing it.

According to Thurman, the guerrillas fought 'against the Dalai Lama's instructions'; yet the Dalai Lama's administration received the funds to pay for the army from the CIA, with the Dalai Lama himself being paid. No one can claim that the Dalai Lama didn't know what was going on, or that it was against his instructions.

From an interview with the Dalai Lama with the New York Times in 1993:

Q: In Tibet, from the late 1950's until the early 1970's, one of your brothers was involved in leading a guerrilla movement against the Chinese. In fact, the guerrillas were supported by the C.I.A. How did you feel about that?

A: I'm always against violence. But the Tibetan guerrillas were very dedicated people. They were willing to sacrifice their own lives for the

Tibetan nation. And they found a way to receive help from the C.I.A. Now, the C.I.A.'s motivation for helping was entirely political. They did not help out of genuine sympathy, not out of support for a just cause. That was not very healthy.

The Dalai Lama says "they found a way to receive help from the CIA" as if the Dalai Lama and the Tibetan Administration knew nothing about it; but they were on the payroll! The Dalai Lama is being disingenuous, as is Thurman in misrepresenting events. The aim is to maintain the Dalai Lama's public image as someone who does not agree with armed struggle, which is obviously wrong.

Things become even more nefarious when the Mongoose Canine letter states:

The problem of your government splitting the Tibetan guerilla fighters in Mustang. In fact, they were originally organised by your government with the help of the CIA. In 1969, as a consequence of Nixon's policy with China, you provoked a fight among the Tibetan guerillas over their weapons. This fight finally destroyed them.

What then are we to make of Thurman's statement:

But overall, in spite of massive oppression, Tibetans have maintained the non-violence the Dalai Lama has asked of them. The greatness of this achievement cannot be overstated (page 74)

Thurman seems attached to Tibet and what it represents in his mind, as he is attached to the Dalai Lama and what he represents. Such attachment is obviously going to influence his views. Either Thurman is deliberately misrepresenting events, or he is genuinely in the thrall of the Dalai Lama and Tibet and ignoring obvious truths. This is also evident when he says:

Nowadays the world is spinning out of control in a "war on terror" which is endless in principle because violence simply breeds more counter-violence. Then, to our amazement, we encounter a people who eschew terrorism and violence from the beginning. (page 74)

Michael Parenti is an American political scientist, historian and media critic whose article Friendly Feudalism: The Tibet Myth explains the excesses of Tibet as a feudal society. The view that Tibet was some kind of Shangri-la filled with happy, non-violent practising Buddhists is a complete myth.

As for 'eschewing violence from the beginning', there was almost a riot in New York in July 2008 when a large group of Tibetans who had just been to a teaching by the Dalai Lama surrounded a much smaller group of Western Shugden Society protestors to spit, jeer and throw things. The protestors had to be evacuated by New York Police for their own safety. There have also been many other instances of violence against Dorje Shugden practitioners, some of which are itemized on the Dorje Shugden Controversy article in Wikipedia.

Again, there are many more points in this chapter that merit comment, but we will finish on something positive — the Dalai Lama's concluding statement from his Nobel Peace Prize acceptance speech:

I pray for all of us, oppressor and friend, that together we succeed in building a better world through human understanding and love, and that in doing so we may reduce the pain and suffering of all sentient

beings. Thank you.

Yet! The Dalai Lama can only attempt to excommunicate Dorje Shugden Practitioners. I call this hypocritical and insincere.

2362. Jefferson – April 16, 2009

Mr. Canada: Regarding New York, if you call ladies waving their aprons and tossing pennies violence, I think you ought to see the recent footage out of Tibet.

Secondly, the majority of people there were Sherpas and so on as it was a function of the Himalayan Association. I know white folks think we all look the same, but there is a distinction.

2363. compassion please – April 16, 2009

There is no valid reason to accept the view of the Dalai Lama above that of other Tibetan lamas. We should remember that the institution of the Dalai Lama was originally from the time of the 5th, and remains to this day, a political one – not spiritual. Patronage from the Mongolian military brought this “lineage” into existence as a political expediency.

The Dalai Lama has never been the head of any school of Tibetan Buddhism. The problem for his followers on this blog is they cannot distinguish between politics and religion. Very simple. Poor discrimination; therefore this unending debate.

Dorje Shugden is recognized as an enlightened being by many incarnate lamas. This is according to the most highly respected masters such as: The Fifth Dalai Lama, His Holiness Kyabje Pabongka Dorje Chang, His Holiness Kyabje Trijang Dorje Chang, Kyabje Zong Dorje Chang, Kyabje Domo Geshe Rinpoche, Lama Yeshe, Kyabje Dharmapala Rinpoche, Geshe Rabten Rinpoche, H.E. Kyabje Zemey Dorje Chang, 9th Panchen Rinpoche Chokyi Nyima Gelek Namgyal, His Holiness the 10th Panchen Rinpoche, (Gaden Jangtse Monastery) H.E. Khen Rinpoche Lobsang Tsepel, His Eminence Taktra Rinpoche, Gangchen Choktrul Rinpoche of Sera Mey Monastery, (Drepung Gomang Monastery) Guru Deva Rinpoche, H.E. Kyabje Rato Choktrul Rinpoche, H.E. Kyabje Gyara Dorje Chang of Drepung Loseling Monastery, (Sera Mey Monastery) Bompra Kensur Rinpoche Jetsun Lobsang Ngodro, Sera Mey Monastery Kyabje Gosok Tulku Rinpoche, His Eminence Kensur Lobsang Tharchin Rinpoche, (Drepung Gomang Monastery) His Eminence Kyabje Dagom Rinpoche, His Holiness (the previous Sharpa Choeje Rinpoche) Jetsun Lobsang Nyima Pelsangpo, His Eminence Kyabje Lati Choktrul Rinpoche, His Eminence Kensur Jampa Yeshe Rinpoche, (Sera Mey Monastery) Kensur Gyalrong Ngawang Thekchok Rinpoche, H.E. Lama Loden Sherab Dagab Rinpoche, (Drepung Loseling Monastery) H. E. Gelek Rinpoche, Venerable Gonsar Rinpoche, Venerable Geshe Kelsang Gyatso, His Eminence Zasep Rinpoche, (Sera Mey Monastery) His Eminence Khejok Rinpoche, (Sera Mey Monastery) Geshe Yeshe Wangchuk, (Sera Mey Monastery) His Eminence Yongyal Rinpoche, (Gaden Jangtse Monastery) Geshe Khenrab Gajam, (Gaden Jangtse Monastery) Geshe Tsultrim Tenzin Rinpoche, His Eminence Rongthar Gyabgon Rinpoche and many more too numerous to list. Though Trinlay Kelsang’s website Dorje Shugden History is extremely illuminating showing a clear lineage of masters back to 17th Century.

And last of all – the present Dalai Lama himself until (possibly) 1978 also recognized Gyalchen Shugden as enlightened.

Now, if the Dalai Lama wants to stop practising Shugden himself – fine, no problem – that is his personal freedom. If he wants to force everyone to stop practising – big problem – he is taking away people’s human rights – precisely why he is facing court action in New Delhi right now.

Ask yourself two questions:

1. Can all the previous masters listed above be wrong? If you say “Yes” then explain how that can be. Impossible.
2. Why does the Dalai Lama think he knows better than his own lineage gurus and spiritual guides? Never in Dharma does a disciple repudiate his own Guru and retain spiritual authority.

No-one, not even a Dalai Lama, can change the Buddha Dharma. His reasons for banning the practice of Dorje Shugden are 100% political. This is very clear. Any impartial historian can see this.

2364. Gen Hur – April 16, 2009

compassion please: If you think you are the representative of the (mostly deceased) lamas on your ‘list’, you are delusional. I saw the pictures of Ganden Shar, looks like they are doing fine, so stop making trouble-simple as that. I saw the wonderful Disneyland festival You NKT/WSS cultists boast about all the power and money you have then play the victimization role, actually passive aggressive neurosis.

2365. Gyalpo – April 16, 2009

“Never in Dharma does a disciple repudiate his own Guru and retain spiritual authority.”

So where does that leave former Geshe-la? He’s finished, along with his Disneyland automotons.

2366. namkhah – April 16, 2009

cp: Gelek Rinpoche specifically asked not to be shown as endorsing your cause, you should have enough respect to stop using his name in an unauthorised fashion. How many other newly minted “HH’s” who are alive do you not speak for? I can say Lati Rinpoche for sure does not support you. Not being Gelugpa I can’t say but for sure you do not speak for the dead.

2367. Gyalpo – April 17, 2009

I once saw Mongolian postal stamp with an illustration of a sharp toothed cat in lama’s attire, surrounded by a circle of devoted mice students. This reminds me of the NKT Mousketeers, their fate is sealed unless they wake up and bail out before its too late.

2368. tp – April 17, 2009

I think „compassion please“, #2363, you use fake arguments, arguments which do not clarify anything.

You said:



1. Can all the previous masters listed above be

wrong? If you say “Yes” then explain how that can be. Impossible.

Firstly the list of eminent Buddhist masters opposing Shugden worship, I think, would be far more longer.

Here a list which may be quite incomplete:

1. 3 His Holiness the Fifth Dalai Lama
2. 3 Choegyal Terdag Lingpa
3. 3 Do Drag Rigzin Pema Thrinley
4. 3 Gadong Ngagrampa Dhondup Gyatsho
5. 3 Nangjung Ngagchang Losang Khyentse
6. 3 Choeje Vugja Lungpa
7. 3 Palri Tulku
8. 3 Drigung Tulku
9. 3 Katsak Zurpa Ngari Ngagchang Konchok Lhundup
10. 3 The 54th Gaden Throne Holder Thrichen Ngawang Chogden
11. 3 Volkha Jedrung Losang Thrinley
12. 3 Phurchog Ngawang Jhampa
13. 3 The Fifth Panchen, Panchen Tenpai Wangchuk
14. 3 Aewam Khangsar Khenchen Ngawang Lodro Zhenphen Nyingpo
15. 3 The Fourteenth Karmapa
16. 3 Ngor Khangsar Khenpo Ngawang Yonten Gyatsho
17. 3 Ngor Luding Khenpo Jamyang Thubten Lungtok Gyaltzen
18. 3 Zongsar Jamyang Khyentse Choekyi Lodro
19. 3 Panchen Yongzin Kachen Ang Nyima
20. 3 The Sixteenth Karmapa
21. 3 The Fourteenth Dalai Lama

So using your fake arguments; I ask you: “Can all the previous masters listed above be wrong? If you say “Yes” then explain how that can be. Impossible.”

(BTW google still blocks the website which has published the list above, <http://www.tibet.com/dholgyal/shugden-history.html>, as being infected with malware, which is of course not due to the TGIE but the Chinese “GhostNet” which infected their computers.)

Secondly there is no dispute about any other protector as it is with Shugden what clearly indicates that Shugden is seen as a quite controversial being, and Bodhisattvas who wish to help others will probably do a self-correction, when they see how much dispute and harm this brings, and will stop practising what is disputed and feared by others, mainly other Buddhists.

Thirdly, the list of the lamas you gave from the DorjeShugden.com site, many of them gave up Shugden worship, and as long as you have not asked them personally why they did this, you can only assume why they gave it up, and if they saw him as an enlightened or a worldly being, which has to be controlled by tantric powers.

Further, why so many practiced it and didn't give up Shugden is well explained by Alex Berzin. (He is a Tibetologist with Havard doctorate and close student of Tsenshab Serkong Rinpoche, whoes root Guru was Trijang Rinpoche, as far as I know.)

Alexander Berzin pointed out as the central elements of the conflict:

There are commitments on the levels of friendship,

allegiance, loyalty, and bondings, both from student to teacher as well as from the student to their group. These life-long commitments are established through tantric empowerments. With respect to this there is, according to Berzin, a significant difference between Shugden followers and (almost) all other Tibetan Buddhists: followers of the 'Shugden cult', who receive the initiation, are told that this 'protector' or this 'practice' may never be given up again. However, according to an old instruction of the master Ashvaghosha, it's the case that one may end the teacher-student-relationship even when having received an empowerment. There can be different reasons for ending such a relationship: if one has failed to sufficiently investigate one's teacher beforehand or if one has critically distanced oneself to him and his methods. It's said, that one may then respectfully distance oneself from such a teacher but that one should avoid speaking harsh words about him and his practice.

HH the Dalai Lama as a spiritual authority has given it up after he has investigated the history and results of the practice, and he communicated this also with one of his main tutors, Trijang Rinpoche, who introduced him in that practice.

You say:



2. Why does the Dalai Lama think he knows better than his own lineage gurus and spiritual guides? Never in Dharma does a disciple repudiate his own Guru and retain spiritual authority.

Firstly among HH the Dalai Lama's lineage and root Gurus are opponents of Shugden worship, like HH Dilgo Khyentse Rinpoche – one eminent teacher, among many others who have taught HH the Dalai Lama.

Secondly the Buddha and also Je Tsongkhapa state clearly that one should not accept what is in discordance with the Dharma. You can find this in Je Tsongkhapa's own commentary on Guru devotion. Hence, if a student recognize the practice or advice he received is not in accordance with the dharma he should and he can reject it. It is also wrong that "Never in Dharma does a disciple repudiate his own Guru and retain spiritual authority."; that this claim is not tenable is evident by knowing Buddhist history, some arguments and historic accounts are listed here:

<http://tiny.cc/CCXB2>

To make it short, Je Tsongkhapa wouldn't have become a great reformer without opposing and/or refining the views his own teachers. Moreover his root Guru was Manjushri, and you do not know whose principal root guru is HHDL's, since he may have many root gurus. In his autobiography he states, "[Thatag Rinpoche] was undoubtedly my most important guru. He initiated me into a great number of lineages and secret teachings, which had in turn been handed on to him by the

most brilliant teachers of his day.”

NKT spins too much the issue of root guru, even abusing it to make the people dependent, and fearful to leave NKT, and to denounce the Dalai Lama, NKT is often so much childish that it is really striking....

You say



No-one, not even a Dalai Lama, can change the Buddha Dharma. His reasons for banning the practice of Dorje Shugden are 100% political. This is very clear. Any impartial historian can see this.

Interesting claims. Firstly for you Shugden may be “Buddhadharma” for others it is a harmful practice, and according to Pabongkha and those who proclaimed it, the practice will kill those who practice religious freedom, by receiving Buddhadharma from other Buddhist schools. Hence, for them Shugden is not “Buddhadharma” but a harmful cult which has to be abandoned since it violates Buddhist refuge, by 1. worshipping a spirit, 2. harming other sentient beings.

Secondly you claim that the reasons are mere political. This is very wrong. The reasons have different levels and different perspectives. Von Brück states:



In order to investigate the canonical status of Shugden and his practice, he applies basically three methodological devices or arguments: (1) historical evidence, (2) political reason, (3) spiritual insight.

For detailed explanation see the end of this research paper:

http://info-buddhism.com/dorje_shugden_controversy_von_Brueck.html

If you really read what “impartial historians” see and state, you have to use their research. I have tried to differentiate this also in the Wikipedia articles but your colleagues from NKT deleted almost all of this, so maybe you lack information from other sources than those given by NKT, and some pro-Shugden websites....

2369. namkhah – April 17, 2009

His Holiness the Dalai Lama’s Advice Concerning Dolgyal (Shugden)

TibetNet[Saturday, May 31, 2008 11:12]

Dharamshala: Following a long and careful investigation, His Holiness the Dalai Lama has strongly discouraged Tibetan Buddhists from propitiating the fierce spirit known as Dolgyal (Shugden). Although he once practiced Dolgyal propitiation himself, His Holiness renounced the practice in 1975 after discovering the profound historical, social and religious problems associated with it. He did so with the full knowledge and support of his junior tutor, the late Kyabje Trichang Rinpoche through whom His Holiness first became associated with this practice. Even within the Geluk and Sakya schools – the Tibetan Buddhist traditions to which majority of Dolgyal practitioners belong – the propitiation of this spirit has been controversial throughout its history.

Historical investigation reveals that Dolgyal practice, which has strong sectarian overtones, has a history of contributing towards a climate of sectarian disharmony in various parts of Tibet, and between various communities of Tibetans. Therefore, from 1975 onwards, His Holiness has regularly made public his views on the inadvisability of this practice and underlined the following three key reasons:

1. The danger of Tibetan Buddhism degenerating into a form of spirit worship: Tibetan Buddhism originally evolved from the authentic and ancient tradition upheld at the great Indian monastic university of Nalanda, a tradition that His Holiness often describes as a complete form of Buddhism. It embodies the original teaching of the Buddha as developed through the rich philosophical, psychological and spiritual insights of such great Buddhist masters as Nagarjuna, Asanga, Vasubandhu, Dignaga and Dharmakirti. Since the great philosopher and logician Shantarakshita was instrumental in the establishment of Buddhism in Tibet in its earliest stages in the 8th century, philosophical enquiry and critical analysis have always been important hallmarks of Tibetan Buddhism. The problem with Dolgyal practice is that it promotes a tendency to consider spirits like Dolgyal (Shugden) as Dharma protectors and moreover to take them as more important than the Buddha himself. If this trend goes unchecked, and innocent people become seduced by cult-like practices of this kind, the danger is that the rich tradition of Tibetan Buddhism may degenerate into the mere propitiation of spirits.

2. Obstacles to the emergence of genuine non-sectarianism: His Holiness has often stated that one of his most important commitments is the promotion of inter-religious understanding and harmony. As part of this endeavour, His Holiness is committed to promoting non-sectarianism in all schools of Tibetan Buddhism. In doing so His Holiness is following the personal examples set by his predecessors, especially the Fifth Dalai Lama and the Thirteenth Dalai Lama. Not only is a non-sectarian approach mutually enriching for all Tibetan Buddhist schools, but it is also the best safeguard against a possible rise of sectarianism that could have damaging consequences for the Tibetan tradition as a whole. Given the acknowledged link between Dolgyal worship and sectarianism, this particular practice remains a fundamental obstacle to fostering a genuine non-sectarian spirit within the Tibetan Buddhist tradition.

3. Especially inappropriate in the context of the well-being of Tibetan society: In the context of the current condition of the Tibetan people in particular, Dolgyal propitiation is especially problematic. Textual and historical research demonstrates that Dolgyal propitiation arose out of hostility to the great Fifth Dalai Lama and his government. The Fifth Dalai Lama, who assumed both the spiritual and temporal leadership of Tibet in the 17th century, personally denounced Dolgyal as a malevolent spirit, which arose out of misguided intentions and is detrimental to the welfare of beings in general and the Tibetan government headed by the Dalai Lamas. The Thirteenth Dalai Lama and other respected Tibetan spiritual masters also spoke strongly against this practice. Therefore, in the current context of Tibetan society, where unity among the Tibetan people is vitally important, engaging in this controversial and divisive propitiatory practice is inappropriate.

On the basis of these three reasons, His Holiness has strongly urged his followers to consider carefully the problems of Dolgyal practice and to act accordingly. He has stated that, as someone in a leadership position,

it is his responsibility to speak out against the damaging consequences of this kind of spirit worship. Whether or not his advice is heeded, His Holiness has stated, is a matter for the individual. However, since he personally feels strongly about the negativity of this practice, he has requested that those who continue to propitiate Dolgyal, do not attend his formal religious teachings which traditionally require the establishment of a teacher–disciple relationship.

Issued by Office of His Holiness the Dalai Lama, Dharamshala, 30 May 2008

2370. Lineageholder – April 18, 2009

Dear namkhah,

Thanks for reposting this statement from the Office of the Dalai Lama which is high in accusatory rhetoric and low in hard historical evidence. It makes the Dalai Lama’s claims seem ever more ridiculous and unfounded – just his personal opinions.

2371. Gyalpo – April 18, 2009

LH: I suppose Rodney has a superior grasp of history at least as far as the NKT Mousketeers are concerned, despite his pre–elementary linguistic knowledge. Your statement shows no respect to the late Junior tutor that you pretend to speak for. NKT/WSS really ought to reconsider the strategy of insult and arrogance you are not getting anywhere with this ill–considered approach

2372. Gen Hur – April 18, 2009

Dear former geshe–la Kelsang Gyatso: Thank you for diminishing the Dolgyal spirit worship worldwide –through your unskillful and deceptive political campaign ensure the permanent marginalization of a once mainstream sectarian practice. The treachery of your spirit worship colleagues Gangchen the Juggler and the self–anointed Nga Lama Kundeling have, by embracing China and betraying their countrymen, inexorably sealed the fate of this dead practice. Your western mouthpieces of the WSS have further disgraced your cause. Your movement couldn’t be less relevant now and you would do well to reflect on your failure in these last few years of your life.

2373. Lineageholder – April 19, 2009

Dear Gyalpo,

No insults, just facts:

The Dalai Lama’s stance on Dorje Shugden is his own personal opinion which is not backed up by historical evidence or logic.

Simply as that.

2374. Dorje – April 19, 2009

LH the opinion that the spirit that you worship is harmful and is responsible for the deaths of many people is shared by Phabongkhapa, Trijang Rinpoche, Zong Rinpoche, Zemey Rinpoche and many more of your own lineage lamas. The Dalai Lama is following the view that this spirit harms and kills others and promotes sectarian intolerance. The

difference between the Dalai Lama and some of his lamas is that he thinks this is not okay.

Many more of the Dalai Lama's lamas also agreed that this spirit is a harmful spirit and avoided it for that very reason. Dilgo Khyentse Rinpoche, for example, declined an offer to stay at Trijang Rinpoche's house as the latter worshipped this spirit and Khyentse Rinpoche feared it would harm him.

Many many more lamas of all traditions have also spoken out against this spirit worship such as Jamyang Khyentse, Ngor Kangsar Khenchen, Ngawang Yonten Gyatso, who all acted to restrict this spirit worship in their own tradition.

LH, your point that the Dalai Lama is acting alone without any backing from previous great lamas including some of his own teachers is deceitful and a lie.

To learn more about the lies of the NKT cult please watch the BBC documentary "An Unholy Row" found on the following website:
http://www.tibetonline.tv/shugden_issues.html

2375. namkhah – April 19, 2009

That assertion Dalai Lama's 'opinion' in the area of Tibetan Buddhism is uninformed really does not merit a serious reply. That is like saying Einstein was a lightweight and had no bearing on physics. The statement demonstrates only Lineageholder's lack of knowledge and appreciation in this area.

2376. Lineageholder – April 19, 2009

Dorje,

You've missed the point. No one except the Dalai Lama is saying that Dorje Shugden is a spirit so when you say "this spirit" your view is a minority one supported by no evidence. Yet there is overwhelming evidence that Dorje Shugden has been revered as a Buddha and the protector of Je Tsongkhapa's tradition for nearly four hundred years.

Only a fool ignores the evidence and the facts. Your view has no basis.

namkhah,

The Dalai Lama has not provided any evidence to show that his opinion is informed, and since it is wrong, we have to assume it is uninformed. You may be dazzled by your devotion to the Dalai Lama and be prepared to believe anything he says but I go on logic and evidence, all of which are lacking in terms of the Dalai Lama's claim that Dorje Shugden is a spirit.

2377. namkhah – April 19, 2009

"By just stating the practice of its worship by the earlier great lamas and vying for the right to faith and belief does not validate the stand. As the great Lamas of the past visualized the union of the mind of peaceful and the wrathful deities, it appears to them in a pure form. It is completely different from the worship by an ordinary person like us whose mind is filled with continuous flow of deluded emotions.' –The 100th Gaden Tripa

excerpt of Statement of His Eminence The 100th Gaden Tri Rinpoche
(Head Of the Gelugpa Sect) regarding the worship of gods and
protectors

20 September, 1996

2378. Dorje – April 19, 2009

LH, your 'point' is totally untrue. This spirit has been seen as a spirit from the start. It was rejected as a spirit by the Fifth Dalai Lama. The Sakyapas, the first people to give it any status as a protector included it as one of the three gyalpo spirits (gyalpo sum) along with TsiuMar and Setrap. It was rejected as a harmful spirit by Ngawang Yonten Gyatso, Jamyang Khentse and others. Kagyupas and Nyingmapas have largely rejected it as a harmful spirit for centuries, even refusing to say its name because of the harm it is thought to cause.

The overwhelming majority of Tibetan lamas have rejected this harmful spirit because it is a harmful spirit. Those that worshipped it also worshipped it on the basis that it causes harm, but to other people, like the good bodhisattvas they were.

The view that this spirit is a harmful worldly spirit was so widespread amongst lamas that the idea that it is enlightened has seriously shocked some lamas I have spoken to about it. Phabongkhapa himself makes clear that it appears in the nature of a worldly gyalpo spirit.

Rene Nebesky Wojkowitz, an academic who studied under Gelug lamas like Dhardo Rinpoche confirmed that this spirit was widely held as a worldly spirit that acts against Nyingmapas



The group of protectors and guardian deities, which comprises some of the best-known gods and goddesses of the Tibetan Buddhist pantheon, is considered to be divided into two main branches: firstly the powerful, high ranking deities, known as the 'jig ten las 'das pa'i srung ma, i.e. the gods and goddesses who have passed beyond the six spheres of existence; to this group belong all the protective deities of the eighth, ninth and tenth rank" [eighth, ninth and tenth bodhisattva stages], as my Tibetan informants explained it. Secondly those deities who are still residing within spheres inhabited by animated beings and taking an active part in the religious life of Tibet, most of them assuming from time to time possession of mediums who act then as their mouthpieces. These god and goddesses, known as the 'jig rten pa'i srung ma [worldly guardians] or 'jig rten ma 'das pa'i srung ma, are also frequently called dregs pa, "the haughty ones", an expression derived from the fact that most of the deities of this class are depicted with a haughty-fierce facial expression.

The by far greater part of deities belonging to the two above mentioned classes, is recognized and worshiped by all schools of Tibetan Buddhism, only a smaller number of gods and goddesses claimed to be special protectors of one or the other sect. Thus Pe har [Nechung], a well-known ancient god of the branch styled 'jig rten pai srung ma [worldly guardians], occupied a prominent position in the religious systems of all Buddhist schools of Tibet while on the other hand rDo rje shugs Idan, another important protector of the same branch [i.e. worldly

protectors], is apparently only recognized by the dGe lugs pa and Sa kya pa sects, especially the former claiming that he is a powerful guardian and protector of their doctrine against any detrimental influence coming from the side of the old rNying ma pa school

The simple fact is, LH, that this spirit has long been regarded as a harmful spirit.

2379. Dorje – April 19, 2009



[This protector of the doctrine] is extremely important for holding Dzong-ka-ba's tradition without mixing and corrupting [it] with confusions due to the great violence and the speed of the force of his actions, which fall like lightning to punish violently all those beings who have wronged the Yellow Hat Tradition, whether they are high or low.[This protector is also particularly significant with respect to the fact that] many from our own side, monks or lay people, high or low, are not content with Dzong-ka-ba's tradition, which is like pure gold, [and] have mixed and corrupted [this tradition with] the mistaken views and practices from other schools, which are tenet systems that are reputed to be incredibly profound and amazingly fast but are [in reality] mistakes among mistakes, faulty, dangerous and misleading paths. In regard to this situation, this protector of the doctrine, this witness, manifests his own form or a variety of unbearable manifestations of terrifying and frightening wrathful and fierce appearances. Due to that, a variety of events, some of them having happened or happening, some of which have been heard or seen, seem to have taken place: some people become unhinged and mad, some have a heart attack and suddenly die, some [see] through a variety of inauspicious signs [their] wealth, accumulated possessions and descendants disappear without leaving any trace, like a pond whose feeding river has ceased, whereas some [find it] difficult to achieve anything in successive lifetimes.



Furthermore, whether they were lords of Tibet, great lamas who held the political power of the throne, lamas and tulkus, great or small, with illustrious lines of incarnation, holy beings rich in scriptural and realized qualities, high lords of vast lands and works, those haughty with pride of family lineage, dominion and wealth, any who hypocritically claimed to be followers of Protector Manjusri Tsongkhapa's Teachings while remaining

unsatisfied with Je Lama's precious Teachings of Sutra and Tantra which, in terms of view, meditation, and action, need not crave more from any other tradition, and, instead, mixed, polluted, or confused them with other modes of view and practice, whether lay or ordained, regardless of status, there have been many who have met with unpleasant wrathful punishments, such as being punished by authorities, litigation and legal disputes, untimely death, and so forth. Such swift, decisive signs appear to direct perception. Here praise is offered to that manifestation as a great wrathful protector who raises the Yellow Hat Teachings to the heights of the heavens.

2380. Dorje – April 19, 2009

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http://www.tibetonline.tv/shugden_issues.html

2381. Dorje – April 19, 2009

your view that this spirit is a buddha is a minority one supported by no evidence. Yet there is overwhelming evidence that this spirit has been rejected as a harmful ghost for nearly four hundred years.

2382. Lineageholder – April 20, 2009

Sorry Dorje, your view doesn't fit the facts. It's time for you to change.

2383. tp – April 20, 2009

Lineageholder, it appears to me you exemplify Richard Dawkins's definition of a religious fundamentalist, 'a religious advocate as clinging to a stubborn, entrenched position that defies reasoned argument or contradictory evidence.'

BTW, Sakya scholar Dongthog Tulku states in *The Earth Shaking Thunder*



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 Gyaltzen, 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, Sakya Dagchen Sonam Rinchen put Dolgyal under his spiritual custody. Following that, the great Sakyapa Kunga Lodo and Morchen composed 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 Sakya 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 worshiping him.

and



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 Tsongkhapa. If there is one, supply the quote. [..]

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.

2384. Dorje – April 20, 2009

LH, the fact is this:

Phabongkhapa, Trijang, Zong and Zemey all praised their protector for killing people that did not adopt their sectarian exclusivism. You can come up with as many Gelug lamas saying that this spirit is a Buddha as you like, but what kind of Buddha is it? Even Phabongkhapa says it is not a suitable object of refuge.



Tehor Zig-gyab Rinpoche worshipped Dorjee Shugden as the Chief of all deities. He completed his Dharma education at Tashi Lhunpo and earned the coveted Kachen degree. Then he went to Kham and propagated the Dharma and became very popular there. He again came back to Tashi Lhunpo and paid his respect to Panchen Losang Thubten Choekyi Nyima. The Panchen Lama became very fond of this scholar and asked him to be the abbot of Kunkyobling. Later the Panchen Lama gave his text of Nyingmapa teachings and some rituals tools. Due to that reason, he studied various Nyingmapa teachings. During that time a Nyingmapa tantric practitioner called Kyungtul came to see him. This visitor told him that if he learned Nyingma teachings he could become famous like the 5th Dalai Lama. So Zig-gyab Rinpoche decided to get teachings on Rinchen Terzod from the tantric master. Dorjee Shugden on several occasions asked him not to study and meditate on Nyingmapa teachings. And if he did not heed to the deity's advice, the Rinpoche would suffer from many hardships and could even shorten his life span. But Zig-gyab Rinpoche did not pay any attention. One day Dorjee Shugden was greatly annoyed and told the Rinpoche that, "I may not pierce you with my deadly claws, but if I did, I cannot take them out." In this way the deity persuaded the Rinpoche to uphold a pure Gelug tradition. But the latter did not pay any heed and said that he has to abide but the instructions of his Lama. Zig-gyab Rinpoche rented a house near Lhasa and received many Nyingma teachings and transmissions from the tantric master, Kyungtul. Gyalchen Shugden created a variety of miracles in their presence. So they decided to do a retreat. During that time Prime Minister Sheta Paljor Dorjee suddenly became very ill. So he requested for Zig-gyab Rinpoche to bestow an initiation for him. When the Rinpoche returned home after giving the initiation, he became very ill and after one day he passed away.

If Zig-gyab Rinpoche did not practice Nyingmapa teachings and remained a proper practitioner of pure-gold like Gelug tradition, he could have a long life and his meritorious deeds could have spread far and wide. Kyabje Trijang Dorjeechang told me these accounts who in turn has heard from Tehor Losang Gyatso, an attendant of Zig-gyab Rinpoche until his last days.



[This protector of the doctrine] is extremely important for holding Dzung-ka-ba's tradition without mixing and corrupting [it] with confusions due to the great violence and the speed of the force of his actions, which fall like lightning to punish violently all those beings who have wronged the Yellow Hat Tradition, whether they are high or low.[This protector is also particularly significant with respect to the fact that] many from our own side, monks or lay people, high or low, are not content with Dzung-ka-ba's tradition, which is like pure gold, [and] have mixed and corrupted [this tradition with] the mistaken views and practices from other schools, which are tenet systems that are reputed to be incredibly profound and amazingly fast but are [in reality] mistakes among mistakes, faulty, dangerous and misleading paths. In regard to this situation, this protector of the doctrine, this witness, manifests his own form or a variety of unbearable manifestations of terrifying and frightening wrathful and fierce appearances. Due to that, a variety of events, some of them having happened or happening, some of which have been heard or seen, seem to have taken place: some people become unhinged and mad, some have a heart attack and suddenly die, some [see] through a variety of inauspicious signs [their] wealth, accumulated possessions and descendants disappear without leaving any trace, like a pond whose feeding river has ceased, whereas some [find it] difficult to achieve anything in successive lifetimes..



Furthermore, whether they were lords of Tibet, great lamas who held the political power of the throne, lamas and tulkus, great or small, with illustrious lines of incarnation, holy beings rich in scriptural and realized qualities, high lords of vast lands and works, those haughty, with pride of family lineage, dominion and wealth, any who hypocritically claimed to be followers of Protector Manjusri Tsongkhapa's Teachings while remaining unsatisfied with Je Lama's precious Teachings of Sutra and Tantra which, in terms of view, meditation, and action, need not crave more from

any other tradition, and, instead, mixed, polluted, or confused them with other modes of view and practice, whether lay or ordained, regardless of status, there have been many who have met with unpleasant wrathful punishments, such as being punished by authorities, litigation and legal disputes, untimely death, and so forth. Such swift, decisive signs appear to direct perception. Here praise is offered to that manifestation as a great wrathful protector who raises the Yellow Hat Teachings to the heights of the heavens.

2385. Dorje – April 20, 2009

Lineageholder doesn't understand anything about the Bon tradition or any Tibetan religious tradition. All he understands is his own little western cult that excuses and enables senior members to sexually abuse young vulnerable women, whilst telling those with cancer not to take medical treatment but to trust in the blessings of their fake geshe, leading to their inevitable early painful death.

The sexual abuse that kelsang gyatso's senior students perpetrated was covered up and the man most responsible for spreading this 'sexual lineage', Neil Elliot, now has a key role in organising the WSS protests against the Dalai Lama. Elliot, along with Lucy James have also been responsible for waging the on-line NKT smear campaign against the Dalai Lama and Tibetan Buddhism.

Lineageholder might actually be Neil Elliot, who sexually abused his attendant, Ali Ramsey for years. When news of Elliot's activities came to light it was swept under the carpet for more years. It was only when he was found to be abusing his new attendants in the same way that he was actually asked by kelsang to disrobe, and only after Ramsey, seeking closure after years of therapy, said she would go the media with her story if he didn't.

When news of Samden's abuse came to light, Kelsang had already been told about it two years earlier. A letter to Kelsang told how Samden encouraged its writer, one young NKT 'monk', to have a sexual relationship with a NKT 'nun'. The monk believed that this nun had also been sexually active with Samden though he could not prove it. He did however know that Samden was encouraging this sexual activity and that that nun was involved. Kelsang did nothing about this. A couple of years later he even promoted this nun to being the resident teacher of the important Bodhisattva Centre in Brighton. Predictably, this nun broke her vows again by engaging in a sexual relationship with a man from the centre who was actually married to another nun that lived there.

Kelsang allowed Samden to stay on as a 'monk' and teacher for years after hearing that Samden encouraged sexual activity amongst his students. He was finally forced to leave when news of his sexual activity surfaced on e-sangha.

You want humour, LH? You've got loads of it on your own doorstep.

2386. Lineageholder – April 20, 2009

“ ‘a religious advocate as clinging to a stubborn, entrenched position that defies reasoned argument or contradictory evidence.’

This is obviously referring to the Dalai Lama, TP.

2387. Lineageholder – April 20, 2009

Dorje,

Raking muck with respect to the NKT is not a logical defence of the Dalai Lama's view and is giving no support to your case.

From this, it's clear that you don't have any evidence and that your position is indefensible, as I said. As for the opposite view, please read this:

<http://www.dorjeshugdenhistory.org/among-shugden-texts.html>

In summary, Trinley Kalsang says:



In short, it has been revealed from historical sources that Dorje Shugden is the Three Bodhisattvas: Avalokiteshvara, Vajrapani and Manjushri. He is the sole protector ever to bear the title Protector of the Conqueror Manjunatha, having the responsibility to protect and promote the doctrine of the Second Buddha Jamgon Lama Tsongkhapa. In the distant future, he is the Seventh Buddha of this fortunate eon.

2388. Lineageholder – April 20, 2009

TP,

There's no point in my rebutting your post because it's old stuff. One point is important though – the life entrustment ritual that Je Pabongkhapa wrote was a replacement for an earlier one that was lost, so you're wrong to assert that Je Pabongkhapa 'made it up'. There was a long tradition of life entrustment before Je P was born. There is more information here:

<http://dorjeshugdentruith.wordpress.com/2009/03/19/life-entrustment/>

2389. Gyalpo – April 20, 2009

Just a reminder to readers, given the obvious infiltration and surveillance of WSS by foreign agents, that visiting their websites such as that cited above, may expose your computer to malware and worms.

2390. namkhah – April 20, 2009

LH: Clearly we're not in the realm of logic and empirical facts that you demand if the quote "...In the distant future, he is the Seventh Buddha of this fortunate eon." is exemplary of it. Mythology or folklore is perhaps a more apt category. So your attempt to set the agenda here

cannot succeed—so long as you cling to a fundamentalist literalist view the call for logic is just window dressing.

2391. Lineageholder – April 20, 2009

Namkhah,

Perhaps you consider the Teaching of the Buddha to be mythology, for example Buddhist cosmology which has been dismissed by the Dalai Lama?

Buddhist faith is based on logic and reasoning, not just blind faith like your acceptance of the Dalai Lama's view of Dorje Shugden for scant political reasons.

It is most definitely Kali Yuga when highly qualified Buddhist Masters and their teachings are no longer accepted but ridiculed and lies are accepted for no reason whatsoever.

2392. namkhah – April 20, 2009

How does Trinley Kalsang reckon that Shugden will be the Seventh Buddha? The Second Buddha is an epithet given to both Guru Padmasambhava and the Acharya and Terton Nagarjuna, do they not count in your numeration? Naturally, this is not said to take away anything from Lobsang Drakpa. Is former geshela GKG then the third or does he not count? I did not say it was a lie or ridiculous, (WSS hackneyed word), let's just say this numbering scheme is a relative truth.

2393. Dorje – April 20, 2009



In short, it has been revealed from historical sources that Dorje Shugden is the Three Bodhisattvas: Avalokiteshvara, Vajrapani and Manjushri. He is the sole protector ever to bear the title Protector of the Conqueror Manjunatha,

This deification of this harmful spirit is by no means universal. The fact is, the majority view amongst all lamas is that this spirit is harmful. As has been shown again and again by quotations from your lineage lamas, this 'buddha' was praised for harming and killing those that opposed narrow minded sectarianism. You have totally failed to address this because you can't.

Rodney has been clear enough in his posts on this site that the view of this protector is very mixed. That cult members like you cherry pick minority views and try to apply them universally tells us more about your cult mentality than the actual real views about this spirit worship. No lama in your lineage has viewed this spirit in the way the NKT cult have.

2394. Dorje – April 20, 2009

"There was a long tradition of life entrustment before Je P was born."

List the lamas of the lineage of this spirit worship before Phabongkhapa.

2395. Tom – April 20, 2009

worshiped/propitiated/appeased as a dangerous spirit compelling control and brownie points in order NOT to harm VS worshiped as a Buddha?

By the way, are recognized Buddhas ever worshiped, or are they instead listened too?

2396. Nga Lama – April 21, 2009

Here's a quote from Kundeling: "Democracy (sic), as we all know, is certainly not about numbers or decisions, that ought to arise from mass hysteria or euphoria. But, as you can see currently in the west, those who hail the DL's decision, do so, because they conclude him to be the leader of all Tibetan Buddhists and on the premises that the majority support his decisions, etc, etc!

If an Ayuttolla (sic), the spiritual leader of all Iranians, were to decree some law binding on all Iranians—regardless, of his being an mass leader—he would be condemned, by one and all in the west!"

Wow, dazzling oratory...what on earth is he talking about?

2397. Gen Hur – April 21, 2009

Secret NKT Protest Dates

Internal memo from GreatWheel:

"A letter

I did have it up, but due to pleasing the general public and not accidentally disclosing information, I will refrain this time.. But I will say there will be actions towards to suppression and it will be held... just ask around.. soon it will obvious and world-wide news so then people will know this is legit.

Just support wherever the action is happening. please.

—
i LEFT THE dates intentionally blank so no one who isnt apart of this can find out and sabotage it."

Good luck with that, from Secret squirrel, agent 00shugden

2398. Gen Hur – April 21, 2009

Paranoid ignorance:

Hey everyone,

I heard some time ago that the Dalai Lama banned the practice of Lama Chopa. Is this correct? What's the situation with Lama Chopa in the 'Brave New World' of the modified Gelugpa Tradition?

Thanks!

LH

2399. Gyalpo – April 21, 2009

More poop from WSS own forum, this time the Chinese Money deflection strateg

"The best approach is to simply align ourselves as closely as possible to the HHDL's position on the Tibet Issue! When mud is thrown, how to

cover from the mud? By standing beside the thrower!

So if a reporter asks about the allegations against WSS et.al. receiving money from the China, answers of the following type might be the best strategy:"

cynical PR creeps

2400. Dorje – April 21, 2009

Indeed, lamas that worship this demon like kundeling and Gangchen are supported by the Chinese regime. The NKT themselves who organise the wss don't care about the Tibet issue and dismiss it as irrelevant. For them the Dharma in Tibet is dead and the only place the 'pure' dharma exists is amongst their sexually abusive and hopelessly lost cult members.

2401. Gyalpo – April 21, 2009

If you read the relaunched forum of the WSS certain facts clearly emerge:

1. They have no one literate in Tibetan—which they need to establish textual references—except basically Rodney, (who has a fulltime job) allowing him to lord it over the rest of them.
2. The WSS culture works on a gang/peer pressure model, that spurs fellow travelers like Lineageholder to strive to please his 'superiors' like a puppy dog. This provides those who have a psychological need to bully, objects for their ego aggression who then get showered in praise by the beholden with flowery language like 'you are a bodhisattva' etc.
3. Stunning lack of basic knowledge— for example some newbie asked did the poser "Tsarong Tashi Pelbar" translate all those Shugden sadhanas he cut and pasted? They couldn't figure out this was bogus from the outset—he changed his name several times and turned belligerent.
4. In sum, a testosterone—addled secret boys club, a la 'Lord of the Flies' who fantasize, like idle rich boy David Thomas Canada, they are going to bring down Ganden Phodrang and with the help of the People's Republic of China, usurp Lord Buddha with their demon.....nutbars the lot of them.

2402. Dorje – April 21, 2009

I knew sychophants and crawlers in the NKT, like the confused fool Kelsang Rabten who idolised Neil Elliot and Dave Everard until they both turned out to be womanising philanderers. Poor Rabten now thinks he's a somebody, being admired by a whole new generation of sychophants. He's even now called 'Gen' and gets to be 'national spiritual director' of New Zealand and Australia. It would be hilarious if it wasn't so poisonous.

The NKT are basically playing and it and they think the more noise they make the more authentic they will be. But little rabten's moronic shouting proves nothing more that his own ignorance. Sad that they have all wasted such a precious opportunity and given their future lives over to a bogus geshe with a massiah complex.

2403. namkhah – April 23, 2009

The viral defamation campaign of WSS is doomed to failure. The reason is simple: moral vacuity. The All-American Canada is blind to his own Dick Cheney violating the Geneva Convention, blind to his saviour China's adventures in genocide in Sudan or supplying arms to Mugabe. These are the shallow men: the NKT/WSS. Keen on hissing spirit oracles, but ignorant of the real world. That is the not social engagement that the Mahayana is noted for.

2404. Steve Rogers – May 15, 2009

Better tell the Dalai Lama to stop relying on "hissing spirit oracles" if it's such a bad idea. Oh wait, I forgot, his shit doesn't stink. So eat up!

2405. TP – May 15, 2009

Just for those interested, here some facts in addition to the cruel murder of Gen-la Lobsang Gyatso and two of his students, how vile some fanatics can be...

In the article by investigative journalist Bultrini http://info-buddhism.com/Spirit_of_the_XVII_century_by_Raimondo_Bultrini.html

Journalist Bultrini – mentions that Trijang Chogtrul Rinpoche left India, when Shugdenpas tried to assassinate his assistant, and Bultrini mentions that Trijang Chogtrul Rinpoche gave an interview about his decision on the Dharamsala radio station.

I've got some excerpts of that speech, here some quotes.

Trijang Chogtrul Rinpoche states:



"I could decide against him [the Dalai Lama] but nor could I stop propitiating Shugden with whom my relationship dates back to previous incarnations. I find myself in an immensely difficult situation. The followers of the Protector would not have listened to me...and no one seems to care about the difficulties I am facing (...) I also don't want the people of Chatreng, who have great expectations of me, to be disheartened. But if I continue to propitiate the Protector publicly, I would be compelled to become a sort of head of his worshippers, and this would be an offence to the Dalai Lama from whom I received my Bhikshu ordination, and has always treated me with extraordinary benevolence. I cannot even hope to keep a low profile as they [the Shugdenpas] would not let me."



"I have reason to believe that my return to India may possibly result in internal chaos, attempts on lives and other immoral activities bringing disgrace to His Holiness (...) I cannot sleep and I have had health problems. I am worried about thinking what will happen next. It is quite terrifying to think that I might be a cause of disgrace instead of serving the Tibetan people and His Holiness (...) Some have told

me, *'If you abandon the Protector [Shugden], there is no knowing what will happen. We will not consider you a lama [as guru]. The people of Chatreng are strange, very wild and unruly. We do not know what they may do.'* It is very clear my life might be in danger. So I have decided to leave my Labrang and disrobe, so that none of the Shugden worshippers can ask me to be their leader. I hope that this way I can respect the wishes of the Dalai Lama and still revere the protector, practicing in private and far from everyone. I intend to follow a middle way, neither for nor against Shugden. I appeal to both parties not to contact me.”



“In my own Labrang I have recently witnessed a kind of factionalism and I have discovered that one person in particular was planning an evil conspiracy. This plan was to murder my assistant, Tharchin, and to implicate His Holiness’s government in exile with this odious crime. The conspirator aimed to become chakzoe [manager] of my estate.

Tharchin has been very kind to me, more so than my own parents, and has taken care of me since I was three years old. As well as managing the affairs of my Labrang.

With my own ears I heard this person discussing on the telephone a plan to assassinate Tharchin. It is really a matter of great sadness and surprise, especially since the person involved in this ploy has been very close to me as well. If he succeeds in his plan, it would be a cause of great trouble for the Labrang, as well as a cause of disgrace to the Tibetan government and His Holiness the Dalai Lama.

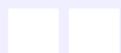
These are not lies, but true facts which I want everyone to know. That is why I made this statement.”

Trijang Chogtrul Rinpoche concluded his message urging the followers of Dorje Shugden to stop seeking him. He said: “I do not wish to be in touch with you...”

After this statement Trijang Chogtrul Rinpoche moved to the United States of America, where he lives only with his closest students.

Since Trijang Chogtrul Rinpoche states that “These are not lies, but true facts which I want everyone to know.” I think it is appropriate to quote here what he said himself in the interview with the Dharamsala radio station.

2406. Dorje – May 16, 2009



Better tell the Dalai Lama to stop relying on “hissing

spirit oracles" if it's such a bad idea. Oh wait, I forgot, his shit doesn't stink. So eat up!

That's funny coming from a member of a cult that teaches that Kelsang Gyatso doesn't even need to use the lavatory. Being an omniscient third buddha, Kelsang Gyatso must be fully aware of the sexual abuse that has been perpetrated by his closest heart sons. I wonder why he didn't do anything about it until the news of it leaked to the outside world, or is E-Sangha more omniscient than this befuddled old fool?

The difference between the Dalai Lama taking advice from oracles and Kelsang relying on this harmful spirit is that Kelsang teaches that this malignant ghost is a Buddha. In doing this he is breaking his refuge vows and leading others to do the same.

2407. Dorje – May 16, 2009

In fairness, TP, some of Trijang Chogtrul's closest associates, such as Trijang Buddhist Institute resident teacher, Geshe Lobsang Sopa, joined Kelsang Gyatso's political demonstrations against the Dalai Lama last year.

2408. namkhah – May 17, 2009

Steve Rogers: You're are at about the level one would expect for the Shugden cult bottom feeders.

2409. Gyalpo – May 20, 2009

from Charles Miller, Maryland

'If you do seek out an NKT center, they will greet you with big smiles at the door and tell you exactly what you want to hear. Your first impression will be that you've found the right place. If being in a cult is what you're looking for, indeed you have. This isn't to say that long-term NKT members and teachers aren't well-intentioned, because they are; but does any cult member actually realize they are in one? Here are some examples that should raise red flags: [1] The Buddha said "If the teacher asks for money, run." Well, NKT initially only asks for an \$8 to \$10 donation for a meditation session, but soon enough, you'll be "gently" pressured to attend one of many frequent special teachings, which can range from \$25 to \$75 for a half or full day session. Next, you'll be "gently" pressured to attend NKT Festivals, which seem to occur monthly. This will involve traveling to the big national centers where the teachings can cost as much as \$165 per day, per person, plus \$60 per day, per person for accommodations. Furthermore, to get intermediate or advanced Dharma teachings at your local center, it will cost \$50 or \$100 per month, respectively. After one year with NKT, I realized it had cost me in excess of \$2,000. [2] Most importantly, NKT has gone to war with His Holiness and follow him around the world, mixing religion and politics as the self-important Kelsang Gyatso, tries to discredit the Dalai Lama. These actions are as far from the Dharma as is HUMANLY possible. Google "Dalai Lama" and "NKT" and "demonstration" to learn more. [3] Kelsang Gyatso has point-blank stated that "Buddhism is dead in Tibet" ...which is music to Chinese ears. Google this too. Buddhism is not dead in Tibet, but was forced to go underground because of the repressive government. Turning his back on those unfortunate people is not very compassionate. There are no Tibetans other than Kelsang Gyatso in NKT. NKT has the largest

number of ordained compared to any other Buddhist sect, but not one Tibetan. Guess why. [4] Reading any other author on the subject of Buddhism is discouraged. If you ask an NKT teacher about one, you will be told, "Why read that when you have everything you need in Kelsang Gyatso's books?" With a subject as deep and profound as Dharma, how can only one author suffice? Buddhism has been around for 2,500 years while Kelsang Gyatso started his cult about quarter century ago. His writings trump all that has gone before him? Red flag! Red Flag! [5] What NKT is really about is the cult of personality; in this case, Kelsang Gyatso. He is not a "humble monk" as the Dalai Lama calls himself, but rather the head of a worldwide organization that is spreading quickly with a high number of very young, and admittedly well-intentioned monks and nuns, raising lots and lots of money to build the NKT "business" around the world. This includes, but is not limited to, non-Buddhist entities such as hotels, World Peace Cafes, etc. He is also alternately referred to as an emanation of Manjushri or Je Tsongkhapa. Based on what?

2410. TP – May 21, 2009



In fairness, TP, some of Trijang Chogtrul's closest associates, such as Trijang Buddhist Institute resident teacher, Geshe Lobsang Sopa, joined Kelsang Gyatso's political demonstrations against the Dalai Lama last year.

Thanks, this is interesting indeed. I hope he learned more about NKT, and to what the continuation of the practice can lead...

2411. Gyalpo – June 21, 2009

THUGS SOLICIT FUNDS: "Given the financial difficulties, the daily activities of the society are restrained. We have no income other than donation, nor have we had any permanent donor. We go through difficulties covering expenses of office management, utility and legal process.

Therefore we would like to request you and your friends to kindly extend your support to the society by donation.

Dorje Shugden Devotee's Charitable and Religious Society

Internet: <http://www.shugdensociety.info>

Email: contact@shugdensociety.xxx

Phone: 0091-11-23921xxx

Re: Request from The Dorje Shugden Society Delhi

If you want to support the court case i think you should contact Geshe Konchog directly instead of sending money to Delhi, you can also always reach the different projects and monasteries and send them money.

If you wish to support the people in Delhi thats of course also very nice. Kelsang"

What a bunch of money grubbing losers, these Shugden Society sleazebags will take money from anyone anywhere, anytime, bereft of any ethical qualms whatsoever.

2412. Nga Lama – June 21, 2009

Listen, after getting away with murder murder, collecting funds from gullible Western “dharma” people is a piece of cake. This cult/human rights scam will build us some huge houses in India.

2413. Geshe Konchog – June 21, 2009

Dear WSS and NKT: We have major legal bills here in India, not to mention office expenses, cab fares and entertainment expenses: worldly protectors don't grow on trees, you know! If you are an NKT devotee, please sign over your monthly government housing allowance to us. Pure monks and nuns do not need filthy money, we do! Face it, you will never achieve enlightenment as a part time dress up sangha, so you may as well fork it over to us. On behalf of my wife, family, servants, attendants and my consorts, thank you for your generosity. May Supreme Power, Lord Shugden clean your pipes!

2414. Brian – July 2, 2009

Message from Archbishop Desmond Tutu

“It warms my heart to see so many of my fellow Nobel Laureates, stars, leaders, and people from around the world put their signature on paper, so to speak, to stand behind our friend the Dalai Lama.

We have just seen a shameful example of South African leaders becoming timid in the face of Chinese “might” and their own economic interests, and refusing this incredible, peaceful being entry to our county—for a peace conference!

It's an embarrassment that this could happen in a country that has known how dark life can be when your human rights are being smashed. And we, of all people, know what it means when someone in another part of the world stands up for your rights and freedom.

So it's a joyful thing, to turn around and see you — people from all countries, from all walks of life, who are willing to step forward, put their name down, and say “wait a minute, I object to this mistreatment!”

It lets me know, once again, that good will ultimately prevail in this world.

Keep it up. You are the people who make freedom happen.”

posted APRIL 01, 2009 by Rev. Danny Fisher

2415. Ron – July 4, 2009

What goes up, eventually comes down . . . just like the Third Reich!

At some point, people come back to their common sense and realize, they've been victimized for their money & power to build something that's akin to a cult or Third Reich. It's nice to see it buckle under its own power and at some point, I hope to read it's completely dissolved.

New Kadampa is a blight, but it serves no purpose in the long run. They're fooling themselves, but at some point people will realize they've been taken and stop the madness.

2416. Gyamtso – July 11, 2009

It is noteworthy that although Gen-la (Lobsang Gyatso) felt very strongly about Shugden and wrote a great deal about the issue he never talked about it in the Institute or with his students. I was his student and translator for twenty years and he never mentioned the subject to me until some six months before he was murdered when I told him I

had written an article about Shugden in response to reports in the foreign press that the Dalai Lama was being accused of religious intolerance.

Some British students in the Institute were also students of Kelsang Gyatso, who later became the main proponent of Shugden and the focus of opposition to the Dalai Lama. They retain their respect for Kelsang Gyatso as a teacher, while deploring sectarianism. One of them, reflecting on sectarianism amongst Western disciples of Kelsang Gyatso remarked, "I think the trouble in the foreign centers is because of the struggle the students have there to find a direction. Even if something is wrong the students embrace it fanatically because it seems to offer direction to the directionless. That is the big difference for a foreigner here at the Institute in Dharamsala. All know which direction they are going in here. You fit in with it and continue your study without making waves. In foreign centers the people are seeking for ways to impress on others they are sincere, and to convince themselves that what they are doing is worthwhile. There is much confusion on that account, a confusion which is totally absent in such a diverse Tibetan environment as Dharamsala. There are so many conflicting traditions and opinions here but everyone is still sure of themselves and not trying to prove anything to others. "

Memoirs of a Tibetan Lama. Page 318
Ven Lobsang Gyatso and Gareth Sparham

2417. namkhah – July 13, 2009

Geshe Lobsang Gyatso's impression of Song Rinpoche in this excellent book referred to above 'Memoirs of a Tibetan Lama' (published by Snow Lion) are quite revealing. The book was finished by Gareth Sparham as the manuscript was incomplete at the time of his murder. As a Tibetan, I sometimes wonder what some of our old friends who were practitioners of the 'hat man' would think of these western fanatics, had they lived to see the present. I feel sure the many young Chinese who presume to 'defend' the previous Trijang Rinpoche for cynical reasons would not be endorsed even by strident Gelugpas—it was Trijang Rinpoche after all. who composed the Tibetan national anthem and who had a reciprocal spiritual relationship with the Great 14th Dalai Lama.

2418. Anon – July 14, 2009

Have a look on the skills of NKT members to spin the facts:

<http://truthaboutshugden.wordpress.com/2009/07/11/ganden-tripa-authorizes-dorje-shugden-pratitioners-to-represent-the-gelugpa-tradition/>

While the Ganden Tripa acknowledged the spiritual authority of Trijang Chogtrul Rinpoche, the blog spins this to that he would have "Authorized Dorje Shugden Pratitioners to represent the Gelugpa tradition".

I made a comment quoting Trijang Chogtrul Rinpoche's own words stated above #2405 from his Dharamsala radio-speech and added:

"Baby, you seem to be very confused.

The Ganden Tripa acknowledged the spiritual authority of Trijang Chogtrul Rinpoche, he did in no way acknowledge Shugden practitioners to represent the Gelug school.

Your post is misrepresenting and contorting the facts. Also you should know, that Trijang Chogtrul Rinpoche is moderate in Shugden worship, he does not force anybody to practice it and leaves the decision to the other person.

You also should know that Kelsang Gyatso, head of NKT, does not acknowledge Trijang Chogtrul Rinpoche to be the reincarnation of Trijang Rinpoche and that there are no contacts between NKT and TBI or Kelsang Gyatso and his former teacher.

Also you should know that Trijang Chogtrul Rinpoche is concerned himself about fanatical Shugden followers and escaped them when they tried to murder his assistant, with the aim to put the blame for the assassination into the shoes of the Dalai Lama. and the TGIE.”

I wonder if they are able to approve that criticism and correction.

2419. TP – July 17, 2009

A Nyingma Lama told me today that a boy from the Shugden people tried in the past to kill Chatral Rinpoche, who is a high Nyingma Yogi and a strong opponent of the practice. This story was confirmed by a Westerner who heard it from another side as well.

I mention this to make clear, that there is a history of controversies which may really justify the strong restrictions. When opponents of the practice (Lobsang Gyatso) are killed, others are tried to be killed and even in the own Labrang of Trijang Rinpoche Shugdenpas think about how to kill the assistant and how to put the blame on the TGIE, there may be really good reasons to put restrictions on the practice and to label this as fanatical.

Another wrong myth NKT/WSS spread recently on their blogs is the claim that on the 10th Religious Meeting HH the Dalai Lama was called to be “His Holiness the Dalai Lama, the overall head of all Buddhist Traditions on this earth” This claim is wrong. The translation NKT/WSS offers is incorrect, this was confirmed to me by a Shugden follower who studies at the Humboldt University Tibetology, his translation of the meeting is different to that offered by NKT/WSS and he suggested that the exaggeration of NKT/WSS may be ‘due to politics’.

best wishes, tp

2420. namkhah – July 20, 2009

TP: The attempted strangulation of Khyabje Chatral Rinpoche by a western man was mentioned here before –I heard it from a very reliable source and my family has had a relationship with Khyabje Chatral Sangye Dorje for many years. No clear aspersions have been cast on his incident, however one could perhaps impute a motive similar to the triple murder in Dharamsala of Geshe Lobsang Gyatso, since Khyabje Chatral Rinpoche published the polemical work refuting the cult entitled “ The Rain of Adamant Fire: A holy discourse based upon scriptures and reason, annihilating the poisonous seeds of the wicked speech of Dzeme Trulku Lobsang Palden”

The text is available onle at:

<http://www.reting.org/resources.html>

2421. Ron – August 21, 2009

re #2408 “Kelsang Gyatso, head of NKT, does not acknowledge Trijang Chogtrul Rinpoche to be the reincarnation of Trijang Rinpoche and that there are no contacts between NKT and TBI or Kelsang Gyatso and his former teacher.”

Gyatso has painted himself into a corner and simply does not have time remaining to free himself, let alone his naive students. NKT is a house of cards about to topple for good.

2422. Ron – August 31, 2009

I recently watched a video on YouTube of Kelsang Gyatso praising French NKT zealots working at distributing His vanity press books as meritorious and more meaningful than normal mundane learning: the implication clearly is that ‘my’ books are wisdom. This is comically self-serving, and borders on pathological narcissism.

Are these books ghost written? It certainly seems so as Gyatso command of english is poor. Here is another supposed example of Gyatso’s written work, here threatening litigation against Wesley Pruden, Editor of The Washington Times: “We have two possibilities:

1. You can publicly apologize and withdraw your false statements and accusations and print an article which must be based on my above letter on the front page of your newspaper with a similar impact to the article entitled Dalai Lama faced with death threats (23rd November 2002) — the article which contained false information. In this way your readers will receive a balanced interpretation of this situation and it will show clearly that you have considered and presented both sides equally.
2. If you do not accept to publicly apologize and withdraw your false statements and accusations, and to print an article based on my letter as detailed in point (1), then I have no choice but to engage in legal action.”

Dated Nov. 25, 2002 – LOS ANGELES, Calif. Source: PRnetwire.com

2423. Lineageholder – September 4, 2009

Ron

Geshe Kelsang is not praising his books, he’s praising Buddha’s teachings which are wisdom and more meaningful than normal mundane learning because only Buddha’s teachings lead to liberation and enlightenment whereas mundane learning leads to more and more samsaric problems.

It is not good to disparage the holy Dharma as this is an action similar to abandoning Dharma.

2424. Tom – September 4, 2009

By funding protests around the world using charitable donations, and then lie about it by saying it is not him but the Western Shugden Society even though he directed his faithful Pema to organize these protests, by negating Buddha’s teachings in the way he conducts his brand of Buddhism, by his exclusion of classic Buddhist texts from his enterprise, and by his painting Buddhism so negatively for the press and its audience....it is Kelsang Gyatso who is disparaging and abandoning the holy Dharma.

All anyone has to do experience this tragedy is attempt to discuss these matters with any ‘leader’ in NKT and read NKT’s political web sites and blog posts.

Sure, much of what is in Kelsang Gyatso's selections of Buddhism in his proprietary books is appealing. But, why do NKTites find it so difficult to exemplify what little from Buddhism Kelsang Gyatso (ie, his ghost writers) chooses to write about?

Yea, yea...we know. Lineageholder and other NKTites will say protesting, yelling, raising arms, disrupting, painting negative images of Buddhism, threatening litigation, ridiculing its 'ordained' and members who leave NKT, and mounting its monumental PR attack machine are all compassionate acts inspired by their private Buddha, Kelsang Gyatso (whose failing to protect many inside NKT from almost thematic abuse is somehow reinvented as some sort of profound teaching).

NKT, if nothing else, please adhere at least to the selections of Buddhism that are represented in 'Kelsang Gyatso's' books. This would be so very helpful to help make the world a better place for all of us to access our inevitable Bodhisattva potential.

2425. murari – September 5, 2009

Put me in a castle with thousands of lost and adoring and unquestioning devotees acting on my every whim and I'd go mad as a hatter too. It is merit to give me money?

2426. Dorje – September 5, 2009

I love gyatso's videos on youtube. He looks such a befuddled old man and obvious power hungry fraud. I love the way he can't speak clear English despite having lived here for over thirty years. I wonder why the NKT don't post more videos of him on the internet. The videos of his cult followers singing his praises in 'calm' cult-like voices are worth a laugh but they are not nearly as good as the ones featuring the garbled English and naked ambition of the man himself.

2427. Namkhah – September 5, 2009

Dear Lineageholder: I was starting to think you vocal people had withdrawn in defeat for good. Even your less-than-eloquent American spokesperson Thom Canada, who wants non-western Tibetan Buddhists, you know, Asians, to @#\$% off and be deported. Anyway I'm glad you didn't lose your voice like Zimey Tulku. The very morning he was to bless Five Forms of Guy with Big Hat statues he commissioned in Darjeeling, he dropped dead. I guess he found out what dharmapala really means.

2428. Zombie Uprising 2.0 – September 15, 2009

The discussion at this venue is now one year old. By posting photos of 9/11, the Third Reich and so forth online, to bolster your bizarre cult PR campaign as well NKT/WSS' liberal usage of half-baked pseudo-buddhistic jargon regarding shunyata and so forth and misinformed political speculation, NKT/WSS has shot itself in the foot. This is the second time NKT harpies with fictitious names have lost the debate, the first round was in the 90's.

The price of being so consummately disingenuous will be dear for the New Kadampa Tradition, one hopes fatally so for this disgraceful cabala of deluded westerners.

2429. Gyalpo – September 16, 2009

Dear WSS: Here is a quote from Nagarjuna:

The analyses in this treatise are not given
Out of an excessive fondness for debate.
It is not our fault if, in the course of this teaching,
Other philosophical systems come to be destroyed.

-Introduction to the Middle Way, VI, 118

2430. Lineageholder – September 19, 2009

Hi Gyalpo,

Firstly, your quote is misattributed: it's not from Nagarjuna, it's actually from Chandrakirti's 'Guide to the Middle Way', U ma la jug pa.

I'm sure that great Lineage Gurus such as Nagarjuna and Chandrakirti would be appalled by your misuse of this precious text which was written by Chandrakirti with the sole intention to liberate us from samsara by helping us to realize emptiness, not to justify the worldly politics of the Tibetan Government in Exile, which, unlike the Middle Way, is logically and morally unjustifiable.

2431. Dorje – September 19, 2009

I'm sure that great Lineage Gurus such as Nagarjuna and Chandrakirti would be appalled by your worship of a worldly spirit, used to promote sectarianism, which, unlike the Middle Way, is logically and morally unjustifiable.

2432. Ron – September 20, 2009

I'm only appalled by the disgraceful behavior and speech of novice NKT dress up 'monks'. Carbon footprint of flying these "Singing Nuns" around the West?.....way too high.

2433. Gyalpo – September 20, 2009

Lineageholder: I stand corrected on the attribution, it does not however justify your headlong leap down a slippery slope argument. The political campaign of WSS/NKT is of very little interest to 99.9% of Tibetans young and old alike, it is simply a misguided and pointless self-discrediting discourse. Rude, arrogant and outrageously stupid swiftboat arguments from your websites are not effective, even Phayul readers have lost interest in your non-issue. I suggest you people grow up and move on.

2434. JoeAnne – September 21, 2009

Some people only concern is to have the latest wigs model, other people are interested to make money, but there are those people who enjoy sitting in front of the computer to play a good game. That's why I chose the late part as well and I gotta say my favorite game is World of Warcraft. I saw this list and the only game I played is Granado Espada

but due to the fact that it was released only in Beta version, I decided to quit it. Anyway I don't think people should judge a guy addicted to games. After all it's not like we are killing people or destroying marriages because of that. Drugs and Alcohol are doing this.

2435. Ron – September 22, 2009

Lineageholder: I can only conclude from your distorted perception of TGIE that you have either never lived in India or spent only a few days or minutes there. If one actually read previous posts here, the conspiracy theories soon vanishes into thin air when one understands that this so-called government is a tiny entity that collects no taxes and has zero policemen let alone military forces for a small and shrinking constituency-85,000 maximum and that is a stretch since many Tibetans don't care much about their own polity, and have never contributed or voted.

Religious tension in India is a reality, I suggest you research for example the number of Christian churches burned and priests killed in recent years all over the country. In light of this I am sure your ridiculous lawsuit will only drain your coffers. Meanwhile your cult is flourishing and building new facilities in south India with Chinese and western financial support. I fail to understand how spurious victimization claims benefit anyone in the long run, New Kadampa must really be going down for the count if this online "dharma porn" is the best you can muster to distract your students from teacher sex scandals.

2436. Truthsayer – September 23, 2009

Ron,

Your post sounds pretty mixed up to me, sorry.

The New Kadampa Tradition is not a cult, it's a Western tradition of Mahayana Buddhism following the teachings of Je Tsongkhapa as presented by Geshe Kelsang Gyatso. NKT is not involved in a lawsuit against the Dalai Lama. It also has nothing to do with the monasteries that were built by Tibetan Dorje Shugden practitioners in Southern India.

As far as victimization is concerned, these monasteries were necessary because of the monks being expelled from their original monasteries. Tibetans were coerced into signing papers and had to swear that they would not share resources with Shugden practitioners, as the Al Jazeera and France 24 reports clearly show. In the Al-Jazeera report, the Dalai Lama himself is shown shamefully encouraging discrimination toward Shugden practitioners while addressing a large crowd of Tibetans. So much for his teachings on love, compassion, acceptance and respectful dialog.

It's the TGIE's persecution of Shugden practitioners that was responsible for the new monasteries. That they have recovered from this persecution to some extent (although they are still suffering discrimination and demonization) is no thanks to the Dalai Lama or his 'government' who caused the problem in the first place, therefore, of course there has been victimization, discrimination and hypocrisy by the TGIE, that much is very clear.

2437. Ron – September 23, 2009

Truthsayer: NKT should not be afraid of the word cult, as in the sense of culture, the cult of Tara, and so on- what ought to concern you is evidenced by pictures of NKT centres in various cities that show an image of the gold bonneted mascot situated ABOVE images and statues of Lord Buddha and blo bzang grags pa. Not only that- this modern kitsch NKT painting shows armed minions of the demon gyalpo god including a fanatic with a rifle! The only object that should be higher than a buddha rupa in a proper buddhist shrine is scriptures (by that I do not mean Tharpa ghostwritten paperbacks) But then, nobody in NKT including so-called teachers can even read let alone understand them so the lack of respect is understandable. So therefore the word cult alone is insufficient to describe NKT, it is more apt to say it is a deviant cult. Small town England may seem to you to be the hub of dharmic culture when in fact it is an ignorant cultural backwater in this regard.

The time is up for your PR ruse, respect for NKT is plummeting, natural consequences for false and divisive speech. Forfeit means you lose respect for bad behavior. You are the one who is mixed up, 'Truthsayer' (is that an Anglo-Saxon name?) you might consider deprogramming to free your mind from its delusions.

2438. Brian – September 23, 2009

The successor of Geshe Kelsang, Gen-la Samden, who is regarded by NKT followers as a Buddha, was involved over a few years in sexual misconduct. Not only that, he also encouraged other NKT monks to have also sex with NKT 'nuns'. Whomever complained about this sexual misbehaviour or asked Geshe Kelsang Gyatso for help was threaten by Geshe Kelsang Gyatso who gave harsh answers to them, like 'You destroy the pure tradition by saying this, stop saying this, this is very negative. If you say this you harm all sentient beings'. Geshe Kelsang, instead of helping the victims and stopping his successor covered it up, threw the blame on those who asked him for help until finally someone made the events in NKT public at E-Sangha. Then Geshe Kelsang immediately removed Gen Samden from his position. After this sex-scandal became public via Internet the confused members didn't receive proper information, they were faced with a misinformation campaign by claiming, Gen-la Samden is tired, he will do three year retreat and the like. NKT leadership tried to cover up the issue as they did also with Gen Thubten, another former successor, who was involved also in sexual misconduct with NKT-'nuns'. When members tried to get clarity about the events, NKT controlled and repressed discussion. When the NKT leadership realised they were not able to control the discussion, Geshe Kelsang Gyatso ordered to close all NKT internet-chat rooms and forbade his followers to engage in internet discussions by naming it "meaningless activities", which he said is inappropriate for a "pure Kadampa".

2439. Dorje – September 23, 2009

The NKT is a cult in that it is a group that protects itself and its reputation at the expense of those who suffer at the hands of its leaders. The NKT, like other cults, promote a 'them versus us' mentality, and this was evident in the NKT from its inception. The demonstrations and political media campaign are just an extension of this.

The NKT can claim to have no links to those dogyal worshippers that support the Chinese occupation of Tibet, like kundeling, but the WSS,

started by kelsang gets support from those sympathetic to the PRC.

2440. Ron – September 24, 2009

Of course NKT need to distance themselves being seen to engage in from political activities like sending the 'singing nuns' on boondoggle junkets to 'protest'– they would lose their lucrative charitable tax status and possibly lose their hotels and much of their real estate holdings if they had to pay taxes like us non-cult samsaric people. Why the British government does not scrutinize them more carefully is an open question.

2441. Truthsayer – September 24, 2009

Same old, same old. When are you going to let it go, guys?

Your negative conceptions born of internet gossip do nothing to benefit yourself or anyone else.

You'll have to let it go when you go to your next life, for sure.

2442. R. Donald Rollo – September 24, 2009

"Your negative conceptions born of internet gossip do nothing to benefit yourself or anyone else"

That maxim suits the NKT/WSS smear PR campaign perfectly, and here's a news flash: we will never give up because:

1. a gyalpo spirit is not a Buddha, not even close
2. k. gyatso is not a Geshe, he is the Benedict Arnold of Tibet
3. NKT are not properly ordained sangha, just money grubbing posers.

2443. Red – September 24, 2009

Lucy James, a longtime Gyatso confidant, official transcriber of Gyatso teachings and Resident Teacher for several NKT centers, was effectively fired by Gyatso for questioning Gyatso's characterization of the 2008 NKT political campaign as non-political when the previous campaign, which Lucy James managed, was recognized by Gyatso as a political campaign against The Dalai Lama. Accordingly, Gyatso sent these emails to Lucy James during April 2008. NKT teachers have since reported that Lucy James is happy and on retreat. Reports are that Gyatso reassigned Lucy James to NKT's manager of its wikipedia entries, managing a shugden web site and using various ultra-egos to engage NKT critics.

"Date: Sun, 27 Apr 2008

Subject: Letter from Geshe-la FAO Managers & community of KMC Florida and Parbawatiya Center

Dear Lucy,

With regard the demonstrations, I myself and my students have not done anything wrong. We have no political aim and we are not involved in any political issue but are simply trying to prevent the pure lineage of Je Tsongkhapa's doctrine from being destroyed by the Dalai Lama and we are trying to prevent future problems and dangers for Shugden practitioners throughout the world.

You know that not one single student of NKT Dharma Centres in Florida joined the demonstration in Hamilton, NY, and this week the Admin

Director of KMC Florida has resigned saying:

Since the beginning of our involvement with the NKT we have been repeatedly told that the NKT was not involved in politics. Now that the NKT has opened up with its political position and begun demonstrating I can no longer be a part of the organization. This complete lack of honesty about the NKT's involvement in Tibetan politics is the reason for my departure.

This clearly shows that the students have seriously misunderstood the demonstrations through receiving wrong information from you – their Resident Teacher.

You directly told me that the NKT was involving in political activities and that this was against the NKT and Dharma Centre constitutions; this is completely untrue.

Previously I wrote two letters to the Resident Teachers and Admin Directors of NKT Dharma Centre's (which are pasted below) in which I clearly explained that the NKT was not organising the demonstrations, the NKT was not involved in political activity and there was no basis for either the NKT or Dharma Centre constitutions to be broken.

I am very sorry that you have not trusted me. Because you do not trust me I cannot work with you therefore my conclusion is that you should resign from being an NKT Resident Teacher. From 1st May 2008 you will no longer be an NKT Resident Teacher. I will prepare a new Resident Teacher for KMC Florida and Parbawatiya Center.

With much love and prayers,
Geshe Kelsang Gyatso

Cc NKT Central Office, Gen-la Khyenrab, Gen-la Dekyong, Managers & community of KMC Florida and Parbawatiya Center”

2444. Dorje – September 24, 2009

“Your negative conceptions born of internet gossip do nothing to benefit yourself or anyone else.”

You are quite wrong, Truth[sic]sayer. Our negative views on your cult are based on accounts of those involved in it and our direct experience of it. I'll say it again: The overwhelming majority of critics of the NKT are former members of the NKT.

Also, the information about the NKT available on the internet has actually helped many people to know more about your cult and stay clear of it. I know of a number of people who have benefitted from the information on the internet, and left your cult as a result.

If you reject this information as gossip, are you saying that Gen-la Thubten and Gen-la Samden did not sexually abuse their students? Or that Gen Lodro did not cover up his relationship with Thogme for years?

Live with your head in the sand if you want to, but you'll have to face the truth sooner or later, in this life or the next.

By the way, Thogme just gave birth to Lodro's child. Has kelsang sent his congratulations yet?

2445. Gyalpo – September 25, 2009

Dear NKT/WSS: Here is another quote from Nagarjuna to bear in mind

We shall go on to the end, we shall fight in France,
we shall fight on the seas and oceans,
we shall fight with growing confidence and growing strength in the air,
we shall defend our Island, whatever the cost may be,
we shall fight on the beaches,
we shall fight on the landing grounds,
we shall fight in the fields and in the streets,
we shall fight in the hills;
we shall never surrender

2446. Ron – September 26, 2009

Truthsayer said “You’ll have to let it go when you go to your next life, for sure.” You should consider this quote from Chogyal Namkai Norbu Rinpoche:

“At the time of the 5th Dalai Lama there was a monk who broke his samaya in a very bad way and created lots of problems and at the end of his life he died very tragically and became a kind of Gyalpo. He became part of a group of Gyalpo. Later this Gyalpo manifested and some Gelugpa and Sakyapa lamas had contact with that spirit. And it seemed that that spirit helped them and served them so they considered him to be a good guardian. Then they invented a puja to have more contact with that spirit. Later the 5th Dalai Lama and Minling Terchen, an important Nyingmapa lama, found out about this and said that this was a very bad spirit which shouldn’t be considered as a guardian, but should be eliminated. They performed many pujas in order to eliminate him but maybe they did not succeed very well.

Some Gelugpa Lamas continued to do pujas and particularly some very sectarian Gelugpa lamas believed that this Gyalpo was a very good guardian because he only protected the Gelugpa school and eliminated and controlled all the other schools. They believed that and continued to do more pujas and ask for more of these kinds of actions which seemed to work with the Gyalpo. Or at least they thought they did. And they went on like this for many centuries.

Some Lamas didn’t like what was happening and tried to go against this development, but without success. Then our present Dalai Lama told us that when he was young, one of his younger teachers taught him this practice of Gyalpo. The Gyalpo was called Gyalpo Shugden, it wasn’t just any kind of Gyalpo. He said that when he was young, he did this kind of puja for some years. But later when he studied the books of the 5th Dalai Lama, he found that it was something negative. And he discovered that this guardian had also disturbed the government of Tibet. Later on the Dalai Lama asked people for many years not to do this practice anymore, because it is very negative. That is true, because I know at least three or four people in my country, in particular one of my uncles at the Sakyapa monastery, who also did the Gyalpo practice. One of my uncles was a lama there and performed pujas in the Gyalpo temple for two or three years. In the end he had a very strong illness, his energy became disordered and he had a great many problems. I know three other lamas who performed pujas in the same temple and one after another each of them went mad. This was the influence of the Gyalpo. Sometimes it seems that for a short while the practice of Gyalpo helps – that is why many people do the Gyalpo puja – but in the real sense they get disturbed later on because when someone is connected with the Gyalpo, they are transformed and become subject to them. When these

people die they become part of the class of Gyalpo. The life of a Gyalpo may last for five or six thousand years so for that reason it is considered something very negative.”

2447. Lineageholder – September 26, 2009

Ron,

Thanks for the quote, I can now understand how CNNR's view of Dorje Shugden is so wrong. Firstly, Tulku Dragpa Gyaltsen did not break his samaya in a very bad way. He was an incarnation of Panchen Sonam Dragpa, the 15th Ganden Tripa who was Abbot of Ganden, Drepung and Gyuto Tantric College and who himself was recognised as enlightened:

<http://www.dorjeshugden.com/panchen01.htm>

Tulku Dragpa Gyaltsen did die tragically, murdered at the hands of the 5th Dalai Lama's chamberlain Desi Sonam Chopel. Being a great Master of Sutra and Tantra, what problems did he cause? Having stainless moral discipline, he didn't cause any! I think that CNNR should provide evidence of such accusations.

Upon his death, Tulku Dragpa Gyaltsen did not become a gyalpo but a ChoGyal (Dharma King), Dorje Shugden, the special protector of the doctrine of Je Tsongkhapa, as it was prophesied at the time of Tulku Dragpa Gyaltsen's previous incarnation Duldzin Dragpa Gyaltsen. If Tulku Dragpa Gyaltsen was a mere gyalpo, why did the fire pujas and other rituals that the Great Fifth employed completely fail to subdue him? Because he has Vajra power and is an emanation of Manjushri!

As Trijang Rinpoche himself says in *Music Delighting an Ocean of Protectors*:



The Fifth Dalai Lama performed the ritual activity but as he was doing it Sangpu Setrab emanated a monastery on top of Bumpa Ri, Vase Mountain, where none had been before and rocked the Potala Palace back and forth, which caused the Great Fifth's concentration to waver just slightly; and also by the power of Dragpa Gyaltsen, himself, having single pointedly practised glorious Guyasamaja while he was alive and attained high experiential realizations of its two stages, the fire puja was not successful. Likewise, when the great vajra master Dordrag Rigtzin performed wrathful fire puja, Gyalchen came to the fire puja ladle but, when he turned the ladle over to pour into the fire he went to the backside of the ladle, and when he turned it upright, he was sitting on top again, and so on, and he was unable to burn him. When Mingling Terchen performed wrathful fire puja and Gyalchen came to the fire puja ladle, when he was about to put him in the fire, Setrab emanated a celestial mansion in the sky until Terchen's mind was distracted and he lost him from the ladle. The ritual monks saw a pigeon fly away. When Gadong Ngarampa performed fire puja, one of the ritual monks squeezed a dry apricot pit that flew up and struck the master in the head so

that his samadhi dissipated and he was unable to burn him. Other teams of practitioners could not do it either.

In short, since CNNR's original premise is wrong, all of his subsequent writing is wrong and full of laughable superstition.

2448. Dorje – September 26, 2009

If your claim that Dragpa Gyaltzen was the incarnation of Panchen Sonam Dragpa is your evidence for Dragpa Gyaltzen's status as an enlightened being, that doesn't explain how he still was able to be murdered. As you know, enlightened beings cannot be killed. Also, the claim that Dragpa Gyaltzen was the tulku of Panchen Sonam Dragpa was first suggested to placate his supporters who believed he was actually the rightful claimant to the throne of the Dalai Lama, so, not even his supporters would agree with your claim. His supporters would definitely not agree that their esteemed lama would be reborn as a protector of any class. The view that he was reborn in the form of this spirit was first suggested by the opponents of Dragpa Gyaltzen. Your claim that Desi Sonam Chopel murdered Dragpa Gyaltzen is another unsubstantiated allegation.

If he was reborn as a protector of Tsongkhapa's tradition, why was this protector first adopted by the Sakya tradition that holds that Tsongkhapa's tradition is fundamentally flawed?

The reasons traditionally given for why the fire pujas failed to subdue this gyalpo spirit are also given by Trijang Rinpoche in your excerpt. Setrap, another gyalpo spirit (one of the three 'Gyalpo Sum' of the Sakya tradition) interfered with the puja, helping this gyalpo to escape.

Lineage Holder, so much of your argument here is just confused thinking based on nothing more than your own ignorance of the subject of protector deities in Tibetan Buddhism. I suggest you look outside of your morally corrupt cult and start think about taking teachings from qualified lamas.

2449. Lineageholder – September 27, 2009

Hi Dorje,

Well, we can debate about who is confused. Your views come simply from the bias you have picked up from anti-Shugden sources.

Of course Buddhas cannot be killed but their emanation bodies are taken from ordinary parents and so they appear to undergo ageing, sickness and death. This was so even for Buddha Shakyamuni who showed the manner of passing away at Kusinara. According to Trijang Rinpoche (who was also enlightened), the circumstances of Tulku Dragpa Gyaltzen's death were brought about to enable him to become the protector of Je Tsongkhapa's tradition.

Your claim that Tulku Dragpa Gyaltzen was given the title of incarnation of Panchen Sonam Dragpa as some kind of consolation prize because he wasn't recognised as the 5th Dalai Lama comes from George Dreyfus who has been discredited for failing to include the evident history of Dorje Shugden practice as explained by Trinley Kalsang on his Dorje Shugden history site. Dreyfus' paper is a political one, written to

support the Dalai Lama's view and to discredit the practice of Shugden. Trijang Rinpoche properly credits the incarnation lineage of Dorje Shugden to the works of Panchen Losang Chogyen and Losang Luntog Tenzin Trinley, the previous incarnation of Ling Rinpoche who are impeccable sources, far more reliable than the political Prof. Dreyfus!

There is a close connection between Dorje Shugden and Setrap, yes. Setrap is not a gyalpo (do you guys mistakenly believe all enlightened protectors are gyalpos? I'm beginning to wonder!) but an emanation of Buddha Amitabha, this is well known. Trijang Rinpoche says that the epic struggle between the Great Fifth and Dorje Shugden was emanated to show the greatness of both.

The reason why Dorje Shugden went to the Sakya tradition is also explained by Trijang Rinpoche:



*Then, having gone toward Tashi Lhunpo in Tsang,
Because of a slight inauspicious occurrence,
You immediately went to Sakya in a wrathful
manner,
And were enthroned as a senior Dharma protector,
praise to you!*

Dragpa Gyaltsen, because he had himself previously studied much profound Dharma with Panchen Lozang Chokyi Gyaltsen, after he arose in a wrathful form, he intended to go to Tashi Lhunpo to go before the Panchen, king of Dharma and be a protector of Tashi Lhunpo Monastery. When he arrived, he saw the Eight Vaishravana Horse-Lords holding hands on the ling kor, the route encircling Tashi Lhunpo, in a protective manner, making it a bit inauspicious for him to go in that direction, so in a manner of wrath he immediately went to Sakya, remembering the imprints of his incarnation as Venerable Sakya Pandita.

Perhaps it is you who should consider more reliable sources such as Kyabje Trijang Rinpoche, great Hero of Tibet, composer of the Tibetan national anthem, Gelugpa lineage holder, emanation of Venerable Atisha and many, many other great Masters going back to the time of Buddha Shakyamuni himself, Throne Holder of Je Tsongkhapa's tradition and tutor to the present Dalai Lama. You will never discover the truth by relying upon those who mix Dharma and politics.

2450. Dorje – September 27, 2009

Even though a Buddha emanates in human form, he cannot be murdered because his karma to be murdered has been exhausted. That is why one of the five acts with immediate retribution is drawing the blood of a Tathagata rather than killing a Tathagata, as the latter is impossible. Of course, Buddhas show the impermanence of phenomena by taking the appearance of dying, but they are never killed. To admit Dragpa Gyaltsen was killed is to admit he wasn't enlightened.

The status of Setrap as another worldly deity, a wrathful form of Brahma, is also accepted. Even though he is sometimes claimed to be

an emanation of Amitabha, this does not refute his worldly rank. The Gyalpo Ku Nga, Pehar is also claimed to be an emanation, but he is also never taken to be an enlightened protector or suitable object of refuge.

It is not me that claims that these enlightened protectors are worldly spirits, it was lamas like Pabongkhapa that first claimed it was okay to take worldly spirits as enlightened. In an exchange with Palden Gyatso he is asked:



“Learned one: in general (and apart from transcendent protectors as objects of refuge), where is the contradiction between the statement that it is inappropriate to rely upon and engage as objects of refuge, protectors such as Yudronma, Setrab, the Ku Nga, Gyalchen Shugden, and so on who have taken a mundane form even though they are actually transcendent and also such statements in each one’s amendment rite: for example, that of Yudronma i.e.

“Externally, the great medicine goddess who removes the darkness of ignorance; internally, the dakini who bestows great bliss; secretly, Dhateshvari, Vajravarahi— with this supreme unsurpassed support of confidence and faith...”

Since doubt has arisen in my ordinary mind, please give clear advice that will remove uncertainty like the sunlight.

Reply:

Though one should not go for refuge to these protectors that have taken mundane form, even though they are transcendent in essence; if one attains intense uncontrived conviction that, in terms of the definitive meaning, Yudronma is the mother of the Buddhas, Vajrayogini or is among the rank of the twenty four heroines and the twelve Vajrayoginis; Setrab is Amitabha, The Ku Nga are the five families, Shugden is Peaceful and Wrathful Manjushri, and so on— through focusing on this one and that one’s essentially transcendent aspect, it is suitable to go for refuge [to such protectors].”

This equivocation by Pabongkhapa is where the Dharma degenerated and turned into mere spirit worship. Worldly protectors like Setrab, Yudronma and the gyalpo spirit under discussion serve their purpose as worldly spirits, but when they are promoted to enlightened status and treated as such, refuge vows are broken and the Dharma is destroyed.

Trijang’s argument why the Sakyas first worshipped this gyalpo spirit as one of the three gyalpos they made offerings to is apocryphal piffle that has no basis in historical fact. And you reject your critics as superstitious?

Your falacious appeals to authority do not merit a response other than

to say I can find any number of lamas with impressive credentials, being incarnations of this or that enlightened lama, who would also say your protector is a harmful gyalpo spirit.

2451. Ron – September 27, 2009

Lineageholder: It is absurd to attempt to debunk Professor Norbu's statement as folklore by spinning out your own fairy tale factoids, a fictive narrative that does not sway non-cult members one micron. This is not, as you suppose, superior logic, just old fashioned b.s.

Academic Harry G Frankfurt notes in 'On Bullshit' that we seem to view lying as worse than bullshitting. Frankfurt makes the case in the book that "bullshit is a greater enemy of the truth than lies are." This is because, while the liar intends to deceive you as to the truth and must therefore know what is true in order to lie, the bullshitter need pay no attention to what is true – his aim is not to deceive you as to the truth, it is simply to get away with saying what he does (to "misrepresent what he is up to"). Excessive indulgence in bullshitting undermines the ability of the bullshitter to tell the truth ("a person's normal habit of attending to the way things are may become attenuated or lost" in the words of Harry G Frankfurt), whereas a liar is still able to distinguish between what is true and what is false (which he must be able to do in order to be able to lie in the first place).

2452. Lineageholder – September 27, 2009

Ron,

I'm simply pointing out that CNNR's account is full of mistakes and does not accord with history. There are at least three mistakes here:

1. Tulku Dragpa Gyaltzen did not break his samaya in any way, but especially not in a bad way. He also did not create 'lots of problems'.
2. He did not become a gyalpo after his death (how can a highly realized being take a lower rebirth?)
3. This means that all the subsequent 'gyalpo' stuff is irrelevant and not a little superstitious sounding.

Sorry if you don't like the truth, but there it is.

2453. Dorje – September 27, 2009

1. How exactly do you know he didn't break his samaya. This is more a statement of faith than of knowledge. The rivalry between him and the supporters of the Fifth Dalai Lama certainly did create lots of problems. It led to the death of at least one of the antagonists.

2. Where is your proof that he was highly realized? It is certainly the case that the spirit that arose following the death of Dragpa Gyaltzen was seen as a gyalpo spirit by all that dealt with it at that time, both Sakya and Gelug. Your argument may sound rational to you, but it sounds a lot like blind faith and superstition to me.

3. The gyalpo stuff is not subsequent to these events, it was intrinsic to these events. A high lama died a violent death and then a gyalpo spirit started acting up. Maybe the two events were unrelated, but that would mean this gyalpo spirit was not the reborn lama and your whole 'incarnation lineage' goes down the toilet. Where ever Dragpa Gyaltzen ended up, there is no doubt that this spirit has been seen as a harmful

gyalpo spirit from the start. The idea that it is actually a Buddha is modern Gelug revisionism motivated by violent sectarianism.

Sorry if you don't like the truth, but there it is.

2454. Ron – September 27, 2009

Response facilities to any NKT/WSS websites is in all cases notably absent. As well, a total obscuration of authors identity is proof that divergent viewpoints are not tolerated by the cult extremists. Their own chat forum header discourages personal attacks and general negative acrimony but it is not enforced unless it is a criticism of the hat people—anything goes inside. That is why it resembles pornography, the illicit thrill of the right wing extremist dictating to us the 'way it is' Meanwhile someone, perhaps a Chinese agent, perhaps an NKT zealot actually posted YouTube videos of Nazi human rights atrocities along with their usual WSS/NKT propaganda on Phayul for the benefit of Tibetans. One really must ask who is the abusive fascist here? The allusions to Jefferson and so forth are empty bluster, NKT/WSS is in effect a cyber-terrorist outfit with an extreme right wing ideology.

2455. Lineageholder – September 29, 2009

Dorje,

1. Highly realized beings don't break samaya, that's how I know he didn't. How do I know he is highly realized? Because he's the incarnation of Panchen Sonam Dragpa. How do I know that? Because other highly realized beings such as Panchen Losang Chogyen, Ling Rinpoche's previous incarnation and Trijang Rinpoche have all said so.
2. Ditto, it's impossible for a highly realized being to be born as a gyalpo spirit – that's how I know that claim is false.
3. The fact that you claim that Tulku Dragpa Gyaltzen's incarnation was seen as a harmful spirit from the beginning is false. You need to read the Dorje Shugden History site to see that he was worshipped as a Buddha by a succession of Sakya and Gelugpa Lamas from the very beginning.

Read the history and see the facts.

<http://www.dorjeshugdenhistory.org/index.html>

2456. Lineageholder – September 29, 2009

From the Dorje Shugden History site referenced above:



In short, it has been revealed from historical sources that Dorje Shugden is the Three Bodhisattvas: Avalokiteshvara, Vajrapani and Manjushri. He is the sole protector ever to bear the title Protector of the Conqueror Manjunatha, having the responsibility to protect and promote the doctrine of the Second Buddha Jamgon Lama Tsongkhapa. In the distant future, he is the Seventh Buddha of this fortunate eon.

Homage to the Great King Dorje Shugden, the Heart Jewel of Dharma Protectors!

2457. Dorje – September 29, 2009

1. your entire argument is built on your blind faith in lamas who had a vested interest in promoting the lamas of their lineage. Nothing more than a house of cards.
2. Ditto.
3. The first mention anywhere of this spirit had it as a harmful gyalpo spirit that needed taming. The Fifth Dalai Lama was very clear on this, as was the Sakya Trizen. Your cult leader even agrees that the first view of this gyalpo spirit was as a gyalpo spirit.

The more flimsy your arguments get, the more inflated your hyperbole becomes. What a joke.

2458. Namkhah – September 29, 2009

Lineageholder: NKT/WSS's misuse of dead lama's authority is thoroughly reprehensible. Even disrespectful to the living— for example, Gelek Rinpoche specifically requested the end to unauthorized use of his picture on your website as he does not endorse the cult fanatics agenda or aims in any way. Under tort law he is well within his rights to sue the culprits behind the hate website for defamation.

Lineageholder, did you actually know either the deceased senior or junior tutors personally? I guarantee readers you are not their spokesperson and it is highly impudent and yet another ongoing insult to the Tibetan community from the cultists. WSS/NKT is an insult to the very name Kadampa, a bad and sad joke.

2459. Lineageholder – September 30, 2009

Namkhah,

I did not know either of the Tutors personally, but that's not the point. The present Dalai Lama did know them personally, and despite receiving their kindness for many years, betrayed them by mixing Dharma with politics and bringing the Gelugpa tradition into a state of degeneration. Do you really think that the Dalai Lama criticizing Shugden practice, one of the heart practices of his Root Guru, and implicitly all those who practice it in the middle of an empowerment is the Kadampa way of life? Think again!

I am a spokesperson for nobody but myself but I do honor the great Kadampas who eschewed the mixing of Dharma and politics. As Geshe Chekhawa said, "Do not misuse Dharma". These are words that the present Dalai Lama should contemplate deeply.

2460. Namkhah – September 30, 2009

Your views are clearly non-Kadampa, look after your own defilements and shortcomings before judging other's intimate relationships with their teachers that you did not know. If this is the drivel former geshe instructed you to spread around the world, I pity your destiny as you will labour under the results of this Mara for a very long time. What a bitter failure and negative traitor KG is.

2461. Dorje – September 30, 2009

The sectarian practice of worshipping a spirit praised for killing people that take teachings from other traditions is the epitome of Dharma mixed with politics and Dharma misused. In ridding his tradition of this sectarian cancer, the Dalai Lama has helped remove the very politics that you feign to condemn.



in October 1998 we decided to completely stop being involved in this Shugden issue because we realized that in reality this is a Tibetan political problem and not the problem of Buddhism in general or the NKT. We made our decision public at this time—everyone knows the NKT and myself completely stopped being involved in this Shugden issue at all levels.

– the liar Gyatso.

2462. Gyalpo – September 30, 2009

Now here is a refreshing link to read:

<http://tibetanaltar.blogspot.com/2009/09/dorje-shugden.html>

Lineageholder, we know what high esteem you hold the hat man, that explains why his image is placed higher than Lord Buddha in your NKT centres. I still don't understand the guy with a rifle in the painting, must be some secret meaning. On a personal note, you sound quite shrill and stressed out, dude, why not take a break at one of the fabulous NKT hotels? You could sink a few putts or something or go to spa...ask for the special.

2463. Gyalpo – September 30, 2009

Here is an excerpt from Digital Tibetan Buddhist Altar:

“A hostile foreign intelligence service has within its arsenal a well-known battery of tactics and techniques. Chinese intelligence, in particular, is more than capable of fielding operations of subtle sophistication. They are some of the most darkly talented clandestine operators in the world, and of that I have absolutely no doubt. When I examine the Dorje Shugden controversy in detail, I see that it has all the hallmarks of a put-up job. I am left with the conclusion that the Dorje Shugden affair is a Chinese clandestine service-run black operation designed to destroy His Holiness the Dalai Lama, and Buddhism as practiced in Tibet.

Actually, it is a classic of its type. They teach it in certain schools.

For Westerners, who may feel, rightly or wrongly, that they “don't have a dog in the fight,” the matter should be very simple:

- (1) On the one hand, we have some sectarian zealots who want to worship a hungry ghost.
- (2) On the other hand, we have His Holiness the Dalai Lama, and the heads of every school of Tibetan Buddhism.

Who do you want to back? Who gets your vote? It really is that easy: either you side with the covertly managed ghost-worshippers, or you side with the Dalai Lama.

It makes me sick to my stomach when I see Westerners, dressed up like

monks and nuns, protesting against the Dalai Lama in the name of some idiocy that doesn't belong to them. There's a real arrogance attached to this, wherein these people believe they "know better" simply because they invested themselves in something."

Read the whole article:

<http://tibetanaltar.blogspot.com/2009/09/dorje-shugden.html>

2464. Namkhah – October 1, 2009

'Lineageholder' the pandita at IP 89.241.242.124 already paid a visit to the above-listed thread, one wonders if he is paid to do this sort of muckraking full time. In the course of debating Chinese ultra-nationalists I noticed some very slick pros and even engaged with someone who was very intelligent, hinted he was Oxford educated – perhaps a supervisor of a large cohort of online Chinese 'opinion shapers'. Taking the guise of a Tibetan or pious Buddhist is a common deceit for these masked moles, sometimes their research is quite good if not skewed. Their overlords know the decentralized structure of the internet makes it difficult for the totalitarian CPC to police the web, their strategy is to inundate chat forums with a tsunami of posts, overwhelming the enemy. It is a certainty the Chinese funnel money through the Shugden Society in Delhi: causing trouble is easy and cheap. Who pays the airfare for 'the NKT singing nuns' junkets to America and the continent? Is it from charitable donations or does the money emanate from Beijing. As the goose-stepping troops, tanks and missiles roll by under Mao's portrait today, rest assured, oh cadres of the Communist Party of China, despite your attempts to meddle in recognizing reincarnate lamas, imprison our teachers, dismantling the infrastructure of our civilization, we will prevail.

2465. Namkhah – October 1, 2009

P.S Now we know for certain that 'Lineageholder' at IP 89.241.242.124 posts under multiple names such as 'Truthsayer', 'Atisha's Cook', 'compassion please' and God knows whatever other disguises.

2466. Lineageholder – October 1, 2009

you don't know anything for certain.....those other names are not mine.

You might like to think I'm a one man band but that's not the case. I'm not paid by anyone and unlike you guys, I don't have any political allegiances. I only speak the truth.

You're all paranoid about the PRC and see problems where there are none. It's a typical Tibetan mentality – anyone who is against the Dalai Lama's position on Dorje Shugden must be a Chinese stooge. You have no concept that other Buddhists might disagree with him and find his behaviour reprehensible and un-Buddhist. Well, this one does, and I'm not alone.

2467. Namkhah – October 1, 2009

Lineageholder' at IP 89.241.242.124:

Since you are not practically a Buddhist at all, demonstrated by your false speech and distorted views, that is just an empty taunt. If all you have is egoistical swagger, you have by definition already lost.

'Problems where there are none?' That would explain why it took you so

long to react on this forum to evidence of state brutality and murder against unarmed Tibetans, including, by the way monks and nuns that have proper ordination unlike the WSS/NKT dressup variety. You have no actual moral courage or universal sense of human rights, just I, me, mine.

2468. Ron – October 1, 2009

Lineageholder' at IP 89.241.242.124:

Recently, you have admitted you did not actually know either the senior or junior tutor to the Dalai Lama and yet publicly pass judgments their past relationship. Now, you comment on a "typical Tibetan mentality" although you also admitted to neither speaking nor reading the language. The 'hat guy' must have granted you the power of clairvoyance to know all and see all in exchange for yeoman mouthpiece service.

Now, we saw a depiction of a man serving 'hat guy' carrying a rifle in one of you NKT masterpieces of totem art—it must be really important because NKT centres are placing the image of this 'jihadi' above images of Lord Buddha. Are you a new class of cult minion—the knowledge worker? Do you get to fire a gun, too? The bad news is you will be 'hat guy's' servant for a few thousand years.

You denied that you receive any compensation for your labours as a WSS/NKT internet stalker, perhaps this implies you must be supported by charitable donation, very ethical indeed.

I do agree with your contention that there are millions of NKT/WSS supporters out just like you— there are thousands of pictures of the demos in New York, etc. gracing Flickr and Picasa, must be millions if not billions of bullhorn shouting militant demonstrators, even though quite a number of the people bear a striking resemblance to each other. Perhaps they are genetically cloned in large batches, since sex, even for reproduction, is of course, right out.

Imagine if they cloned GKG, ew!

2469. Namkhah – October 1, 2009

"I'm sorry that you feel the need to condemn people who you've never even met." This is a quote from Lineageholder at

<http://tibetanaltar.blogspot.com/2009/09/dorje-shugden.html>

interesting position from someone who admitted to not actually know either the senior or junior tutor to the Dalai Lama. I guess you know HHDL very well then or is this 'insight' secondhand? How many years live in Dharamsala, my uncle probably knew you because up until about 1972 there were very few westerners there. (hint:its in India)

2470. Dorje – October 1, 2009

You're not alone, LH, because you are a member of a financially exploitative and sexually abusive cult. Jim Jones' followers were not alone either. What great company you keep, LH. More Kool Aid anyone?

2471. Lineageholder – October 1, 2009

you're all just feeding off your own negativity, just like a feeding frenzy.

It's very sad.

2472. Dorje – October 1, 2009

Don't worry about us, LH. We weren't coached in to wave our negative placards and shout our hate-filled slogans. You want a negative feeding frenzy? Look at Khenrab, Rabten, Pema, and the serial abuser Elliot's feast of bile.

2473. Red – October 1, 2009

Lineageholster: I'm not quite sure what you mean, is it like this quote from a former NKT cultist?

"Shakya (a monk in the nkt) told me at the spring festival, that masturbation is allowed and so is mutual masturbation, now I began to question the authenticity of the nkts ordination vows, at the time a few thoughts crossed my head. I seeked a problem there and I found a huge amount of them."

2474. Brian – October 4, 2009

Different epithets of Dholgyal used by various great Tibetan Buddhist Masters:

The Great Fifth named him Dholgyal, derived from the name of the Dhol pond where the spirit resided.

Sakya Ngorchen Kunga Lhundup (1382–1444, the founder of Ngor Ewam Chöden Monastery in Tsang) and his disciples called this spirits as Kordag (guard of monastic store), Gyalgong (monk-demon), Jungpo (ghost), Damsi (interfering spirit), Sondrey (ghost in a living body) and Shindrey (ghost in a dead body).

Terdak Lingpa used to refer this evil spirit as Damsi Dugpa chan (Malevolent Samaya Violator).

Panchen Tenpai Wangchuk called it Malicious Spirit and Preta Roaming on Earth.

Trichen Ngawang Chogden called him Evil Monk Spirit.

According to Phurchok Ngawang Jampa, Dholgyal was an evil spirit.

Nechung called him Wandering Son of Alag.

Mahadeva and Sister of Long life called him Gyadrey (Chinese Evil Spirit).

2475. Red – October 7, 2009

According to the New Kadampa Truth Team in the United Kingdom no form of sexual activity is allowed for an ordained person what so ever. However a certain newly ordained monk was told by his teacher Gen Legden from The Vajrapani Buddhist Centre in Blairgowrie Johannesburg that both masterbation and mutual masterbation is allowed. The issue I would like to address here is that the NKT'S ordained sangha are continually breaking their ordination vows. Gen Pagpa the Resident teacher at Vajravahari Centre in the UK has been caught watching pornography on the centre computer. Kelsang Dangwong an american monk who lived at Nagarjuna centre in the UK used to play with barbie dolls and was also caught watching pornography on the centre computer. Tubten Gyatso (Ex Deputy spiritual Director of the NKT) had disrobed after being found having sexual relationships with his students. Samden Gyatso (Ex Deputy spiritual director of the NKT) was asked to disrobe after Kelsang Gyatso wouldnt believe students that he

was having sexual relations with many woman and getting a nun pregnant using tantra as a means of seducing them. At Nagarjuna Centre there are students who disrobed for similar reasons, at Amoghasiddhi Centre there was an ex resident teacher who disrobed to marry his student. In Australia a gay resident teacher ran away with one of his students husbands, Kelsang Lodro runs away with another nun. Would you want to end up being your teachers future wife or husband? Would you want the Spiritual Director of your Buddhist tradition to try and seduce you by teaching you his secret tantric lineage?

2476. Brian – October 8, 2009

Who is the Western Shugden Society?

Why are they aggressively protesting against the Dalai Lama?

Why are they calling the Dalai Lama a saffron robed Muslim and a Buddhist dictator?

After my personal experience with the WSS I can verify that the NKT are largely behind these demonstrations and hide behind the Western Shugden Society so as to escape the negative press, but here are a few points to consider.

That the Western Shugden Society was probably funded by the New Kadampa Tradition (NKT), an UK charity trust, is indicated by these signs:

Press speaker: Kelsang Pema – personal assistant to Geshe Kelsang Gyatso for more than 8 years

Front man and leader in the USA: Gen-la Kelsang Khyenrab – Deputy Spiritual Director of the NKT

Front woman and leader in USA: Gen Kelsang Dekyong – National Spiritual Director of NKT USA

Front man and leader in Germany: Gen Kelsang Ananda – National Spiritual Director of NKT Germany

Leader in Australia: Gen Kelsang Rabten – National Spiritual Director of NKT Australia

Geshe Kelsang Gyatso has asked all his students by email to participate the protests. Among other things he wrote in one of his emails: “[...] To stop this evil action, as the representative of the Western Shugden Society, I personally will organise demonstrations against the Dalai Lama directly. I requested Kelsang Pema and Kelsang Thubchen to do this job for me and they have accepted. Please help Pema and Thubchen with whatever they need. With much love and prayers, Geshe Kelsang Gyatso”. (see Buddhism under assault)

Lucy James (USA), official editor of Geshe Kelsang Gyatso's books and Resident Teacher for several NKT centers, who did not encourage her students thoroughly enough, was immediately removed by Geshe Kelsang from her position as a NKT resident teacher. So there seems to be pressure to local NKT resident teachers to convince their members to go to the protests.

The identity of the website of the Western Shugden Society is made hidden via proxy server (Domains by Proxy), however some media data in the files refer to “Tharpa”, a NKT enterprise, which publishes only Geshe Kelsang Gyatso's books, and to a translator of Kelsang Gyatso's books in Spain.

The past media campaign of the New Kadampa Tradition (1996–1998) against the Dalai Lama was performed under the label Shugden Supporters Community (SSC) and NKT tried likewise to hide their identity.

Is waving your hands in the air calling the Dalai Lama a hypocrite and a liar the sort of thing you would expect from pure Kadampas?

2477. Lineageholder – October 9, 2009

Hi Brian,

You're going to have to find yourself more reliable informants. The WSS is not funded by the NKT-IKBU. As Geshe Kelsang said, for the WSS had been funded by NKT-IKBU, he would have had to have asked the NKT-IKBU Directors (he's not one of them) for financial support and he didn't. The WSS is funded by independent donations requested through the WSS website:

<http://www.westernshugdensociety.org/en/what-you-can-do/>

My understanding is that both Western and Tibetan practitioners have contributed to this fund, as well as non-Buddhists who believe in democracy and religious freedom.

Why are there so many NKT-IKBU practitioners supporting the demonstrations? Not because the WSS is funded by the NKT-IKBU but because they are all Dorje Shugden practitioners who are naturally concerned by the Dalai Lama's ban of the practice and the persecution of its followers. They want to take action to stop it and are acting as individual Dorje Shugden practitioners, not as officials of the NKT-IKBU. It's understandable that there is confusion over this point – confusion is the one word that could be applied to the Dalai Lama's position on Dorje Shugden and those who follow it.

Confusion pervades this whole controversy from the Dalai Lama's side and is the cause of it.

The demonstrations were also supported by Tibetan Geshes and monks, many of which had experienced this persecution directly when it first occurred in 1996. There aren't many pictures of these practitioners. Why not? Because, being identified, they would be relentlessly persecuted by their own countrymen. Many of them already have been, so it was very brave of them to support the demonstrations at all. You aren't even remotely affected by things like this because you live in a democracy. Tibetans don't, even now. They have to do what the Dalai Lama says or face the consequences.

To answer your last question: "Is waving your hands in the air calling the Dalai Lama a hypocrite and a liar the sort of thing you would expect from pure Kadampas?" the answer is – yes.

Firstly, declaring that the Dalai Lama is a liar and a hypocrite, according to the apparent discontinuity between his words and his actions, is the truth. Bodhisattvas are not hampered by any code of moral discipline that would prevent them taking action when it is required, even if this is strong action that incurs the condemnation of those who do not understand why it is necessary. One example would be Geshe Langri Tangpa taking care of a baby and saying that it was his when asked. Sometimes it would be a moral downfall not to take action when needed. Buddhists need not be passive when the pure Buddhadharma is at threat from someone who purports to be Buddhist, wears the robes of a monk but goes against his own Teachers, gradually destroying the pure tradition of Je Tsongkhapa. Their concern for future generations of practitioners and for the spiritual welfare of all living beings would be a mandate for action, as indeed it was.

2478. Brian – October 9, 2009

Lineageholder, The small network of Tibetans in exile have made quite a bit of progress towards establishing democratic values in their communities—it is a work in progress but certainly they enjoy greater emancipation than their countrymen under Chinese Communist colonial rule. Yet WSS regards China as the saviour of your cult and has never hesitated taking money from them— this is no secret since the Chinese Ambassador in Delhi visited the tiny splinter group in South India accompanied by the Shugden Society members several years ago. Tibetans can look after their own business including religious affairs without your help, thank you for your concern. Those camera shy Tibetans are essentially sellouts to foreign money, be it British or Chinese, they will naturally have some small price to pay. Why not move a few in to your flat if you are so concerned?

Secondly, hastily trained NKT novice ‘teachers’ giving ‘Hat Man’ wangkurs to naive seekers indiscriminately without preliminaries and above all for money ensures the corruption of your already dubious so-called pure lineage. Cheap tantra is coming to your town! NKT is in such a hurry to extract money from punters it is a disgusting example of blind commercial ambition. Spare us the crap.

2479. Namkhah – October 9, 2009

Lineageholder writes...”acting as individual Dorje Shugden practitioners, not as officials of the NKT–IKBU. It’s understandable that there is confusion”

I have the answer: disclose the identities of WSS organizers publicly and publish a thorough and complete financial statement prepared by a third party auditor, this is quite normal. Cowering behind fake internet monickers does not entitle you to the same respect as those who at least have the courage of their convictions. If you behave like punks writing graffiti in the lavatory, you will be regarded as such: you can rewrite Wikipedia stories, but reality is what it is.

2480. Gyalpo – October 9, 2009

WSS: Publish your leaders names and provide us with a financial statement, that is a good start. To this I would add that WSS proffer an apology to the Tibetan people all over the world for inappropriate speech and bad divisive public behavior. That is a minimum gesture to expect considering NKT style yourselves as pure Kadampas, or are you taking the easy (some would say sleazy) road of being “not hampered by any code of moral discipline”?

2481. Dorje – October 9, 2009



Why are there so many NKT–IKBU practitioners supporting the demonstrations? Not because the WSS is funded by the NKT–IKBU but because they are all Dorje Shugden practitioners

Disingenuous pap. There were so many NKT cult members in the WSS protests because the WSS was set, organized and funded by the NKT. Gyatso, leader of the cult, personally organized the protests and had his senior western cult followers make the protests happen. When cult

member Lucy James didn't help out, she was fired from her position as Resident Teacher in one of the cult's centres.

Lineageholder, don't lie.

2482. Ron – October 12, 2009

So, here are our demands to WSS in plain english:

1. WSS to publish a properly audited financial statement
2. WSS to disclose their organizers' names
3. Public apology to the worldwide Tibetan Buddhists community

If NKT/WS continues to operate as a secret society in the fashion of the KKK, they will suffer the consequences, take off your sheets, you cowards!

2483. Dorje – October 15, 2009



Firstly, declaring that the Dalai Lama is a liar and a hypocrite, according to the apparent discontinuity between his words and his actions, is the truth. Bodhisattvas are not hampered by any code of moral discipline that would prevent them taking action when it is required, even if this is strong action that incurs the condemnation of those who do not understand why it is necessary.

There is no discontinuity between the Dalai Lama's actions and his words. He opposes sectarianism in words, and in seeking to end the sectarian extremist practice of worshipping a worldly spirit praised for killing Gelugpas that take teachings from other traditions, he opposes sectarianism in action. The Dalai Lama's act of tackling sectarian extremism in his own tradition is actually a very good example of a bodhisattva "taking action when it is required, even if this is strong action that incurs the condemnation of those who do not understand why it is necessary."

The Dalai Lama has not lied about this nor has he been hypocritical. But the WSS/NKT have been badly misled by the lokdren kelsang gyatso. One day you will realize this, LH, and you will feel a great deal of regret. I feel sorry for you.

2484. Namkhah – October 15, 2009

In the bird realm, the Cuckoo invades the nest of a host, for example the Reed Warbler, eats their eggs and lays its own egg that mimics the rightful progeny of the host. The Reed Warbler couple then work hard to feed the Cuckoo's hatchling in their nest who has also killed the vulnerable Warbler chicks.

NKT used photos of the Dalai Lama to lure recruits to its Centro de Meditacao Kadampa do Brasil. The new culties are eventually mentally poisoned against him. On YouTube if you search 'Tibetans brutality' or 'Tibetan Government releases Tibet torture video' or similar phrases, it takes you to a WSS propaganda movie, a classic swiftboat deception technique. Now I see where the SS part comes in.

NKT/WSS cynically timed their splinter group protests to ride shotgun on the 2008 Olympic protests and then posted thousands of photos of

themselves as if it was the size of fricking Woodstock or something. Disgraceful narcissism for so-called sangha.

2485. Lineageholder – October 15, 2009

I'm sorry to have to say this, but the Dalai Lama is guilty of persecution as has been found by the Indian High Court in Delhi:

<http://wisdombuddhadorjeshugden.blogspot.com/2009/10/good-news-from-new-delhi.html>

Sadly, this shows that he is a hypocrite because he does not practise the human values he espouses. Furthermore, it shows that he is sectarian because he is intolerant of religious beliefs, especially those of his own Lineage Gurus.

The truth may hurt those who put their trust in the Dalai Lama, but it's the truth, nonetheless.

2486. Namkhah – October 15, 2009

Nonsensical and meaningless 'verdict', Nga Lama Kundeling cannot buy the truth, even in corrupt India with untold Chinese money. I personally do not accept the above source as valid and avoid your cult websites.

2487. Dorje – October 15, 2009

Kundeling, supporter of the chinese occupation of Tibet, has managed to get a judge who knows nothing of the Buddha Dharma to pontificate on Buddhist practice. How absurd.

These people can say what they like, this sectarian worship of a demonic spirit is now so universally reviled that only chinese sympathizers and western cult members will go anywhere near it.

Like it or not, LH, the days of your spirit cult are numbered.

2488. Dorje – October 15, 2009

The Dalai Lama is intolerant of the worship of a spirit praised by his lineage lamas for killing people and leading to their suffering. Most humane people would be intolerant of this kind of blood-lust as well.

The lamas that taught this practice were clear that it was worshipped because it harmed and killed people that took teachings from other traditions. These lamas also disparaged other traditions, saying they were wrong and led to hell. Lokdren kelsang gyatso also attacks other traditions in his teachings, proving that he is just as sectarian as those that propagated the worship of this harmful spirit.

2489. Gyalpo – October 15, 2009

Kelsang Gyatso does not recognize and disputes the tulku of his teacher Trijang, perhaps NKT/WSS prefers all incarnate lamas henceforth be decided exclusively by the Communist Party of China like the phoney Panchen Lama (whose parents are state security agents) and the newly minted Zhimey. I expect the Chinese will find the next Kelsang Gyatso, maybe next life he will even be a geshe. It is virtually assured the CPC will instal their own bogus 'Dalai Lama', they have been practicing for this move for many years, meddling with HH the 17th Karmapa and

buying off others like Gangchen (the Italian recording artiste.)

2490. Lineageholder – October 15, 2009

Gyalpo, I care nothing for Tibetan politics as that's what's caused this whole mess in the first place. It's got nothing to do with Dharma.

2491. Dorje – October 15, 2009

You are right, LH. This mess was started by politics, when Pabongkha and his extremist Gelug associates using a worldly spirit was a way of attacking non-Gelug traditions and Gelugpas sympathetic to these traditions. This was done with the purely political motive of extending the power of the Gelug hegemony.

These protests, that the NKT have now apparently stopped were motivated by more tawdry considerations. Back in January 1996, Neil Elliot's sexual abuse of his students became an open secret shared by the NKT leadership. He resigned as Deputy Director of the NKT and went into 'retreat'. By the summer that year, details of Gen-la Thubten's became more widely known about by the rank and file membership of the NKT. In July, to distract attention from the growing storm, Kelsang Gyatso launched a media campaign and series of protests against the Dalai Lama.

Fast forward to February, 2007, Steve Wass' sexual abuse of his students came to light to the senior leadership. He resigned and the official story was that he went into retreat. The fuller truth became more widely known when he sent an open letter to Kelsang in March '08. Kelsang responded confirming that Wass had engaged in sexual misconduct. To quell the storm this caused, Kelsang launched another media campaign and series of protests against the Dalai Lama a month later.

The NKT may have stopped their protests for now, but they will start up again if khenrab decides to shag young nuns.

2492. Gyalpo – October 15, 2009

Lamas are human beings raised by families in society. Even K. Gyatso was sustained by the refugee government's kindness and medicine when he was a TB patient for many years in India, while others (including many Geshes and Khenpos) were breaking rocks on road construction crews and so forth—so where's his gratitude even to his own countrymen? K. Gyatso should study Kadampa thought!

The Dharma of Tibet you hothouse tomatoes like to mimic was founded by the Yarlung Kings, it always had a political and for that matter agricultural basis, its some entertainment not from EuroDisneyland, you know.

If you and WSS/NKT persist in aiding the efforts of those who are bent on destroying this aspect of human culture called Dharma, then you are absolutely involved in Sino-Tibetan politics. LH: claiming to be aloof is a thoroughly lame excuse.

2493. Namkhah – October 17, 2009

Where is the boy in the balloon? Where are the human rights violations purported in the 'hat man' campaign? Well it turns out both stories were hoaxes, stunts contrived to attract media attention so self

admiring monk-like people can watch videos of themselves shouting. By the way Lienne McKeurtan-Powell is the seamstress who tailors their exotic Tibetan looking robe costumes. As for her attire: "got the skirt at the summer fayre at Tara centre uk, we have a lot of hippy support here"

2494. Ron – October 17, 2009

That quote is quite telling with regard to the rise of the NKT cult: the author and academic Barbara Nimri Aziz aptly described the westerners she had met with interest in such things as the "Oh Wow School of Buddhism". For my part I was shocked at the frequent and casual use of LSD I observed in the UK in decades much later than the '60s. My cohort had detoxified and sobered up for 20-30 years but the British kids were gobbling up acid like popcorn.

2495. Brian – October 17, 2009

I'm sure somewhere in NKT cult there is at least figuratively a map of the world with pins in it representing territories in which NKT can expand. They may have started out as naive flakes, but like grasshoppers into locusts they morphed into executives more acquisitive than the Saatchi brothers in the 90's. Being totally isolated from the Buddhist lineage affords the NKT cult the advantage of not depending on Tibetan scholars to staff their branch centres, which essentially function social clubs for lonely, lost people. This rewards the senior cult members as they get posted to New Zealand or Brasil or some nice place to pretend to be Tibetan lamas. Beats working. Particular effort has been made to expand into North America: they know the demographic to target: basically white middle class suburbanites, but anyone who donates will do. Again, much of their expansion has benefitted from the prestige and good will toward the Dalai Lama and other genuine practitioners, who they slag off to an extremely perverse degree in private. Of course when one is recruited by Scientology, they don't tell you the world is run by aliens at fist, the outrageous weird shit is revealed later on. Similarly, the 'hat man' deity is sort of sanitized and Disneyfied: the warm human heart ripped from the chest of his enemy is depicted like a pink Valentine's Day candy and he is referred to as 'The Heart Jewel' on which to rely.

The NKT gossip seemingly nonstop on their own cult websites always using false names, which do not brook opposing views. This allows NKT Clark Kents to be online Superman the virtuous Gelugpa, at least vicariously. Internet blog activity informs and reinforces NKT's negative culture. Now all the WSS/NKT PR campaign flotsam and jetsum, like the giant vortexes of toxic plastic spiralling endlessly in the planet's oceans, it is recorded on the net: the codex of New Kadampa ignorance.

2496. Truthsayer – October 18, 2009

Hey Namkhah/Ron/Brian,

You've got a great imagination! I bet you've never even set foot inside an NKT Center, yet you think you know everything that's going on.

Amazing, huh?

The internet lives on invention and speculation. You guys should write novels.

2497. Brian – October 18, 2009

Truthsayer: you lot have no the a clue what goes on in the Tibetan communities in India, yet pontificate and get hysterical over rumours. No one in NKT speaks or reads Tibetan yet you have affected Tibetan names, and costumes to enhance your egos, NKT is a joke.

2498. Namkhah – October 18, 2009

“I bet you’ve never even set foot inside an NKT Center”

Correct. I do not worship at shrines that put images of devils above or beside images of Buddhas and Bodhisattvas. I try not to take teachings from dubious sources or commit to damsig I can’t keep but here’s one promise I will keep:

I will never set foot in an NKT centre!

2499. Dorje – October 18, 2009

Truthsayer, I notice you didn’t include me in your falacious response to criticisms of your cult. That is probably because you know I have set more than a foot inside an NKT centre as have many of the NKT’s most vocal critics. Opposition to the NKT is largely made up of former NKT members who know first-hand what an exploitative group your cult is. People who have been abused, exploited and treated illegally by the completely unrealized, uncompassionate people in charge of the NKT. These are the people you should be worried about, and there are more of us every day.

Truthsayer, stop lying.

2500. Namkhah – October 18, 2009

From 1991 to 1995 “Gelong” Thubten Gyatso (a.k.a. Neil Elliot) was ‘the chosen one’ to succeed former Geshe Kelsang. He was known as the ‘heart-disciple’ of GKG, who wrote a long life prayer for him recited regularly at NKT centres. Thubten was later disrobed because of a ‘breach of his monastic vows’, a polite way of saying sexual abuse. Neil Elliot (Thubten) organized and attended the WSS demonstrations—the old man himself reassigned Elliot to ‘special ops’. That is, the smear campaign against Tibetans, their leaders and religion.

Here is Elliot’s view on NKT ‘purity’ and ‘exclusivity’:

“”And we can say these days, previously you could find the practice of the Mahamudra outside this Tradition; other Traditions held this practice. But these days we can say definitely it doesn’t exist outside of our Tradition. Only this Tradition holds the lineage, the pure lineage, of the Vajrayana Mahamudra. So this is what we need to preserve, this is what we need to protect.”

So, one may well ask, what are Kagyu, Nyingma, Bon and Sakya: chopped liver? This statement from Elliot (once called “the power behind the throne”) demonstrates the sectarian bias of the NKT fundamentalist cult . It is also clearly betrays their ignorance of even their “own” tradition—most Gelug texts derive their lineage directly from Lama Marpa —this is very evident if you read Tibetan or have ears in your head to hear chanting the lineage. Lobsang Drakpa himself was a student of Rangjung Dorje, the 3rd Karmapa.

In conclusion, NKT is breathtakingly misinformed on the history of the transmission of Buddhadharma in Tibet and routinely mock the Rime view as confused, mixed up and inferior. What the transplant

fundamentalism of Hare Krishna is to Hinduism, NKT is to Buddhism, it just doesn't amount to much. The NKT cult is careful to cloak their WSS political activities in secrecy, not to lose their charitable status in the UK and US, but their ongoing negative PR campaign is a self-discrediting exercise that has sealed their fate.

2501. Lineageholder – October 19, 2009

Namkhah,

Perhaps this will clear up your confusion over Mahamudra:

<http://dharmaprotector.wordpress.com/2009/09/13/kagyus-lose-mahamudra-tradition/>

2502. Namkhah – October 19, 2009

Refer me to a non NKT cult website or reference, I will not read your nonsense.

2503. Dorje – October 20, 2009

But, LH, even though the serial abuser Elliot was talking about a specific Gelug form of Mahamudra that only the NKT have, that does mean that no Gelugpa has this lineage any more. This is a little bigotted of the bespectacled philanderer, isn't it? I mean, he may have an intimate knowledge of any number of NKT 'nuns', but how on earth would the lascivious Elliot know what goes on in monasteries and other Gelug places of practice he has never set his vow-destroying feet in?

2504. Ron – October 20, 2009

We are still waiting on WSS/NKT for answers to these questions:

Who posted the deceptive videos on YouTube that redirect search enquiries about political repression imposed on buddhists in Tibet towards WSS propaganda? That is a punk move, you are scraping the bottom, cult boys.

Secondly, when is WSS going to publish a financial statement and apologize for its ongoing miscreant anti-Tibetan campaign? Bearing in mind that publishing defamatory material against an identifiable group is a punishable offense under the criminal code of all western countries, not to mention under common tort law, I don't expect WSS to be forthcoming or even distance itself from this media stunt. They will remain the KKK bigots in red.

2505. Gyalpo – October 20, 2009

"Praise to you, violent god of the Yellow Hat teachings, who reduces to particles of dust great beings, high officials and ordinary people who pollute and corrupt the Geluk Doctrine."

From Praise to "hat man" in question
by the late Zemey Rinpoche

2506. Lineageholder – October 23, 2009

Unique praise to Dorje Shugden by Jigme Norbu, the Fourth Zhabdrung Mind Incarnation of the Drukpa Kagyu sect:

Fully empowered and vajra-sealed

By deathless Vidyadhara Vajrakapalamin [Garland of Skulls Guru Rinpoche],
To protect the general and specific doctrine,
I enthrone you as the Great King of Dharma Protectors.

<http://www.dorjeshugdenhistory.org/among-shugden-texts-1831.html>

2507. Ron – October 23, 2009

Lineageholder: Your cherished historian errs by cherry picking obscure anomalies, he is neither well versed in the Himalayan or western academic traditions. Even the dubious Wikipedia no longer accepts your cult websites for citations, you know this very well! How prevalent is the 'hat man' cult in Bhutan? –unheard of–so don't try and snow us with fictive invention. Also Jigme Norbu, was Zhabdrung for only two years, 1850–52.

Study for a few more decades Rodney, and you may arrive at a balanced overview of the dharma, but if you don't have an open mind you are just wasting your time.

2508. Gyalpo – October 23, 2009

This Drukpa Jigme Norbu mentioned above lived 30 years only.

Likewise, those later Dalai Lamas that practiced the gyalpo spirit who had very short lives like 18, 20 years–look it up, Rodney..

On the other hand, Kyabje Chatral Rinpoche, Sangye Dorje, author of: "The Rain of Adamant Fire. A holy discourse based upon scriptures and reason, annihilating the poisonous seeds of the wicked speech of Dzeme Trulku Lobsang Palden by the old Nyingmapa hermit Chatral Sangyey Dorje"

is now 96 and going strong. He even survived a murder–by–strangulation attempt by a white assassin...one of your cult members perhaps?

2509. TP – October 30, 2009

just to let you know: my blog which aims to shed light on NKT/WSS/Shugden has a new url. (click link on my name)

2510. Zombie Uprising 2.0 – November 1, 2009

Here is a brief description of the hatted god DS and his imaginary environment:

"From his shoulders hangs a garland of fifty, freshly severed, blood dripping heads. A human skin serves as his carpet...Inside the palace, corpses of men and carcasses of horses are spread out, and the blood of men and horses streams together forming a lake. Human skins and hides if tigers are stretched into curtains. The smoke of the 'great burnt offering', (i.e. human flesh) spreads into the ten quarters of the world.. ..on all sides are hung up as tapestries fresh skins of elephants..."
excerpted from 'Oracles and Demons of Tibet: The Cult and Iconography of the Tibetan Protective Deities' by Rene De Nebesky-Wojkowitz.

2511. TP – November 2, 2009

NKT/WSS offer now more information to help others to get a better understanding of their dark side. For details see please:

<http://www.agreatdeception.com/>

2512. Dorje – November 3, 2009

What an absolute crock. Millions of people around the world? Only brainwashed cult members would swallow such piffle.

2513. Dorje – November 3, 2009

I'd just like to make one point about the NKT cult's attacks on the Dalai Lama. The NKT and their leader Kelsang Gyatso claim that until the Dalai Lama started opposing the cult of the gyalpo spirit they worship, there was no problem or controversy surrounding it.

This is patently false. As I have quoted above, numerous lamas from different Tibetan traditions opposed the worship of this worldly spirit. Some simply discouraged the practice whereas others were more vehement in rejecting and restricting its worship. Even western writers, like Nebesky-Wojkowitz and Beyer, wrote about the controversial and troubling aspects of this worldly spirit before the Dalai Lama ever opposed it.

The NKT are trying to say that the controversy started with the Dalai Lama. This is a lie and is demonstrably false.

NKT stop lying.

2514. Ron – November 3, 2009

"A Great Deception?"— boring, recycled gossip from the Trimondi's (the former Baader–Meinhof sympathisers) online hatchet job. Another fine Tharpa cult publication. What a waste of trees.

2515. Lineageholder – November 6, 2009

<http://www.agreatdeception.com/>

With the publication of 'A Great Deception', the truth about the Dalai Lama will be accepted more and more widely in society, especially with such incontrovertible evidence and reliable references.

It's sad that he's deceived other so badly, and even more sad that this deception, when fully accepted, will likely have a big effect on how people view Buddhism. However, it's better to expunge the poison while Buddhism is still relatively pure and free from political interference. It's simply something that has to be done.

2516. Gyalpo – November 6, 2009

Its better yet to expunge spirit worship, primitive theism, and purge the Gelugpa hegemonist feudal clique that ravaged and expropriated the intellectual and physical property of the original schools. This is what the Great Reformer, the 14th Dalai Lama has done. Tibetans wish to move on into the future and improve. Those who call themselves by Tibetan names or else do not even have the courage to use these names and hide behind self aggrandizing pseudonyms (like 'Lineageholder' or 'Truthsayer') ought to move on as well. Those that ignore and thus support the naked desire of the Communist Party of China to control who reincarnates and who controls the institutions of learning ought to stop shouting and think about the profound error of their actions.

GKG will die soon, that is one positive fact.

2517. Ron – November 6, 2009

Lineageholder: I thought you were not interested in politics, why are you plugging this pseudo-polemical book? It seems you are really just a flake who argues for stimulation. Get a boy/girlfriend.

2518. Dorje – November 6, 2009

What a complete crock, LH. Your obvious total lack of understanding in this issue does you no credit. There is incontrovertible evidence from numerous sources that the view that the spirit you worship is harmful has been held for hundreds of years. The Dalai Lama did not start this. Politically powerful sectarian bigots from the Gelug tradition did.

Lineage Holder, stop lying.

2519. Lineageholder – November 6, 2009

“A Great Deception” is not a political book because it has a spiritual purpose. The stated aims of the book are:

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

These being the stated aims, this is a spiritual book and not a political one. It's aim is basically to undo the damage that has been done by the 14th Dalai Lama.

It is a shame that you are so confused that you can no longer distinguish the difference between Dharma and politics, which is the situation that the present Dalai Lama finds himself in too, just like the Great Fifth and the Thirteenth.

2520. Dorje – November 6, 2009

The spirit you worship was used explicitly to uphold the Gelug political hegemony by threatening Gelugpas that had faith in other traditions of practice and directly attacking these other traditions. The worship of this gyalpo spirit, as with all gyalpo spirit cults is explicitly political in nature. LH, your ignorance of Tibetan culture and religion really shows you for the fool you are, and a dishonest fool at that.

2521. Dorje – November 6, 2009

Who was it, do you think, that destroyed the peace and harmony between the worshippers of this sectarian spirit and others? The Dalai Lama or the lamas that taught that this spirit would kill and harm Gelugpas that took teachings from other traditions, who also taught that these other traditions lead to hellish rebirths? Wake up and smell the coffee.

Lineage Holder, stop lying.

2522. Lineageholder – November 6, 2009

Dorje,

It's true that the 5th Dalai Lama persecuted other Tibetan Buddhist traditions, but this was not because of Dorje Shugden, it's because he had mixed Dharma with politics and was seeking position and power, not enlightenment. He acted as an ordinary person.

The worship of Dorje Shugden has never been political, far from it. It is Dorje Shugden's function to protect the Dharma from political interference. Why else would the 5th Dalai Lama feel that Dorje Shugden was against the 'Ganden Podrang'? Because the TGIE is the unholy union of Dharma and politics created by the 'Great Fifth' and a cause for the degeneration of the Dharma, something that Dorje Shugden is completely opposed to. Even though the 5th Dalai Lama finally realized his mistake in persecuting Dorje Shugden, this present one hasn't yet. Yet, it's never too late for him to give up his worldly actions and restore peace and harmony to the Buddhist community.

Any 'Gelugpa hegemony' you perceive is due to the political ambitions of the Dalai Lama, nothing else. The shameful political actions of the 5th, 13th and 14th Dalai Lamas have done nothing but give the Gelugpas a bad name.

You are incorrectly blaming Dorje Shugden for problems in Tibetan society when the real source is the political actions of the Dalai Lamas. You've been fooled by this present Dalai Lama who wants you to follow his wrong view. Read the book and open your eyes to the truth.

2523. Dorje – November 6, 2009

The fifth Dalai Lama created the Tibetan Government in Exile? Are you on crack, LH?

The gyalpo spirit you worship was praised for killing people that took teachings from other traditions and also for attacking other traditions that were seen as erroneous. This is naked political sectarianism.

The Dalai Lamas you mention were indeed important political figures, but they also did a lot to create harmony between the different traditions. The other Dalai Lamas you failed to mention were less significant because they were often murdered before reaching their majority by the high Gelug lamas that surrounded them. Your idea that only the Dalai Lamas exercised political power is idiotic. There were always many powerful people behind the throne. These people were the high geshes and abbots of the major Gelug gompas, your lineage lamas. Phabongkhapa, political governor of Chamdo, is just one example.

Sorry, LH, but your thesis is facile in the extreme. Put down the crack pipe and open your eyes to the truth.

2524. Namkhah – November 7, 2009

What gave the Gelugpas a bad name are the sectarian actions of conservatives like Geshe Sherab Gyatso who in the early part of the 20th century attempted to expunge the Nyingma tantras from the Kangyur and was consequently obliged by the Great Thirteenth Dalai Lama to live in China, from whom he received considerable donations. One can read about Geshe Sherab Gyatso in the history by Mel Goldstein, who is by

no means an apologist for the old Tibetan government, but at least reads and speaks Tibetan fluently unlike anyone in WSS/NKT including Rodney Bullshitman or Helmut Gassner (who claims to have been HHDL's translator for many years)

What gave the Gelugpas a bad name was the hostile takeover bid of the other traditions by the late Trijang. Shame on him, he was too influenced by Powanka a guru who was tainted by the erroneous views that 'mixers' will be punished by sudden death and so forth.

What gave the Gelugpas a bad name is the bitter fiasco of GKG's failed political campaign. By exposing his NKT dressup Lobsang Rampas and Lobsang Rampettes culties to a wider audience he has however only discredited himself. I can say confidently that at least amongst Tibetans now, not only is Gyatso's reputation hit rock bottom, the 'hat man' issue peaked long ago and there is no interest in even discussing it any more. Look at Phayul, for example, it's a dead issue.

Hopefully wide-eyed westerners who may be considering involvement with the NKT cult will be alerted to their ideological baggage that is distinctly un-Kadampa. To that end, the incoherent rants of Lineageholder and other cult toadies are the best warnings to alert the overly idealistic.

2525. Dorje – November 7, 2009

Phabonkhapa's bitter opposition to republishing Gorampa's works by Khenpo Jamyang Gyaltsen, as mentioned by David Jackson, is another example of Gelug sectarian politicking that really harmed the reputation of the Ganden tradition.

It is so absurd as to be almost funny that a student of these lineage lamas is criticizing anyone else for mixing religion and politics. The Gelug tradition, Trijang and Phabongkha included, were the most politically active Tibetan sect for the past few hundred years. To say this was down to three individual Dalai Lamas is stupid. To think that a country the size of Tibet could be administered by one man is stupid. The people in charge were the high lamas and abbots of the powerful monasteries of Sera, Drepung and Ganden. To think that only the successive Dalai Lamas have held power whereas all the other lamas avoided politics in some idyllic Shangri-La is stupid.

Lineage Holder, stop lying.

2526. Lineageholder – November 8, 2009

Dorje,

It is the Dalai Lama and his supporters who are lying. I do agree that it is not only the Dalai Lama is who is engaging in political action but they do so only in support of the Dalai Lama and out of concern for their own reputation and power. To quote from *A Great Deception* p 29:



To avoid losing their own position within the monasteries, the present and ex-abbots of the main monasteries of the Gelug tradition apply effort to fulfil the wishes of the false Dalai Lama. They have caused great division within the Sangha (the Buddhist ordained community), have removed thousands of monks from their monasteries, and have destroyed the internal trust, harmony and

peace of every Gelug monastery. In this way they have caused many thousands of monks and their families to suffer.

It is shocking that they support the false Dalai Lama in his work to destroy the pure lineage of the Gelug Tradition. How shameful these present and former abbots are: they are truly criminals hiding behind spiritual masks.

Let's make no mistake though: they do this only in support of the Dalai Lama who is the main criminal and whose political actions are mainly responsible for all these sufferings and problems. The High Court in Delhi recently found him guilty of such crimes.

To quote from the *Sur les traces du Dalai Lama*, a French documentary following the Dalai Lama broadcast on 9 October 2008 (*A Great Deception* p 94:



(Dalai Lama) "I don't want any more disorder in the monasteries. And those who are not happy, tell them that the Dalai Lama approves of the expulsions prescribed by the abbots in the temples"

(Reporter) For the first time I discover an authoritarian face – himself the wise Tibetan is calling for the exclusion of the faithful.

The truth will be known.

2527. Dorje – November 8, 2009

Just empty hyperbole from the sexually abusive and financially exploitative NKT cult. It is a complete crock, LH.

Firstly, the Gelug geshes and lamas, like Trijang and Phabongkhapa, engaged in political actions, not in support of the Dalai Lama, but in sectarian support of their own tradition in opposition to others. The Dalai Lama's actions have done much to undo the harm that these and other sectarian extremists did. You previously said that only the 5th, 13th and 14th Dalai Lamas 'mixed religion and politics'. This was very stupid. Are you still saying this, or are you now saying that the 5th and 13th Dalai Lamas only engaged in politics to support the 14th Dalai Lama??

What about the times when there was no effective Dalai Lama in place, such as the period between the death of the 13th and the 14th taking on the responsibility? You know, when the conservative Gelug faction, led by Phabongkhapa and his followers ran amok, leading to the imprisonment, torture and death of lamas like Gendun Choephel and Retreng Rinpoche?

The Dalai Lama is 100% right not to want the Gelug monasteries infected by the sectarian spirit cult that has caused so much harm over the past 100 years. He is not calling for the exclusion of the faithful, but the exclusion of those that oppose the Dharma. Worship whatever gyalpo spirit you want, LH, but don't expect to be accepted by the

community of the Sangha.

You repeat your idiotic claim that the Dalai Lama initiated this rejection of gyalpo spirit worship. This is patently false, as can be seen from western and Tibetan texts written before the Dalai Lama ever spoke out against this. My lineage lamas have opposed this spirit worship for hundreds of years and we will not stop doing so.

2528. Lineageholder – November 8, 2009

The lineage Gurus of the Gelugpa tradition never engaged in political actions. All politics comes from the Dalai Lama and from those who would smear great Lamas such as Je Pabongkhapa and Trijang Rinpoche such as yourself.

I think your fervent defence of the indefensible means you are beyond hope, Dorje.

2529. Dorje – November 8, 2009



The lineage Gurus of the Gelugpa tradition never engaged in political actions. All politics comes from the Dalai Lama

ROLMAO. Nyingje. You really are a complete fool, aren't you, LH? So, Phabongkhapa, the political governor of Chamdo, was not engaged in political actions? Tibet was without any sort of administration between the death of the 13th Dalai Lama and the enthronement of the 14th? Trijang, well known as a political mover and shaker amongst the Lhasa elite, never engaged in political actions and never suggested that, after the exodus, the Gelug tradition should be the only group to receive government funding?

Your fervent defense for a position so patently absurd puts you beyond all reason. Anyone would think you know nothing of Tibetan culture, can't speak Tibetan, have never been to Tibet or the Tibetan exile communities and never even met a Tibetan person that knows anything about their own history. What an absolute joke.

Lineage Holder, stop talking nonsense.

2530. Lineageholder – November 8, 2009

Dorje,

Lama Zopa Rinpoche:



Another thing is that some Tibetans and others severely criticize Pabongka Dechen Nyingpo because he practiced Shugden, making him out to be some kind of demon. However, Pabongka Dechen Nyingpo wrote incredible teachings on sutra and tantra; on Heruka, Tara Cittamani and many other topics. All these amazing teachings were written purely from his experience. So it's impossible that he can really be some kind of evil being, as those extremists accuse him of being.

There's no way he could have done the negative things they say he did.

<http://www.fpmt.org/organization/announcements/shugden/ILTKtalk-Thirdedit.pdf>



Pabongka was offered the regency of the present Dalai Lama but declined the request because "he strongly disliked political affairs."

http://en.wikipedia.org/wiki/Pabongka_Rinpoche, reference Mullin, Glenn, & Shepherd, Valerie (2001). The fourteen Dalai Lamas: A sacred legacy of reincarnation. Santa Fe, NM: Clear Light, p. 475.

I think this pointless debate has taken up enough time now, so I wish you well.

2531. Dorje – November 8, 2009

You spirit worshippers always try to defend your position by quoting each other, so LH (a spirit worshipper) claims that Phabongkhapa (a spirit worshippers) wasn't that bad because Lama Zopa (a spirit worshipper) says so.

Sorry, LH, but I don't trust spirit worshippers.

Phabongkhapa may have turned down the regency, but that didn't stop him engaging in political actions in his role as Lhasa representative in Khams. In any case, it was Phabongkha's close students, like Tagtra Rinpoche, who took on the role and continued Phabongkha's sectarian agenda.

2532. Gyalpo – November 8, 2009

Lineageholder's Youtube Profile:

Age:47

Joined:July 07, 2008

Videos Watched:4,507

Subscribers:6

Country:United Kingdom

Perhaps you should stop watching videos by the thousands, get some fresh air and meet some real people. Online political opining is not dharma activity, not even by NKT standards. Its over, son, give it up.

2533. Dorje – November 8, 2009

Watching videos on youtube is probably better than some other NKT monks, like Gen Kelsang Pagpa of the Preston Vajravahni Centre, for example. Residents who used the centre computer after him found lesbian porno sites in the temporary internet files history. When they questioned what Pagpa was looking up, the pervert in monk's robes that he is, they were evicted from the centre. A number of NKT-cult nuns left the centre because of Pagpa's 'interests'. He even 'befriended' women on-line and invited them to stay with him. One of these women is now a well-known moderator on e-sangha. The irony of it !!

Perhaps LH is actually Pagpa. Wouldn't it be nice to have such an active 'member' of the sangha amongst us.

2534. Lineageholder – November 9, 2009

Hi Dorje,

I get it now – you're biased against all Gelugpas.

There's no point going on about sectarianism when you display such a deep sectarian bias yourself. You at least have to show some equanimity to gain the higher moral ground, so there's nothing more to say is there?

2535. Dorje – November 9, 2009

This is simply untrue. I have a great deal of respect for Gelugpas that follow Je Tsongkhapa's tradition as he set it down, rather than as the sectarian politician Phabongkha remodelled it. The Dalai Lama is in fact a great Gelugpa who practices and teaches Tsongkhapa's tradition as it was intended.

2536. Dorje – November 9, 2009

So, LH, are you the Pagpa, the porn mad monk?

2537. Lineageholder – November 9, 2009

No, Dorje, sorry to disappoint you.

Anyway, it's not about personalities, it's about issues. On the subject of the Dalai Lama being a great Gelugpa, I can't see much similarity....let's see:

- * Did Je Tsongkhapa mix politics and religion?
- * Did Je Tsongkhapa, out of sectarianism and intolerance, persecute people for their beliefs?
- * Was Je Tsongkhapa a religious leader and/or a politician, depending on how he felt and what suited his purpose?
- * Did Je Tsongkhapa show contempt for his Spiritual Guide and ignore his advice like the 'Great Fifth' and the Fourteenth Dalai Lama have done?

hmmmm, sorry, I don't see much similarity. I find it strange that you choose someone who is actually destroying the Gelugpa tradition as a shining example of someone who is upholding it, but then, confusion reigns these days, huh?

2538. Dorje – November 9, 2009

The Dalai Lama, like Tsongkhapa, practices Vajrabhairava, Guhyasamaja, and Cakrasamvara; holds Mahakala, Vaishravana and Kalarupa to be the three protectors of the Ganden tradition; and teaches the Lamrim Chenmo and the Ngakrim Chenmo. This is what a Gelugpa lama should do, unlike your cult leader, who has his naive followers engage in political demonstrations on his behalf.

2539. Ron – November 9, 2009

GKG is a samaya breaker, both in the letter and spirit of the law. The tantrums of his students ("I need your help") are just a smokescreen to

distract them from the decline of the NKT pyramid scheme.

2540. Dorje – November 9, 2009

I find it strange that you favour someone like Phabongkhapa who actually destroyed the Gelugpa tradition as a shining example of someone who upheld it, but then, confusion reigns these days, huh?

Upholding Tsongkhapa's tradition should at least include practicing and passing on the teachings that Tsongkhapa emphasized, not a bunch of made-up stuff that was barrowed, stolen and bastardized from other traditions.

2541. Dorje – November 9, 2009



Did Je Tsongkhapa show contempt for his Spiritual Guide and ignore his advice like the 'Great Fifth' and the Fourteenth Dalai Lama have done?

Tsongkhapa had many lamas, as the Dalai Lama has. Both accepted the teachings of some of these lamas whilst rejecting others. Your idea of a singular root lama is just a product of your exclusivist NKT cult and has no basis in the way Tibetan Buddhism is practiced. BTW, what advice did the 5th Dalai Lama ignore?

2542. Dunc – November 10, 2009

Wow, this is a busy argument. Is it worth it?
Lineage Holder I dont think these people are very reasonable!

2543. Dunc – November 10, 2009

Sorry for sticking my nose in.

2544. Lineageholder – November 10, 2009

Hi Dunc,

No, I don't think it is worth it. I think pretty much all that had to be said has been said.

2545. Namkhah – November 10, 2009

His Holiness the Dalai Lama donated Rs 20 lakh to Kahndo-Dowa Nov 10th, 2009

His Holiness the Dalai Lama donates Rs. 20 lakhs to Songma Tawang district hospital, Planted saplings at Yid-Ta-G-Choezin ground

His Holiness the Dalai Lama today inaugurated a district hospital here and donated Rs 20 lakh for its building on the second day of his visit to Arunachal Pradesh. The Dalai Lama inaugurated the Kahndo-Dowa Songma Tawang district hospital and consecrated a Buddhist statue at its entrance.

Later he visited the Yid-Ta-G-Choezin ground where he planted saplings and also distributed some of them among the thousands of devotees assembled there. Addressing the devotees, the 74-year-old Tibetan monk asked the younger generation to join monasteries to carry

forward Buddha's message of peace.

"Buddhist culture and tradition have to be preserved at every cost," he said. Speaking on the occasion, Chief Minister Dorjee Kandu urged the people to preserve the Buddhist culture in this part of the country.

2546. Ron – November 10, 2009

LH "I think pretty much all that had to be said has been said." Except to add you are a sociopath miscreant who wouldn't know the dharma if it hit you in the face, which it will any time now. I can't believe you NKT/WSS fascists can't stomach a little opposition, but get used to it, its on the rise. If I were WSS, I would shelve any plans for demos where Tibetans live, like NYC it will do no good.

2547. Lineageholder – November 11, 2009

Hi Ron,

I've got nothing against Tibetans whatsoever. I've got nothing against the Dalai Lama either. What I object to is the union of Dharma and politics, political actions that are destroying Buddhism. Because the Dalai Lama practises the union of Dharma and politics, his life is full of contradictions and so are his actions. Take for example his recent visit to Arunachal Pradesh. The Dalai Lama said:



"It is quite usual for China to step up the campaign against me wherever I go," the Dalai Lama told reporters after opening a museum at a 400-year-old monastery in Tawang, which is at the heart of the border row between the two countries.

"My visit here is non-political," he said.

<http://in.reuters.com/article/worldNews/idINIndia-43785320091108>

Which is an obvious lie because then it is reported:



The Dalai Lama, Tibet's spiritual leader, has attacked China's claim of sovereignty over India's Arunachal Pradesh, the Himalayan border state, and condemned the scale of its military presence in Tibet. **His comments were made during his visit to Tawang**, which has been strongly criticised by Beijing as an attempt to damage relations between India and China.

<http://www.telegraph.co.uk/news/worldnews/asia/india/6531093/Dalai-Lama-attacks-Chinas-claim-of-sovereignty-over-Indias-Arunachal-Pradesh.html>

This shows that his visit is not really spiritual at all. Why is he making political statements on a so-called 'non-political' visit? He's using his cover as a spiritual leader to make a politically sensitive visit to Arunachal Pradesh under the pretense of going there to perform spiritual actions and is then making political statements when he gets

there. This shows that he can't be trusted because all his actions are ambiguous. Nothing the Dalai Lama ever does is non-political because he's a politician wearing a religious robe. The Dalai Lama's life and actions are full of such contradictions.



Buddhist culture and tradition have to be preserved at every cost he said. Speaking on the occasion, Chief Minister Dorjee Kandu urged the people to preserve the Buddhist culture in this part of the country.

I'm all for preserving Buddhism everywhere, but not the union of politics and Dharma, which is the only kind of Buddhism the Dalai Lama knows.

2548. Dorje – November 11, 2009

The Dalai Lama's position is essentially political and spiritual. It has been this way for a long time and the Ganden tradition has benefitted from this situation. Many other Gelugpa lamas also involve themselves in the political sphere, such as Phabongkhapa, political governor of Chamdo and Trijang Rinpoche, well known for his politicking with the Lhasa elite.

Mixing religion and politics becomes a big problem when spiritual practices are used for political ends. The worship of gyalpo spirits is one such example of this. Gyalpo (king) spirits are traditionally worshipped by a group to give political power. The cult of the gyalpo spirit currently under discussion has a more insidious political dimension where it is praised for harming and killing Gelugpas that take teachings from other traditions as well as followers of these other traditions. Phabongkhapa, a politician wearing religious robes, used this gyalpo cult as a way of firming up the political power of the Gelugpa tradition which was under threat from both the growing Rime tradition and successive Chinese invasions in Kham where he was the political representative of the Lhasa administration.

Other 'religious' figures, especially the heads of religious groups often act in political ways. Kelsang gyatso, cult-leader of the NKT, for example, has his followers organize political protests on his behalf. These protests, websites, media releases etc. that he gets his naive supporters to engage in, deal with a subject that he readily admits "is a Tibetan political problem and not the problem of Buddhism in general." So, why does he feel it right to encourage naive western followers to take such an active role in Tibetan politics and why does one of his cult members write here about how bad mixing politics and religion is whilst doing just that?

2549. Namkhah – November 11, 2009

China claims Arunachal Pradesh as their territory 83,743 km² and India repelled Chinese communist aggression there in 1962. In that context, the quotes by LH only demonstrate his tainted ignorance. India fully supports HHDL, they allowed him to go there as it is after all, Indian soil.

Frankly, the sooner you shut up the better Lineagebreaker, you have nothing intelligent to add here. Be content to be part of a breakaway

splinter freak group in a cultural backwater.

2550. Gyalpo – November 11, 2009

Let's imagine an outstanding land claim on the entire UK by Nazi Germany, since the House of Windsor has teutonic bloodlines. Is it valid to dispute this preposterous claim since Britain has always been sovereign? Yes. Is it out of line for a leader to comment on this? No, not at all. In fact Pope Pius XII refrained from 'getting involved in politics' by not criticizing the Third Reich and is remembered as morally weak.

The Nazi regime is analogous to the Chinese communist junta as far as Tibetans are concerned. Remember the International Commission of Jurists in "The Question of Tibet and the Rule of Law" (and subsequent publications) found that China had indeed committed genocide in its military occupation of Tibet, a country they deemed to be 'an independent country enjoying a large degree of sovereignty'.

Should one therefore, speak up for human rights or remain 'pure' like the tacitly pro-Chinese NKT? Kind of a no-brainer. Sadly for NKT groupies, Guru GKG's reputation has plummeted so low, he is unlikely to live long enough to mend it. Never mind, China will surely recognize a new incarnation of their proclaimed "Third Buddha" soon as a reward for services rendered to the state—as PRC did recently the Communist Party selection of the new Zemye Tulku.

2551. Vaughn – November 12, 2009

For those wondering if there is a compromise on the horizon in this so-called issue and at the risk of paraphrasing Richard Dawkins, it is not necessarily the case that a mid-point between two extremes is optimal; WSS/NKT indeed tacitly (or perhaps it is more appropriate here to say simply ignorantly) supports the suppression of Tibetan Buddhists—you know, the real kind in Tibet. Around two hundred were murdered in all regions of Tibet by Chinese police and military in 2008.

We have seen plenty of connections in the preceding posts, for example the open relationship between the S----- Society Delhi and the Chinese Embassy. It is not simply "paranoia" that the likes of Gangchen openly receive funding from the communist regime and the fake Panchen stooge was installed by the same ruling clique. Indeed to the Tibetans, the Chinese communists are akin to Nazis this goes a long way in explaining why we are adamant against the cult soldiers. Perhaps they fancy themselves as the armed servants of the hat dude himself as seen in NKT kitsch "thangkas" painted by their own "artists"

2552. Celibate? – November 14, 2009

Wearing the robes of monks and using the Buddha's profound words, the [NKT] has presumed to teach the world how to accomplish all of the things that [they have] in fact failed to achieve [themselves]. Through words alone, and a vast and very expensive publicity machine, the [NKT leader] has established for himself the position of a 'God-King' in the minds of [all] people [who follow NKT]. But behind the rhetoric, the public image and the charisma that has dazzled the world is a [crazy troop] who has failed repeatedly.

2553. \$\$\$\$\$\$\$\$\$\$\$\$\$\$ – November 16, 2009

1015054 – NEW KADAMPA TRADITION – INTERNATIONAL KADAMPA

BUDDHIST UNION

Financial history from:

[http://www.charity-](http://www.charity-commission.gov.uk/ShowCharity/)

[commission.gov.uk/ShowCharity/](http://www.charity-commission.gov.uk/ShowCharity/)

(X(1)S(dshca045lovfpovve4kxlq45))/RegisterOfCharities/FinancialHistory.asp

RegisteredCharityNumber=1015054&SubsidiaryNumber=0&AspxAutoDetect

FYE 31 Dec 2008

INCOME £4,784,125

SPENDING £1,910,654

FYE 31 Dec 2007

INCOME £4,053,726

SPENDING £2,515,480

FYE 31 Dec 2006

INCOME £3,763,278

SPENDING £2,109,187

FYE 31 Dec 2005

INCOME £3,346,794

SPENDING £3,098,337

FYE 31 Dec 2004

INCOME £9,235,306

SPENDING £2,273,314

2554. Truthsayer – November 17, 2009

From 'A Great Deception':

The amount of money raised for the Tibetan causes over the last few decades – which most contributors in the West have been led to believe is for a free Tibet – probably runs into hundreds of millions, in not billions of dollars. If these funds are not being used for a free, independent Tibet (because the Dalai Lama stopped aiming for a this as early as the 1980s), then what is this money being collected for?

<http://shugdensociety.wordpress.com/2009/11/17/free-tibet-where-has-all-the-money-gone/>

2555. Dorje – November 17, 2009

The above article shows that the NKT aren't only interested in attacking the Dalai Lama for opposing spirit-worship, their intention is clearly to attack the Tibetan people wherever they can. It is becoming clear that even if the Dalai Lama and all other lamas embraced the worship of their malicious gyalpo spirit, the NKT and their Chinese backers would still attack the the TGiE and the CTA for any perceived wrong. Cult leader kelsnag gyatso burns with unbelievable spite towards those Tibetans that actually care about their country and their culture.

The money donated to the Tibetan Government in Exile goes towards funding activities that help Tibetan refugees and safeguard Tibetan culture. The TGiE does not collect tax as other Governments do, and is dependent on donations. Some projects that the CTA run include schools that help educate young Tibetans in their language and culture as well as other subjects useful for living in the modern world; and clinics to provide health care to the refugee population. The activities of the TGiE and the Dalai Lama help keep the issue of Tibet and rights for Tibetans in Tibet in the world's consciousness. Unlike the NKT who care

only for themselves and the growth of their cult, even at the expense of their financially exploited and sexually abused members.

2556. Dorje – November 17, 2009

“truthsayer” and “lineageholder”?? What an inflated sense of self these NKT cult members have. True Kadampas? My arse.

2557. R. Donald Rollo – November 17, 2009

Truthsayer: The financial statements of the Free Tibet fundraising pop concerts are available for scrutiny online, where is the money from WSS coming from? Its okay, I realize NKT will lose their charitable status in the UK if its is known their charitable activities are nothing more than a self-serving and self-perpetuating pyramid scheme. Work in the Peace Cafe in a priory for less than minimum wage, pay no taxes to support schools and hospitals, NKT sounds like malignant feudalism to me.

2558. Gyalpo – November 17, 2009

The CIA money received by TGIE was mickey mouse, certainly not enough to run a few refugee camps and schools. And, as we have seen, the budget of the exile government absolutely pales compared to the money NKT has been raking in for years, tax free. If it were the other way around, the TGIE would own posh buildings and hotels in Europe and North America rather than the “pure” NKT cult. In fact TGIE has been in deficit position for many years to maintain the schools, dispensaries and libraries.

Further to what Dorje wrote above, what rankles Tibetan people is the former geshe k gyatso was for many years idle as a TB patient (read as ‘on retreat in the Himalayas’ by NKT cult members), supported by TGIE while many of his contemporaries—including many learned and accomplished lamas— in the early refugee years were working breaking rocks in road construction crews and other hard-time labour. His ingratitude to the hands that fed him is appalling, and the antithesis of Kadampa teachings despite all the NKT hype about purity.

2559. Ron – November 17, 2009

Lineageholder: Okay if I surrender all my ethics and moral principles , can I get some of that NKT bread?

Thats about FIFTEEN MILLION US DOLLARS income in 2004 alone. Where do I sign over to the demon hat dude? Do I have to sign in blood?

2560. Namkhah – November 17, 2009

Truthsayer: “The amount of money raised for the Tibetan causes over the last few decades....probably runs into hundreds of millions, in not billions of dollars”

Are you frickin’ serious?, this NKT meditation shit has fried your brains, laddy. My relatives in South India don’t even have electricity, if you weren’t so cowardly to hide behind a childish alias, I’d punch your lights out, you little creep.
Western Buddhist indeed.

2561. Red – November 17, 2009

Dear Truthsayer:

你的母親交配的共產鴨

2562. Red – November 19, 2009

It seems our WSS drama (not dharma) queens have surrendered the debate in defeat- good riddance, their PR hoax is over!

2563. Western Shugden Society / New Kadampa Tradition have Stopped the Protests against H.H. the Dalai Lama « Western Shugden Society – unlocked – November 25, 2009

[...] academic analysis the discussion on the Tricycle Blog, with almost 2500 comments, might be helpful as [...]

2564. WSS/NKT is inherently racist – December 8, 2009

Here's a quote from in Maclean's Magazine blog from demon temple builder and ignorant redneck Thomas David Canada-

" No wonder you lost your land, only cowards run away.....

THOMAS DAVID CANADA

CEDAR CITY, UTAH

USA

Come on down and we'll check your skin or better yet, We'll just deport you back to China"

WSS: I know he's rich but with friends like that, you don't need enemies.

2565. Ron – December 8, 2009

Thomas David Canada: You have no such power to deport Canadian citizens, if you do not like non-whites, I suggest you stay in Utah and slowly decompose in your hateful bile. Good luck with your demon temple in the bible-thumping outback.

2566. Gen Hur – December 8, 2009

Thomas David Canada: Tell you what, you come up here with your semi-celibate crew of NKT 'Celts', as you call them (although they are really only plain Anglo Saxons) and we'll deport your yankee butt to China- your defender of human rights. You might want to ask your wife for some drugs for the trip.

2567. Gyalpo – December 20, 2009

An extract from the 'Sternstunde' transcript (Swiss television) of an interview conducted with Mr. Prithvi Raj, SP Kangra on the triple murder at Dharamsala:

Prithvi Raj (PR), Chief Police of Kangra District:

We have identified two of the murderers, and we have clear indications that the murderers are directly linked to the Shugden association and directly connecting these murderers with the case. But so far we have not been able to arrest them. One is called Tenzin Chozin, the other is called Lobsang Chodrak. Before the murder, the principal received threatening letters from the Shugden association.

PR: First of all, on the location where the murders took place, we found a letter, written by the Shugden association and signed by Chime

Tsering, who is the president (secretary) of Dorje Shugden Charitable Trust. This letter is the threatening letter to the monk Lobsang Gyatso, and it proves the direct connection of murderers with Shugden. This is one of the links. Then these murderers were living in Majnu-ka-tilla in Delhi, another evidence that they maintained contact with the Shugden Centre.

This made our label on the case file: linking these two murderers with Chime Tsering. Because on the day on which Lobsang Gyatso returned from Singapore, he spent the night in Delhi. On the next day, when he was coming to Dharamsala, he was followed by these murderers. At Ambala they somehow had a car breakdown. They then called to Delhi. They dialed the number of the president (secretary) of the Shugden association, at the number of Mr. Chime Tsering. They talked to him, and we have word traced that call.

PR: On the basis of some evidence we have found in Kalsura, in the district of Mandi, some pictures, which show the president (secretary) of the Shugden association along with the murderers. This is another evidence that links the murderers with the Dorje Shugden association. We from the police are convinced that these murderers were engaged to assassinate the principal of the Dialectic School, Lobsang Gyatso. The principal was always opposing the Shugden worship and he was propagating the ideas and ideologies of His Holiness the Dalai Lama.

2568. New Kadampa Delusions – December 25, 2009



I've got nothing against Tibetans whatsoever. I've got nothing against the Dalai Lama either. What I object to is the union of Dharma and politics, political actions that are destroying Buddhism. Because the Dalai Lama practises the union of Dharma and politics, his life is full of contradictions and so are his actions.

Lineageholder it is striking how much NKT people lack awareness of what they are doing themselves. Focusing only on the outer enemy, the Dalai Lama, to give themselves a purpose in life, since obviously NKT cannot lead the followers to enlightenment as the past two successors have clearly shown, they now attack in a hostile campaign the embodiment of enlightenment, as if their deepest wish were to be the fellow of Mara, to move away from goodness and to go directly into mental darkness, pitch black darkness, where only the projected faults of others are vividly experienced but the own faults do not even appear slightly on the own mental screen.

On your website and here you attack the Dalai Lama to be a religious and political dictator, a hypocrite, thief, liar, persecutor, the wrong guy, cruel and very evil etc yet you, as their propaganda representative here, you have the courage to claim "I've got nothing against the Dalai Lama either."? Have you become totally blind? Who made you so blind? Where is your shame, intuition, common sense, discriminating intelligence, did you never have these qualities or did you loose them in the NKT cult?

You claim in your self-righteous and self-fished attitude "What I object to is the union of Dharma and politics, political actions that are destroying Buddhism. Because the Dalai Lama practises the union of Dharma and politics, his life is full of contradictions and so are his

actions.” but do you not recognize that your own Guru, Kelsang Gyatso, is making politics and is mixing Dharma with politics? Didn't he say himself, that this **is a Tibetan political problem and not the problem of Buddhism in general or the NKT**, didn't he promise not to engage in politics any more, didn't he say



I became involved in these politics... After the third demonstration, I strongly requested the members of the Shugden Supporters Community to stop all political activity immediately...I requested the people in Dharma Centers to forget all these politics and concentrate solely on their Dharma practice. In this way our activity lasted from May until July, only three months. This was my first experience of politics in this life. I pray that this will never happen again in the future.

Did you or Geshe-la forget that?

You should use your own hypocritical words against your own Guru, because he acknowledged to be involved in politics and he is engaging again in politics, remember what you said? Be unbiased and apply it correctly to your Guru:

“What I object to is the union of Dharma and politics, political actions that are destroying Buddhism. Because my Guru, Geshe Kelsang Gyatso, practises the union of Dharma and politics, his life is full of contradictions and so are his actions.”

As someone remarked correctly NKT is not “Freeing Buddhism from Political Pollution” but “Feeding Buddhism with Political Pollution”. The time is ripe to expose The Great Delusion of NKT, “Persecution, corruption, dictatorship, betrayal, spiritual, emotional, sexual, and financial abuse of naive followers...” You are one of these cult victims but you lack awareness of that fact, how sad...

The only hero of NKT seems to be Lucy James because she had the courage to face Geshe-la with the truth by directly telling him “that the NKT was involving in political activities and that this was against the NKT and Dharma Centre constitutions” but what did Geshe-la do? He acted like a true politician, a true dictator, first twisting the facts saying “I clearly explained that the NKT was not organising the demonstrations, the NKT was not involved in political activity and there was no basis for either the NKT or Dharma Centre constitutions to be broken.” and then overpowering the opinion of his long-term student and editor by an autocrat hypocritical power-trip saying “I am very sorry that you have not trusted me. Because you do not trust me I cannot work with you therefore my conclusion is that you should resign from being an NKT Resident Teacher. From 1st May 2008 you will no longer be an NKT Resident Teacher. I will prepare a new Resident Teacher for KMC Florida and Parbawatiya Center.”

I am very sorry....

<http://nktworld.org/Lucy.html>

There is a Christian saying:

“The splinter of wood in the eyes of others appear clearly to you but the

wood truss right in front of your own eyes you do not perceive.”

It is striking how corrupt, deluded and degenerated NKT have become. But since it is people's life, a great opportunity for going to goodness but being misled by a person gone mad NKT followers go to darkness. There is nothing to be happy about that. Such a unfavourable circumstance is only sad. I am sorry for you.

Its up to you to continue or to wake up from your mental nightmare.

2569. Gyalpo – December 26, 2009

“Nor do we engage in any political activity whatsoever, including Tibetan politics such as the campaign to free Tibet.’

–from an NKT cult website

...Those shouted protest slogans like “liar’ were holy mantras?

“Then from China , Dorje Shugden’s practice will spread to the multitudes of Chinese speaking areas of Asia , then the world. Everyone respects China either for monetary, business or cultural reasons. It is after all one of the greatest cultures known to man past and present. It will be the number one culture in the world as it has been in ancient times in the near future due to economic growth. Everything Chinese will be respected and proliferated in the world. Just like now Mcdonald’s is popular in China because the USA is powerful and influential therefore the Chinese for now are interested in the American cultural identities.”

–from an NKT/WSS cult website

WSS?NKT: you need a thorough enema soon.

2570. This is the Holy War – December 26, 2009

If you look on what is going on with NKT / WSS it is Geshe Kelsang’s Holy War against his perceived main enemy, the Dalai Lama. The Dalai Lama is for him the “enemy of Buddhism”, while he thinks he has the special task or mission to keep the “purity” of Je Tsonkhapa’s tradition.

He has a mission, he is the chosen, he is the one, he is frightened of no one, this is his holy war....

I think he really believes in this, he is the one, the special being, the last one upholding Je Tsongkhapa’s tradition, the third Buddha, while the Gelug school is very degenerated and corrupt. For a while he was satisfied with these beliefs. But suddenly internal sexual abuse by his second successor have shake his empire, it almost collapsed, hence he chose the strategy of a true politician whose power erodes, he sent his naive followers as food soldiers in a Holy War against the Dalai Lama, and they do now their job....

Once Gen Thubten Gyatso, his successor, claimed in NKT’s magazine Full Moon, that Geshe Kelsang is the “third Buddha, because he has restored the essential purity of Buddha’s doctrine and shown how to practice it in extremely impure times”, and Geshe Kelsang had nothing against this claim but felt such a view is meritorious, saying “People who are thinking Geshe Kelsang is the Third Buddha is not bad. Maybe they think like this because their pure mind. Because they are happy with me and there is some benefit from spiritual, you know. So maybe they think ‘oh maybe he Buddha’. That is nothing wrong [laughs].”

Its a joke of history and Buddhism, that on the one hand he encourages

his followers to have “pure view” towards himself, but attacks someone widely highly esteemed in the world, the Dalai Lama, to be “cruel and very evil” in nature and sends his followers in his Holy War to murder the reputation of that Saint. How far his foot soldiers are going in their battle is shown also by the WSS website where even the Dalai Lama’s previous incarnations (5th & 13th Dalai Lama) – which are held in high esteem not only among Tibetans but also historians acknowledge their achievements – are portrayed to be power hungry schemers and violent natures, taking quotes by Sir Charles Bell out of the context. (Everybody who read Charles Bell knows, that he clean clear said that the 13th Dalai Lama was a good ruler and he praised him for the reforms in judiciary, education and by overcoming injustice etc he made.... but obviously NKT think people are completely stupid – maybe it is true for most NKT followers.)

Geshe Kelsang who usually claims to have highest respect for his root guru, even ignores that his root guru, Trijang Rinpoche, said, that Reting Rinpoche chose the correct person as the 14th Dalai Lama but his followers proclaim it is the wrong one. What a mess...

One may ask oneself, this heritage of Geshe Kelsang which he now leaves to the world in his high age is this the way to “restore the essential purity of Buddha’s doctrine and shown how to practice it in extremely impure times” or is it the way to “destroy the essential purity of Buddha’s doctrine” showing what a Buddha never would “practice it in extremely impure times”?

Have a look on the new website:

<http://www.westernshugdensociety.org/dalai-lama/>

And have a look of the proposal it suggests:

“Whether or not [Geshe-la] is the real Third Buddha (a true embodiment of Buddha’s compassion) – as he claims – should be judged not on the [Geshe-la]’s words or on the mystique surrounding his position, but by his actions. And on the evidence presented in this website [Geshe-la]’s actions have fallen short of even ordinary standards of decent behaviour let alone the enlightened actions of a Buddha.”

2571. JM – December 26, 2009

Leaving aside all the criticism toward Kelsang Gyatso, though I was really damaged by NKT and the distorted and superficial presentation of the teachings, at least I learned to give up killing and stealing, and learned to appreciate the thoughts of compassion, ethics and love, also I learned to understand the existence of former lives and how to meditate effectively on affectionate love. For all of this and more – especially the teachings on cherishing others, Lorig and Lojong teachings and the teachings on death, I am very grateful. I still work with them and they accompany me.

I would be happy now looking backward to only focus on the benefit and to say from the depths of my heart: Thank you Geshe-la! But I cannot. Nevertheless, since Geshe-la will leave us soon, I guess, I wish to thank him from my heart no matter what else he has done, and how much I am sad to see what his followers are doing to themselves.

That’s why: Thank you Geshe-la. I wish you from the depth of my heart that you may encounter life after life holy masters, that you may be under the protection of the Three precious Jewels and that you enjoy

seeing their really existing qualities, and that all your wholesome spiritual wishes may be fulfilled. May you soon attain the state of a Buddha, and may you never be separated from precious holy masters and the holy Buddhadharma.

Good Bye Geshe-la.

2572. \$\$\$\$\$\$\$\$\$\$\$\$\$\$ - December 26, 2009

According to the FAO, every 30 seconds, five children die from starvation worldwide. Of what merit is buying hotels and office buildings? One may well ask!

12/03/09

BUYER: Kadampa Meditation Center New York, Glen Spey, N.Y.

SELLER: Dick Lee, individually and as trustee of the Dick Lee Revocable Trust

PROPERTY: 730 N. Washington Blvd., Sarasota

PRICE: \$1.25 million

Good Bye Geshe-la.

2573. Brian - December 27, 2009

From a discussion of Wikipedia entries on this topic which have been manipulated by the cult to project their fictive narrative:

“As to the sources from the (Hat Dude) Society’s website or those connected with it, one should take them with a pint of salt. A piece of paper or a computer screen will accept anything that is written on it, but it does not mean it is the truth. It seems that just because they are the most vocal and loud people, playing the ” victims” and their following “arguments”, they are compromising the neutrality of this article.

..many of (the articles) use the tactics of demonizing an important political and religious figure. ...comparing him to totalitarian regimes or the Nazi card)

http://en.wikipedia.org/wiki?title=Talk:Dorje_Shugden_controversy

2574. \$\$\$\$\$\$\$\$\$\$\$\$\$\$ - December 28, 2009

An acquisitive eye for real estate in Brandenburg:

“Already in 1999 Venerable Geshe-la had spotted ‘Schloss Sommerswalde’ as a future seat of the Centre. However this vision could not be realised until 2006 when the real estate was offered for sale again....interested in contributing to the repairs of Sommerswalde Castle? Our conditions are 35 hours of voluntary work in exchange for free food and lodging.”

Free labour, how the materialistic manipulate the gullible to build their empires!

2575. brian - December 30, 2009

Kadumpa Hotel Poem

“Suite Room (rate includes up to 2 people)

Meals: Buffet breakfast is included in the room rate.
Room includes: buffet breakfast, VAT
€70 (≈ £63) per person”
drive to the golf course
forget the suffering billions
bourgeois phony buddhists
disregard the Africans drowning in the Med
desperate to penetrate fortress Europe
don't mix compassion with your mental stupefaction techniques
that would be politics

2576. Million\$Baby – December 30, 2009

Schloss Sommerswalde was bought for 1 million Euro. The money was the profit of a NKT festival in Germany where KG gave a Vajrayogini initiation.

2577. Vaughn – December 30, 2009

Lawren Harris–Amazon book review of ghostwritten Tharpa book:

” ...as a whole one should distance oneself from this group's cult-like activities. I was a member for a while until I started noticing the preoccupation my teacher had with money and getting money to come on retreats. There is a lot of bad press about this group, I'm sure they mean well but they are a little fishy. Caveat emptor”

2578. Million\$Baby – December 30, 2009

It is obvious that the unholy mixing of Dharma with business is the primary cause for the catastrophic decline of Buddhadharma in the West. Treat yourself to the best of all worlds <http://hotelkadampa.com/>, get a massage from your ex-RT 😊

2579. Lineageholder – December 31, 2009

To all critics of the WSS and the NKT

“Since hatred is rife in these impure times, don the armour of patience, free from anger”

– Venerable Atisha

Everyone, including myself, needs to do this.

Happy New Year to everyone.

2580. Million\$Baby – December 31, 2009

To all fanatics of the WSS and the NKT

“Since hatred is rife in these impure times, don the armour of patience, free from anger”

– Venerable Atisha

Everyone, especially WSS, needs to do this.

First purify your own mind, then you will see more clearly what's going on 😊

Don't forget to through the manifest “A Great Deception” into the next garbage bin or offer at least the income of that manifestation of anger

and hate for a charity purpose 😊

Happy New Year to everyone.

2581. Gyalpo – December 31, 2009

Jangchub – December 11, 2009

(before the Tricycle editor closed comments)

“Dear Gyalpo,

The New Kadampa Tradition uses its money to build Temple dedicated to world peace. Please provide evidence that NKT money goes to anything other than virtuous activities.”

Our local NKT cult temple charges \$5.00 a time to meditate on world peace! Perhaps, oh, self-styled “Bodhisattva”, you would at least concede that acquiring major luxury real estate worldwide is at best a neutral activity, I am not yet convinced it is virtuous in any way, that I contend is self-serving nonsense. How many castles does the worldly gyalpo spirit need? Don’t you realize the ‘palaces of impermanence arise and disappear with the beings therein?

2582. R. Donald Rollo – December 31, 2009

Rather like the right turning driver who was about to cut me off or even hit me crossing the street on a green light last week, then sardonically wished me “Merry Christmas”, I do not accept Lineageholder’s lofty sentiment, until the WSS/NKT hate websites are shut down. Neither I do not accept vile racist comments from Thomas David Canada, although apparently he suffers from Tourette’s Disorder.

2583. Million\$Baby – December 31, 2009

Yes, this is the WSS intimidating tactic: first punching you right into the face, then turning the camera onto our reaction and pointing out that you are angry, then stressing how peaceful they are, and then on top of that they even want to teach the person they hit about patience. What a crooked mind...

I agree a “Merry Christmas” is not acceptable until the WSS/NKT hate websites are shut down and the internet “mob of thousand of thousands hostile” NKT followers is stooping their crooked campaigning.

2584. Vaughn – January 1, 2010

“Yet when one of the top five anti-defamation law firms in the world recently investigated both the NKT-IKBU and all the libel on the Internet against it...”

So did NKT-IKBU engage a leading law firm to see if they could file a libel or anti-defamation suit, or did they do so to see if they themselves are exposed to libel suits under tort law, for running multiple hate propaganda internet sites?

This is where your donations to NKT go, suckers.

5 bucks to meditate on world peace at an NKT centre?, I’ll pass! thanks

2585. Lineageholder – January 3, 2010

The WSS will disband when the Dalai Lama starts practising Buddhism instead of simply talking about it. When he stops persecuting Dorje

Shugden practitioners for no valid religious reason (but plenty of political ones) and gives everyone religious freedom there won't be any need for the WSS.

All this rests in the hands of the Dalai Lama. When he stops causing division in the international Buddhist community for political ends, WSS won't have any reason to exist. It's his choice.

2586. Namkhah – January 3, 2010

Americans are free to approve or not approve of the British crown, but of course forfeited their actual rights and obligations as stakeholders in 1776, so regardless it is of little consequence what they opine.

Lineageholder seems to be requesting to be governed the TGIE, which for Europeans will never happen. It was simply never the case, ever that NKT was 'under' (so to say) the Tibetan government. NKT may wish to be oppressed by TGIE, (which as we have seen is not even close to being a government) but it is not possible. NKT is not in the Tibetan polity: Gyatso was expelled from his dratsang years ago, his influence nil, his prestige well into negative territory.

Furthermore, former Geshe-la has stubbornly refused for thirty years to recognize Trijang Choktrul, therefore his much-hyped superiority complex "pure" lineage ends practically on his own deathbed. Don't be surprised if the Communist party of China appoints a 'soul boy' tulku to GKG as they did for the Topiwallah (Hat man) luminary Zhemey Tulku for traitorous service to the state. It is virtually a certainty the CPC will appoint their own 15th Dalai Lama, as they did the phoney commie Panchen.

WSS will disband because it has failed to deceive the public. My family members who have lived in Mysore district for many years say that the small Ganden Shar and Pomra groups, which broke away are doing well, they have lots of foreign sponsors and live among the settlements without problem. Reports from westerners who do not speak Tibetan are highly fictional, written from another side of the world. So WSS/NKT should take responsibility for their own actions and speech-stop desperately manufacturing a scapegoat!

2587. R. Donald Rollo – January 4, 2010

THEIR VERSION:

Dear Thomas David Canada,

1. Never stop posting and doing the forum on all the websites that you like.
2. (blah blah...)
3. Sometimes your language is rough and your approach is direct, but when we read carefully between the lines, YOU ARE A SOFT, KIND, GENEROUS PERSON THAT IS VERY DEVOTED TO OUR LAMAS, LINEAGE AND OF COURSE DXXX SHXXX.

OUR VERSION:

Dear Thomas David Canada,

You may temporarily have money, but you do not have the right to post rude, blatantly racist, anti-immigrant diatribes repeatedly. Consider volunteering at a hospital or doing something worthwhile with your life and stop sending seething hate posts around the world. I gather you

have children, do you think you are setting a good example to them?
Who are your real friends?

2588. Divine Totalitarians: China's Deconstruction of Buddhism – January 6, 2010

The following article is for the consideration of those who say “dharma and politics don’t mix” which ironically is often code for a covert political agenda.

U.S. Congress on China Reincarnation Law
New Legal Measures Assert Unprecedented Control Over Tibetan Buddhist Reincarnation

The Chinese government State Administration for Religious Affairs (SARA) issued legal measures on July 18, 2007, that if fully implemented could transform Tibetan Buddhism as it exists in China into a less substantial, more completely state-managed institution, and further isolate Tibetan Buddhist communities from their counterparts outside China. The “Measures on the Management of the Reincarnation of Living Buddhas in Tibetan Buddhism” (MMR) (Web site of the SARA (in Chinese), 18 July 07) take effect on September 1. The MMR (ICT translation) would empower the Chinese Communist Party and government to gradually reshape Tibetan Buddhism by controlling one of the religion’s most unique and important features—lineages of teachers that Tibetan Buddhists believe are reincarnations and that can span centuries. As elderly reincarnations pass away, the measures authorize government officials to decide whether or not a reincarnation is eligible to reincarnate, and if one is permitted, the government will supervise the search for the subsequent reincarnation, as well as religious education and training.

An August 3 SARA statement (Xinhua, reprinted in People’s Daily) describes the government objective as “an important move to institutionalize management on reincarnation of living Buddhas.” A SARA official summarized political requirements of a reincarnation under Article 2 of the MMR: “The selection of reincarnates must preserve national unity and solidarity of all ethnic groups and the selection process cannot be influenced by any group or individual from outside the country.” The remark refers to the Dalai Lama and other high-ranking Tibetan Buddhist teachers living in exile in India and elsewhere. This provision underscores how the MMR will further subordinate traditional Tibetan Buddhism to Party policy, and heighten the barrier between Tibetan Buddhists in China and their teachers and co-religionists living abroad.

The MMR establishes or expands government procedural control of the principal stages of identifying and educating reincarnated Tibetan Buddhist teachers, including:

Determining whether or not a reincarnated teacher who passes away may be reincarnated again, and whether a monastery is entitled to have a reincarnated teacher in residence (Arts. 3–4).

Conducting a search for a reincarnation (Arts. 5–7).

Recognizing a reincarnation and obtaining government approval of the recognition (Arts. 4, 7–9).

Seating (installing) a reincarnation in a monastery (Art. 10).

Providing education and religious training for a reincarnation (Art. 12).

The measures provide for administrative or criminal punishment to individuals or offices that are responsible for a failure to comply with

the measures, or that conduct activities pertaining to reincarnation without government authorization (Art. 11).

The MMR substantially expands the geographical reach of government oversight of reincarnation because the measures will be effective throughout China, not just in the Tibet Autonomous Region (TAR), where less than half of China's Tibetan Buddhists live (according to official census data, 2.43 million of the 5.42 million Tibetans in China were located in the TAR). Once the measures take effect, they will apply to every reincarnated Tibetan Buddhist teacher who is recognized and seated in a monastery. Until now, the Chinese government has intervened only in the selection and installation of exceptionally important Tibetan Buddhist teachers. Most famously, China's State Council in 1995 installed a boy, Gyaltzen Norbu, as the 11th Panchen Lama after declaring the Dalai Lama's recognition of Gedun Choekyi Nyima as the Panchen Lama to be "illegal and invalid." The government has approved only 30 Tibetan Buddhist reincarnations in the TAR in the period following 1959, when the Dalai Lama fled to India and the Party instituted "democratic reforms," according to a May 2004 State Council White Paper on "Regional Ethnic Autonomy in Tibet," (Xinhua, 23 May 04). Since it is unlikely that any of the approvals occurred until the early 1980s, when the government began to allow Tibetans (and other Chinese citizens) to resume religious activity, the number of government-approved reincarnations in the TAR appears to have averaged less than two per year.

The number of Tibetan Buddhist reincarnated teachers who would be subject to the MMR is far higher. Incomplete information from official Chinese sources provides a reasonable basis to estimate that the total number of such teachers in the Tibetan areas of China probably exceeds 1,000, and could reach or surpass 2,000. The total number of Tibetan Buddhist monasteries probably exceeds 3,300, and each monastery hopes to have a reincarnated teacher in residence, although some monasteries have none and other monasteries have more than one. As current reincarnations pass away, government enforcement of the MMR may prevent Tibetans from searching for and recognizing some reincarnated teachers, and will subject permitted reincarnations to government regulation.

There are approximately 1,700 monasteries and nunneries and 46,000 monks and nuns in the TAR, according to the White Paper.

There are 655 Tibetan Buddhist monasteries and nunneries and 21,000 monks and nuns in Qinghai province, according to statements by an official to a CECC staff delegation in 2003. Another official said that in Huangnan (Malho) TAP in Qinghai, there are 83 monasteries and nunneries and 116 reincarnations. (The Huangnan information suggests a ratio of about 1.4 monasteries and nunneries, or 32 monks and nuns, to each reincarnated teacher.)

There are 276 Tibetan Buddhist monasteries and nunneries, about 10,000 monks and nuns, and 144 reincarnations in Gansu province, according to statements by an official to a CECC staff delegation in 2004. (The data suggests a ratio of about 1.9 monasteries and nunneries, or 69 monks and nuns, to each reincarnated teacher.)

There are 515 Tibetan Buddhist monasteries and nunneries and about 38,000 monks and nuns in Ganzi Tibetan Autonomous Prefecture (TAP) in Sichuan province, according to an August 2005 report (in Chinese) available on the Web site of the Sichuan Province Party Committee Policy Research Office.

The figures above total 3,146 monasteries and nunneries and about

115,000 monks and nuns and do not include those in Aba (Ngaba) Tibetan and Qiang Autonomous Prefecture and Muli (Mili) Tibetan Autonomous County in Sichuan province, and Diqing (Dechen) TAP in Yunnan province.

The MMR includes a provision that could empower authorities to eliminate, over time, all reincarnated teachers located in certain city areas, perhaps even Lhasa, which has the highest urban concentration of Tibetan Buddhist monks and reincarnated teachers anywhere in China. Article 4 disallows the recognition and seating of reincarnations within urban districts established by governments at the municipal level or higher if that government issues a local decree banning further reincarnations. (See the Web site of China Internet Information Center for a discussion of Chinese administrative divisions.) The Chengguan district under Lhasa municipality is the only urban district within the Tibetan autonomous areas of China. Two of the largest and most influential Tibetan monasteries, Drepung and Sera, are within Chengguan, as well as the two oldest Tibetan Buddhist temples, Jokhang and Ramoche, both of which maintain a resident monastic community. The CECC is not aware of a local government decree banning reincarnations in Chengguan, but the appearance of such language in the MMR may encourage such a ban in Lhasa, or in urban districts that are established in the future.

A partial precedent for the MMR exists in Articles 36–40 of the TAR Implementing Measures for the “Regulation on Religious Affairs” (TAR 2006 Measures), issued on September 19, 2006, by the TAR People’s Congress Standing Committee (CECC translation). But these measures, which took effect on January 1, 2007, provide fewer opportunities for the government to interfere in the reincarnation process than the new national measures do. For example, the MMR—unlike the TAR 2006 Measures—requires that “[a] majority of local religious believers and the monastery management organization [Democratic Management Committee (DMC)] must request the reincarnation.” DMCs, charged by the Party and government to implement policies on religion, are unlikely to request a reincarnation that local officials oppose. Local authorities are also well-positioned to discourage “religious believers” from expressing their desire to maintain a reincarnation in a local monastery if that wish does not comport with Party and government preferences.

The government and Party claim historical legitimacy for seeking to assert control over the identification of very high-ranking Tibetan Buddhist incarnations (such as the Dalai Lama and Panchen Lama) on the basis of an 18th century Qing Dynasty edict demanding that Tibetans draw a name from an urn in the presence of a Chinese imperial official (State Council White Paper on Freedom of Religious Belief in China, Web site of the Embassy of China in the United States, 16 October 97). An article on the Web site of the government-run China Tibet Information Center explains that the Qing sought control over the “Grand Living Buddhas,” but does not suggest that at any time the imperial court attempted to control the entire institution of Tibetan Buddhist reincarnation.

The Regulation on Religious Affairs (RRA), issued by the State Council in November 2004, draws on the Qing edict and mentions reincarnation in Article 27: “The succession of living Buddhas in Tibetan Buddhism shall be conducted under the guidance of Buddhism bodies and in accordance with the religious rites and rituals and historical conventions” (translation available on the Web site of China Elections and Governance). The December 1991 TAR Temporary Measures on the

Management of Religious Affairs (CECC translation) contain only one article referring to reincarnations (banning the involvement of “foreign forces”), a contrast with the MMR and TAR 2006 Measures that illustrate how recent measures make more elaborate use of the law to repress the freedom of religion.

See Section V(d), on Freedom of Religion, “Religious Freedom for Tibetan Buddhists” of the CECC 2006 Annual Report for more information.

Source: State Administration for Religious Affairs (2007-08-22 / Chinese / Free) | Posted on: 2007-08-22

<http://www.cecc.gov/pages/virtualAcad/index.phpd?showsingle=98716>

2589. Vaughn – January 7, 2010

From the WSS chatroom: “In democratic countries, if you wish, you may worship satan. The govt must provide satan worshippers with full rights as with any other citizens of their country.”

Well put, devil worshipper! See you in hell!

2590. TP – January 8, 2010

NKT followers prays now on Amazon com und Amazon co uk their booklet “A Great Deception” as an “eye-opener” that is highly recommendable, “excellent” and shows the “Truth Behind The Facade of A Holy Dalai Lama”.

Emptymountains even suggests that “This book advocates a spiritual solution to a political problem that has plagued Tibetan society for the past 15 years, the Dorje Shugden controversy.”

NKT followers hope this book becomes “mainstream” and believe really it offers new material for researchers and journalists.

In a way very funny. I think we need more humour here. To take them seriously may be the wrong way. Any idea?

2591. Vaughn – January 9, 2010

TP: I agree, the problem is the WSS skinheads in red take this pompous play acting so seriously—their egos are too heavily invested in their own ‘holy’ self-image, phoney Tibetan names and all.

2592. WSS Petition is Bogus – January 10, 2010

Several pages of variations on the name the name Dakpa emanating from India on the same day, several pages of the name Gelek emanating from India on the same day or two, several pages of the name Kelsang emanating from India within minutes on the same day, and so forth, This petition has been fraudulently padded by the cult, or perhaps these names represent the fanciful lost “millions” of the demon’s devotees. This document is fudged is therefore absolutely without validity.

2593. TP – January 12, 2010

Guys now we are the objects of observation 😊

see:

<http://www.shin-ibs.edu/eventreg/Berkeley2010.php?view=2&abstract=24>

abstract:



An Analysis of Western Involvement in the Dorje Shugden Controversy

Jeannine Chandler, Siena College

For centuries, Tibetan Buddhists have witnessed the unfolding of a controversy regarding the status and worship of Dorje Shugden, a wrathful protector deity in the Tibetan Buddhist pantheon. Shugden is known for his power and success in protecting members of the Gelug tradition and for punishing those adherents who mix the practices and teachings of the Tibetan schools. Since 1996, the Dalai Lama has proscribed Shugden practice amongst Tibetan Buddhists, citing Shugden's troubled past and sectarian tendencies. In consideration of Tibetan Buddhism's globalization, his restrictions on Shugden worship have confused and angered a number of Tibetan Buddhists around the world, both Tibetans and non-Tibetans. The Dalai Lama's proscription of the deity's worship and the alleged persecution of Shugden worshippers in exile communities have drawn criticism of his roles as a politician and a religious leader. The debate over the status and worship of protector deity Dorje Shugden has highlighted issues in Tibetan Buddhism relating to the guru-disciple relationship, the authenticity of lineage, and authority amongst the schools in exile and in the West.

Tibetan lamas who have settled in the West have taken sides in the Shugden debate, and subsequently influenced the perspectives of their Western students. Geshe Kelsang Gyatso, founder of the New Kadampa Tradition (of which Shugden worship is a central component), has led his Western students in the crusade against the persecution of Shugden worshippers. The injection of Western attitudes, views and values into the Shugden affair has further facilitated the transformation of the dispute. The different cultural context of liberal Western society has added a new dimension to the debate, as each side has co-opted Western "foot soldiers" and used Western rhetoric to gain supporters for its point-of-view. Western confusion regarding the position of the lama in Tibetan Buddhism has exacerbated the Shugden conflict. Shugden-worshippers have organized and initiated protests against the Dalai Lama's decree throughout Europe and North America. The cult-like devotion to Kelsang Gyatso by his disciples and the protests against the Dalai Lama expose the ambiguity that surrounds the guru-disciple relationship in Tibetan Buddhism in the West. The Shugden conflict provides evidence that, despite a

surface commitment to ecumenicism in the overall exile Tibetan community, sectarian consciousness has actually become entrenched amongst Tibetan Buddhists in the West.

The globalization of Tibetan Buddhism has also influenced the forms and forums of the Shugden controversy. Westerners have perpetuated the conflict, specifically via inflammatory rhetoric on the Internet. Debates over topics such as the deity's status and the position of the Dalai Lama in the dispute have appeared on myriad websites, blogs and discussion boards. These online polemics and international demonstrations have intensified the Shugden conflict. Western involvement has thus complicated and prolonged a centuries-old Tibetan religious dispute.

2594. Lineageholder – January 13, 2010

Since even this abstract by Jeannine Chandler reveals considerable misunderstandings and bias concerning this issue, I can't imagine what kind of presentation and discussion they're going to have.

That's why academics have very little to add to this debate, they aren't directly involved and so they don't really understand the issues. Look at Dreyfus' paper which seriously misrepresented the history of Dorje Shugden practice and which twisted the facts to suit the Dalai Lama's purpose – and it looks like it's happening again.

2595. Ron – January 13, 2010

NKT has opted out of Buddhism and have less than little to add, their exotic costumes just insult the venerable tradition and cannot cloak poor scholarship.

2596. WSS-Whistlin' Dixie – January 15, 2010

Definition of the idiom "Whistlin' Dixie" for the benefit of British 'monks':

"To engage in unrealistic fantasies; waste one's time", to make meaningless claims, preach hollow wisdom, to be or sadly self-deluded."

What "debate", Lineageholder? It's over and you have lost.

2597. Mr. Burns – January 18, 2010

I need your help! 2004 was an EEXCELENT year for NKT with a gross income of £9,235,306. Things have been slipping ever since so I am arranging for more festivals for peace, wage cuts for peace cafes, more Tharpa books etc, etc. See to it, Smithers. An international pyramid scheme of castles and hotels (for peace) doesn't grow on trees, you know! And report to me daily what they are saying about me in the chat rooms.

2598. Mr. Burns – January 19, 2010

“Smithers! Where are those new chastity belts I ordered for the chosen ones?”

“Ah, Mr. Burns, we’re having them made in China so there’s been quality control issues. ”

” Silence, fool, failure is not an option–don’t you know NKT is at war....blackball me from my university... I’ll show them who controls this religion, I am the only pure one who can mobilize my minions to demonstrate–even in Madison, Wisconsin. Oh, if only my family could see I have so many inji yokpos, they might even talk to me.”

“Smithers, I’m going have to clean this Heart Jewel’s image up, lets not talk about the sea of blood and corpses of animals and the reek of burning human flesh, lets call him “Wishfulfilling Jewel” and promote him to the top. More appealing to Americans...like Mickey Mouse–Smithers! Book EuroDisneyland again, I’m going to need a big gathering of the faithful and where are the sales figures from Amazon for my ghostwritten paperbacks”

2599. Inji Boy – January 19, 2010

Mr Burns,

(or should that be Mr tshig pa of Dharamsala?...no, wait, I think that should be Mr tshig pa za ba!)

hmmmm, someone’s pretty bitter. I think it’s funny! Your view is so far removed from reality.....classic!

This blog is about Dorje Shugden, not the NKT – not that that will stop you from posting negative propaganda so just carry on writing from Dharamsala, I’m sure your boss Mr Tenzin Gyatso just loves it!

2600. Mr. Burns – January 19, 2010

I am the boss, moron– NKT, WSS they are interchangeable pawns in my master plan, you fool. If you defame me I’ll have you know i have retained one of the top three libel firms in the world (not counting the underworld where you–know– who dwells.) Now stop interrupting me I have hate propaganda to produce. You know more than three words of Tibetan: translate this document for Lineageholder.

2601. Lineageholder your tactics are shameless – January 19, 2010



That’s why academics have very little to add to this debate, they aren’t directly involved and so they don’t really understand the issues. Look at Dreyfus’ paper which seriously misrepresented the history of Dorje Shugden practice and which twisted the facts to suit the Dalai Lama’s purpose – and it looks like it’s happening again.

G. Dreyfus is an excellent academic, highly praised and acknowledged by other academics and Buddhist scholars.

The only tactic NKT has to offer is to belittle people who do not accord with their point of view. Even non–Buddhist have a better behaviour than this!

G. Dreyfus is not only an excellent researcher he also had two teachers who were strongly involved in Shugden. One of his two main teachers was Gen Lobsang Gyatso, a strong Shugden opponent, who was killed together with two of his students (accused for this crime are two Shugden followers who are now under protection of China) and the other teacher was Geshe Rabten, a strong Shugden proponent. Dreyfus lived in the midst of the Tibetan Society and in the midst of his two main teachers who were hostile to each other. (Geshe Rabten wrote a vitriolic polemic against Gen Lobsang Gyatso.) When the controversy unfolded in exile more and more he was a direct witness of it and refused to get involved.

He has an excellent insight as a personal witness of that controversy and he has a brilliant mind to understand what happened, he can read the Tibetan sources and he has the training and skills to do an excellent research which is standard until today. Further, he is the only Westerner who accomplished the highest Geshe degree, Geshe Lharampa, not even Kelsang Gyatso has this. There is no Westerner until today who accomplished that. Hence, instead of belittling others it would be far better to see the qualities of your perceived enemy. Seeing qualities of others is a virtue most NKT members seem to lack completely, though they think they are Kadampas. What a shame!

2602. Shugden Sword – January 19, 2010

Intelligence is no substitute for wisdom because even intelligent people can be biased, deluded and incompetent. Devadatta had memorised as many texts as can be carried on the back of an elephant, but was still angry and jealous. Being highly praised is no recommendation either because people are easily fooled – just look at the Dalai Lama as an example – he has a high reputation as a man of peace when in fact he's waging war against Shugden practitioners.

You need to check the quality of a person's work and actions, not their reputation. If Dreyfus is so brilliant, how come he missed this:

<http://www.dorjeshugdenhistory.org/among-shugden-texts.html>

He either ignored the facts (devious and deceptive) or didn't know them even though texts containing this information were freely available (incompetent) – you choose! Either way, as Trinley Kalsang says:



this presentation will draw out and explain various relevant points to show how they refute many of the fallacious ideas written in existing essays on this subject, especially The Shuk-den Affair. The mere scope and historical timeframe of this essay is suited to refute some of the central tenets of The Shuk-den Affair, as Georges Dreyfus puts the onus of the development and spread of Dorje Shugden on Pabongkha Rinpoche's personal ideas and subsequent activities in the 20th century. Not only is this clearly shown to be false, Dreyfus also imputes a derogatory sectarian agenda as the motivation behind Pabongkha Rinpoche's alleged promotion of the practice, with very little sources or evidence noted.

In other words, Dreyfus' essay is flawed and draws conclusions without providing any evidence.

TK's site also reveals the paucity of the Dalai Lama's investigations. If the Dalai Lama really did make some 'investigations' (ha!) before banning the practice as he claims he would know that all these major Sakya and Gelugpa Lamas relied on Dorje Shugden as an enlightened being and even the Fifth Dalai Lama whose opposition to Shugden he cites as his main reason for banning the practice changed his mind later on. So where's the evidence and justification for his ban? There isn't any.

No intelligent person would accept the Dalai Lama's reasons. They aren't conclusive reasons and they aren't credible, just like Dreyfus' paper.

2603. Gyalpo – January 20, 2010

The intellectual methods of the western "Hat-man" cult are epitomized by their sleazy and blatantly racist tome "A Great Deception", although I expect it may be useful in the study of fallacious hate literature. As for house expert Rodney Bilman (aka "Trinley Kalsang"), who does not even know the definition of a Jataka story- he has repeatedly demonstrated consummate arrogance over insight. The basic humility one expects from a buddhist is just plain missing, not surprising really when one understands neither WSS/NKT's view, speech or actions are not buddhist whatsoever. Its going to require more than wearing a Tibetan toga to fool anyone. I am looking at a picture of cheerleader "Gen" Kelsang Khenrab, screaming angrily and holding a plastic sign and thinking: you give initiations? Yuck.

2604. Mr. Burns – January 20, 2010

Don't knock Rodney, he's a cunning linguist. When I'm through with him, I'll sack him the way I did Lucy in Florida.

2605. Namkhah – January 20, 2010

Q: Why doesn't NKT send their Geshe to debate Monsieur Dreyfus?

A: They don't have one and that includes Kalsang Gyatso!

They are desperate to keep 'the debate' alive but are incapable of valid reasoning. Self-destruction is well underway for NKT and the commercial ex-lama.

2606. Mr. Burns – January 21, 2010

Excellent work Lineageholder, I am proud o to have you do my bidding , just don't fall on your sword and lose your family jewels. Remember kids: "Praise to you, violent god of the Yellow Hat teachings, Who reduces to particles of dust
Great beings, high officials and ordinary people
Who pollute and corrupt the Geluk doctrine."

2607. Gyalpo – January 22, 2010

Dear Rodney: The 16th Karmapa Rangjung Rikpe Dorje, a very close spiritual friend of HH the Dalai Lama, was adamantly against the worship of your sectarian gyalpo: once again you are completely off base. I really wonder how you come to these wild conclusions! You

speculations are absolute apocryphal rubbish.

2608. Lineageholder – January 22, 2010

‘a very close spiritual friend of HH the Dalai Lama’ does not describe the 16th Karmapa.

When the Dalai Lama originally tried to merge all four schools of Tibetan Buddhism together under his control in the early 1960’s, it was the ‘Fourteen Settlements’ under the leadership of Gungthang Tsultrim, and the spiritual direction of the 16th Karmapa who opposed it.

The Dalai Lama backed down but it created bitterness between him and the 16th Karmapa. There was even talk that the Tibetan Government in Exile was trying to have him killed.



Long-uneasy relations between the Geluk and Karma Kagyu sects were further strained by the Dalai Lama’s intervention in the recognition of the Karmapa Lama. It revived bitter memories of the 1960s, when the Dalai’s brother Gyalo Thondup tried to bring all Tibetan sects under Geluk control — by force if necessary. When 14 exile settlements united to fight his plan, unrest erupted within the community. In March 1977, settlements leader Gungthang Tsultrim was shot several times at point-blank range. The murderer said he received 300,000 rupees from the Tibetan government-in-exile. He claimed it offered to pay him even more to kill the 16th Karmapa Lama.

Read about it here:

<http://bit.ly/6WMh4R>

2609. Namkhah – January 22, 2010

I knew HH the 16th Karmapa personally, and as I mentioned before witnessed a happy cordial meeting between him and HH the Dalai Lama in 1980. You are not Tibetan and only hear stupid stories in England. Do you seriously think Gyalwa Karmapa ordered the destruction of an image of Dorje Drolod? That means Rodney is the most ignorant interpreter of Tibetan ever! I guess murder is always on your mind since that is your main tactic.

BTW, I guarantee the junior tutor Trijang despite his mistakes following the errant Phobanka also would denounce your vile gossip if he were alive—he was a servant of Gaden Podrang and wrote the Tibetan National Anthem!

“Pabongkha believed that other Buddhist traditions had views of emptiness that were incompatible with Tsongkhapa and Buddha’s ultimate view, and they performed other meditations similar to those of Hashang that were nihilistic.” quote from Lineageholder above. You are really just so, so stupid, man. Lineageholder, you are only repelling actual buddhists away from your NKT/WSS hate cult, led by your senile and embittered samaya-breaker guru gone beserk Gyatso. You best shut your pie hole before you damage your future even more!

2610. Sarah – January 22, 2010

Namkhah,

You're the one using hate speech, insults and so forth. Lineageholder is only stating facts in a neutral way and it's not hearsay, it's backed up by a verifiable journalistic reference.

You're the one who sounds unreasonable and upset. It doesn't help your case.

2611. Namkhah – January 23, 2010

Sarah, if that is your real name: You are a known cult politico, so your own credibility is less than sterling. NKT's disgraced Geshe Gyatso is the only person who claimed to be leader of the WSS under his own name in an open letter, that is a fact. None of his highly vocal toadies have the guts to post under their own name. We were only stating facts in neutral way when we quoted the Interpol red warrant for the vicious Hat man cult murderers:

"Indian police have accused Lobsang Chodak and Tenzin Chozin of stabbing Lobsang Gyatso, a close aide of the Dalai Lama and head of the Institute of Buddhist Dialectics, and two of his students on February 4, 1997, in the northern Indian town of Dharmasala.

\They were killed in ritualistic murders in which as many as five men are believed to have taken turns to stab the prominent 70-year-old academic, who was an outspoken critic of the Dorje Shugden sect.

The suspects had arrived only days before from China, following a path well worn by Tibetan faithful eager for a glimpse of their exiled god-king at his home in Dharmasala. The murders, only 200 yards from the Dalai Lama's private residence, prompted an immediate tightening of security around him."

-From The Times (online) June 22, 2007

<http://www.timesonline.co.uk/tol/news/world/asia/article1968987.ece>

2612. Ron – January 23, 2010

"Three members of the Dalai Lama's inner circle were brutally slain on the night of Feb 4 in a bedroom just a few hundred yards from His Holiness's exile residence in the northern Indian city of Dharmasala. The next morning monks found the Dalai Lama's close friend and confidant 70-year-old Lobsang Gyatso, dead on his bed. Two young monks, Nagawang Lodeo and the Dalai Lama's Chinese-language interpreter, Lobsang Nagwang, died within hours of the attack. Each victim had been stabbed 15 to 20

times, leaving the walls of the small monk's chamber splattered with blood. Police believe it was the work of five to eight attackers. But who, exactly? Cash and gilded Buddhist statues were left at the scene, ruling out robbers. And what kind of criminal would commit such carnage in this famed sanctuary of the gentlest religion?

The savagery of the attack immediately steered police to search for fanatics of some kind. So did the death threats that followed against 14 more members of the Dalai Lama's entourage. Now Indian police believe the murders were committed by an obscure Buddhist sect that takes its name and inspiration from a minor but ferocious Tibetan deity: the Dorje S—

The S— worship a god who is often depicted wearing necklaces of human heads – symbols of conquered vices and transgressions. He is a

sword-wielding warrior figure, riding a snow lion through a sea of boiling blood. As one of the minor Dharmapala, or protectors of the faith, Dorje S— has had an underground following among Tibetans obsessed with doctrinal purity for centuries. “It would not be unfair to call Shugdens the Taliban of Tibetan Buddhism,” says Thurman, referring to the Muslim extremists of Afghanistan, who believe in swift and brutal justice. As early as the 1600s, the Dalai Lamas were trying to curb worship of Dorje S—. About 15 years ago, the current Dalai Lama began to voice concern that the sect was gaining strength, sowing discord.

Then, in 1991, a senior monk named Kelsang Gyatso established a new Dorje S— order based in England and called the New Kadampa Tradition (NKT) The NKT soon flourished by promising spiritual rewards for cash—an unholy sales pitch that helped trigger confrontation with the Dalai Lama’s circle.”

© Newsweek April 28 1997

<http://www.cesnur.org/press/Newsweek.htm>

2613. Brian – January 23, 2010

“Accompanying SSC press releases was a four-page letter from an apparently independent human rights organisation, the Freedom Foundation, which appeared to give credence to their claims. The UK head office of this “organisation for religious freedom” was in Hebden Bridge, West Yorkshire, at the home of Ruth and Ron Lister. Mr. And Mrs. Lister described themselves to a reporter from the independent newspaper as “concerned Buddhists” and denied any involvement with the NKT. However, when the reporter used their telephone, he found that the first number on their speed dial was Kelsang Gyatso’s direct personal line; it later transpired that Mr. and Mrs. Lister were editors of Kelsang Gyatso’s first book and were amongst his wealthiest sponsors. This practice of setting up apparently reputable and independent bodies in order to give credence to critical accusations gained popularity during Russia’s Stalinist purges. The story took an even more sinister turn on 4th

February of this year, when three members of the Dalai Lama’s entourage who had been his staunch supporters on the issue of Dorje Shugden were brutally slain, repeatedly stabbed and then cut up in a manner resembling a ritual exorcism, only a few hundred metres from the Dalai Lama’s official residence in Dharamsala, Northern India. A bag which, it was later established, had been grabbed by one of the victims from his assailants, contained anti Dalai Lama propagand and documents citing the use of bloodshed to silence those who opposed worship of the deity. Having formally questioned a number of Shugden followers, police identified one of the assailants as a 25-year old Tibetan, Tenzin Chogyam.

Chogyam, it was said, was notoriously for his involvement in violence against those opposed to the cult. Kelsang Gyatso has stated that his followers had nothing to do with the grisly murders in Dharamsala but one thing is sure; the NKT’s slick promotion of the cult of Dorje Shugden here in the West, amongst thousands who have no knowledge of the actual situation within the Tibetan Buddhist community, no knowledge of the fact that Shugden followers have been described by experts as “the Taliban of Tibetan Buddhism”, can bring nothing but

harm to the Tibetan cause.”

http://www.newkadampa.com/index2.php?option=com_content&do_pdf=1&id=37

2614. No Statute of Limitations on Murder – January 23, 2010

Top two most wanted by Kangra District Police:
Most Wanted Accused in Kangra District

1. Lobsang Chodak Wanted in Murder of Principal Gyatso and his two Students in M/Ganj
Age 34 Years, S/O Kalsang Dawa caste Tibetan R/O Chetering(Tibet) at Present Manju Ka Tilla Delhi 48/97 dated 52.97
Case FIR NO. U/S 302/452 IPC PS Dharamshala
Height 5'7"
Complexion Wheatish Brown
Monk, Guerilla & Judo Expert

2. Tenzin Choezin
Wanted in Murder of Principal Gyatso and his two Students in M/Ganj
Age 34 Years S/O Dawa Dhondap R/O Chetering (Tibet) at Present Majnu ka Tilla Delhi 48/97 dated 52.97
Case FIR NO. U/S 302/452 IPC PS Dharamshala

<http://www.hpkangra.nic.in/police/mwanted.htm>

2615. Lineageholder – January 23, 2010

The murders in Dharmasala were terrible and whoever did them was not a Shugden practitioner because those people are not even spiritual. One of the edicts of Buddhism is not to harm others.

I'm frankly suspicious of the Tibetan Government in Exile trying to pin this on Shugden practitioners. During his speech to the Naumann Foundation in 1999, Helmut Gassner, who was the Dalai Lama's translator for many years explained that the TGIE had deliberately misrepresented a note sent to Lobsang Gyatso by Shugden practitioners and made it sound like a threat when it wasn't:



On a Swiss TV program discussing the subject of the murders I then had the opportunity to admire my old friend, the government-in-exile minister Tashi Wangdu, exhibiting evidence in front of the camera. According to the commentator it was a death threat sent by Dorje Shugden followers to the murder victim. I could not resist stopping the video to copy the Tibetan text and translate it. It contained no death threat at all, simply an impertinent letter containing a challenge to debate the issue so as to settle the difference.

<http://www.tibet-internal.com/SpeechAtNaumannFoundation.PDF>

It doesn't matter who was responsible, those terrible murders should never have happened, but why was Tashi Wangdu lying?

2616. Mr. Burns – January 23, 2010

“if you are in the market for some merit (and who isn’t) here is a perfect opportunity” and then said buying a \$4,800 NKT shrine cabinet, \$3,200 NKT Buddha statue and a \$48 tea-cup and saucer with mark of a senior monk were easy ways in which people could earn lots of merit..”

excellent!

2617. Namkhah – January 23, 2010

“It doesn’t matter who was responsible”

Lineageholder, get a grip. The ritual cult murder matters to all the Tibetans and western students who knew Geshe Lobsang Gyatso and beyond. It matters to all those who attended the school where Geshe Lobsang Gyatso served as Headmaster as well. Since you are not buddhist but only engage in sensational political mischief to mislead NKT sheep, I don’t expect you to have even the minimum respect one should have in such a situation.

2618. Lineageholder – January 23, 2010

Namkhah,

You took my statement out of context. Perhaps I should have said ‘regardless of who was responsible, those terrible murders should never have happened’

That was my meaning.

2619. Ron – January 24, 2010

China Daily pro-cult posts, the link is clear

<http://bbs.chinadaily.com.cn/viewthread.php?action=printable&tid=657793>

Gassner is quoted-as if Helmut is the consummate omniscient expert on everything Tibetan, what an egomaniac! I met him in India years ago and my impression of him: obnoxious and spaced-out, really quite the loony. I recall him passing nasty remarks about HH Karmapa which did not sit well with me at the time.

2620. Ron – January 24, 2010

One more thing to add regarding China: Over Christmas, my informant told me the numbers of unarmed civilians killed in Tibet in 2008 are much higher than previously estimated. He said the stench of bodies in the vicinity of Drapchi was overwhelming the local populace. This is not the imaginary problem WSS champions while deliberately ignoring reality and wooing Chinese support. Not a words to be used lightly, but this fits the definition of genocide and ethnic cleansing

People like “Sarah” who posture non-interest in “politics” ought to meditate more on the real world and less on imaginary Tibetan goblins. It would follow that NKT types would prefer Archbishop Desmond Tutu to be silent so as not to ‘mix’ religion with human rights concerns. Perhaps NKT cultists would rather have Nelson Mandela stay in jail where he is disturbing the Pax Blanci they pray for. Pope Pius XII didn’t mix politics with religion, is he to be admired?

2621. Gyalpo – January 24, 2010

The blind leading the blind— here are snippets from the latest cult ‘hot discovery’: “In fact if you check Trijang Rinpoche’s Trungrab Thangka, or thangka that depicts all the previous lives of Trijang Rinpoche, you will find one of his incarnations wears a black hat of karmapa.

That is because in one of their incarnations, Karmapa took rebirth as Trijang Rinpoche and Trijang Rinpoche took rebirth as Karmapa. They switched roles for one incarnation. They carried on eachother’s works for one incarnation.”

Wow, Sherlock, are you on cocaine again?

Then Rodney chimes in, speculating “Guru Dragpo wouldn’t have come under any scrutiny by the Karmapa, but rather the incorrect detail he was pressing down on Dorje Shugden which seems obvious that’s what the Karmapa took exception at.”

You might look at page 241 of The Principles of Tibetan Art by the late Lithang artist Gega Lama. There is no mistake Dolgyal has a phurba clean through his heart. Apparently Lithang is not so solidly behind the cult as we have been led to believe..

Just for my own curiosity, I will ask the Khenpo of Ka-Nying Monastery of that time, whom I know, if this story is indeed apocryphal or we should all bow down to Rodney.

2622. Lineageholder – January 24, 2010

Hey Gyalpo,

It’s nice to have you on the dorjeshugden.com forum, I’m sure you could add some useful critical input, but it’s no good posting here as no one from that forum will see it.

Why don’t you post on the forum instead?

<http://www.dorjeshugden.com/forum/index.php?board=1.0>

2623. Gyalpo – January 25, 2010

Thanks for the invite to the men’s smoking cabin of the Hindenberg, being a family man I must decline.

2624. Lineageholder – January 25, 2010

Well, you’re obviously reading the forum posts but posting your responses here.

What’s the point of that?

2625. Gyalpo – January 25, 2010

Because, Lineageholder, your polite facade hides your inner agenda which is malicious to Tibetan Buddhism.

2626. NKT Survivors – January 25, 2010

A Yahoo group for former NKT members has been created. It’s called New Kadampa Survivors. Membership is growing rapidly – 900+ as of today (24 Jan 10)

This Yahoo group is not associated with the New Kadampa Tradition (NKT) and is not associated with this website. It is a place for former members to come and openly discuss what it was like being part of this

sectarian cult. It is also a place where family and friends of those who practice with the New Kadampa Tradition, can come and openly discuss their concerns for their loved ones.

Whether you are a former member or have a loved one who still is, please feel free to share with others what your experiences were like practicing with the New Kadampa Tradition. So many of us who got involved with the New Kadampa Tradition got involved not knowing anything about their history. So many of us leave with our lives being totally devastated. Here is a forum for the people who have left to come and openly discuss how they got the courage to leave the New Kadampa Tradition, but more importantly how they got the courage to continue practicing Dharma without fear and without guilt that comes from practicing with a sectarian tradition.

Click here to join:

<http://groups.yahoo.com/group/newkadampasurvivors/>

One of the first posts:

"I keep getting emails from the NKT. This time around it's over this forum. They are not happy about it. They want to know why I am so disgruntled with the NKT I would start a forum for those who have left. It never ceases to amaze me when people speak out against them, they have to have some sinister reason for saying the things they do.

No one after all can possibly have any reason to speak out against the NKT. Their Spiritual Guide is enlightened, and they have pure Dharma. I used to believe that. I also believed those who spoke out were lying. The NKT trains its practitioners rather well. I was reading all sorts of things against the NKT, but refused to believe any of it. The first time I read anything by Tashi66 I believed he was just a disgruntled former Kadampa with a grudge to bare. How on earth could a former monk of the NKT be saying the things he did. I suppose the truth hurts. That's why when I read the things being said I was in denial. It's a blow to one's ego when they realize they were taken in by the NKT. It hurts coming to the conclusion that GKG is not enlightened. It hurts coming to the conclusion that you donated thousands of dollars for the sake of pure Dharma, to find out that money was used for other reasons. It hurts realizing you donated all your time to a lie. I thought I was helping people by bringing them to pure Dharma. All I did was bring people into a cult.

I thought I was helping people when I told them HH the Dalai Lama is behind people being beaten and having their homes destroyed. All I did was help the NKT with their propaganda.

It hurts when you realize you were in a cult, and that is why this forum is necessary.

We all have gone through the hellish nightmare of the NKT. They can say we are all former members with a grudge to bear, but the truth is we are former members who want to get the word out about the NKT, so others will not have to suffer like we did.

I want others to know there is life after the NKT.

They can come here, and at e-Sangha for the help they need to leave. The fact the NKT doesn't like this forum doesn't surprise me. The fact they have labeled me as someone who is angry and out for revenge doesn't surprise me either, lastly the fact they are calling me a liar doesn't surprise me. I used to believe those who spoke

out were lying, and had some kind of grudge. I used to be in a cult; however, these days I'm not.

If I had to compare the NKT to anything, it would be a nightmare. It feels great to finally wake up and see the NKT for what it is. My prayer is others will be able to do the same.

Take care,
David

2627. Lineageholder – January 26, 2010

Gyalpo,

You're too suspicious! If you have concrete proof that the information on Dorjeshugden.com is incorrect, you should post it. I'm not afraid of the truth.

I have no problem with Tibetan Buddhism, Buddha's teachings are the only correct path to permanent liberation. I rejoice in all Tibetan Buddhists, Tibetan Buddhist traditions and their practice and realizations. May the Holy Supreme Dharma of the Nyingma, Sakya, Kagyu and Gelugpa traditions shine forever!

I do, however, have a problem with a certain politician who is using Tibetan Buddhism for his own power and reputation and who is harming the Buddhadharma. It's very important to make such distinctions.

2628. dolpo – January 28, 2010



I do, however, have a problem with a certain politician who is using Tibetan Buddhism for his own power and reputation and who is harming the Buddhadharma. It's very important to make such distinctions.

You are speaking about your guru and the problems you have with him, aren't you? So what can we do to help you in that context?

2629. Lineageholder – January 29, 2010

dolpo,

It's funny that you should twist things and make accusations against Venerable Geshe Kelsang Gyatso when it's really the Dalai Lama who's doing these things.

You knew that's what I meant.

It's not surprising that you should twist things because that's what the Dalai Lama does too. He always does what he accuses others of. He tells people not to be sectarian, and he persecutes Dorje Shugden practitioners. He tells people not to allow Buddhism to degenerate into spirit worship while maintaining a retinue of oracles so he can seek spirit advice, and he claims that religion and politics should be separate and that Tibetan society should be democratic while maintaining one of the oldest Theocracies to be found in the world today, with him at the head for over sixty years.

He says one thing and does another. That's hypocrisy, not the Buddhist way of life.

2630. dolpo – January 29, 2010

Lineageholder you seem to be quite blind.

It is your guru who was once invited by Lama Yeshe & Lama Zopa as one of two teachers to teach Buddhism in Lama Yeshe's main centre, Manjushri Institute. He was only one of two Geshe and he only led the general program on Buddhism not the 12-year Geshe study program.

It is he who used Tibetan Buddhism, especially the teachings on guru yoga and tantric initiations, to bind his followers into a very unhealthy relationship, making them completely dependent on himself alone. He was able to manage that a centre in which he was only a guest became his own centre and in which all genuine Buddhist teachers – including Buddhist books not written – by himself were removed. He was able to manage to disconnect his followers from Tibetan Buddhism, main stream Buddhism and to establish a cult in which he is the sole spiritual authority, an absolute autocrat – nobody is equal or higher than him. He even cut the connection to his main teacher, Geshe Lhundup Sopa, having no contact to any genuine Buddhist teacher now since almost 20 years. Its not even known that he was his main teachers and that he only received some few teachings by Trijang Rinpoche.

The political means your guru used to split the people at the Priory was to accuse Lama Yeshe, the Dalai Lama and other masters of “mixing Dharma with politics” – claiming he would be purer than them and that politics are inherently bad. This claim is his magic trick which he applies until today ecstasising his naive reverential western audience. This naive reverential western audience, among who is the great Buddhist and master “Lineageholder”, turn a blind eye on the fact that he too mixes politics and Dharma. They do not understand that politics are not inherently bad but depend upon one's motivation, which cannot be seen by others – a teaching GKG stresses much is forgotten by him and his devotees to be applied.

How to make politics by abusing Dharma?

Establish yourself as being very important by claiming your own purity. But don't say directly you are pure. Just say others are not acting purely e.g. by establishing a conception “mixing Dharma with money” is “very bad.” Then you repeatedly apply this conception for all other people who threat your power, just say ‘oh they are mixing Dharma with politics’ ‘very bad’. ‘nowadays there is much degeneration [in others, not me, I am pure]’. The more naive your followers are the more they lack knowledge about Buddhism, history of Buddhism and the teachings of the Buddha, the better it will be to gain control over the students. (GKG got total control over his students, not so much for rather outsiders, but really close students.)

However. One could also make politics to split people in NKT now away from NKT or GKG in quite the same way as GKG has done it with respect to FPMT/Lama Yeshe. How to do that? One could establish, for instance, a conception that “mixing Dharma with politics” is “very bad.” One could use this conception to show how Buddhism and religion always degenerated when “Dharma and money are mixed”. This conception then could be applied to accuse NKT / GKG of being very corrupt, very impure, claiming oneself would be more pure because of

being free “of mixing Dharma with money”.

Such conceptions are just politics, its a power game. Your master is a master of politics and he was able to manage to get total control over a place in which he was a guest, not even leaving it, when he was asked to do so, and he was able to manage to get total control over his close students, arbitrary punishing them if they do not act as he commands.

Dictator, hypocrisy?

Remember, GKG: “I. I am the NKT!” Remember Lucy, Jim, Björn etc who didn’t act as he wished....they were removed immediately from their positions. No Lucy struggles to get her position back, by doing all the internet work for the cult’s propaganda....

Hence, Its your guru who is



a certain politician who is using Tibetan Buddhism for his own power and reputation and who is harming the Buddhadharma. It’s very important to make such distinctions.

Mend your own business and don’t judge things you do not understand like Tibetan exile community, the Tibetans or His Holiness the Dalai Lama, Tibetan Buddhism or politics.

2631. dolpo – January 29, 2010

it should read:

One could establish, for instance, a conception that “mixing Dharma with **money**” is “very bad.” One could use this conception to show how Buddhism and religion always degenerated when “Dharma and money are mixed”. This conception then could be applied to accuse NKT / GKG of being very corrupt, very impure, claiming oneself would be more pure because of being free “of mixing Dharma with money”.

2632. Lineageholder – January 30, 2010

This is what the Dalai Lama’s ban of Dorje Shugden practice and enforced signature campaign has done – from a recent eye witness experience in India:



There is a struggling, unhealthy 70 year old Tibetan man in Hunsur, Karnataka that lives by himself in a small temple. All of the monks from Gyume and other Tibetans living in this settlement have taken an oath refusing to associate with him in any way whatsoever. As we leave from visiting him a group of Tibetans walks by on the other side of the road, a small curious boy wanders away from the group and looks in our car. A Tibetan from that group grabs the young boy and gives him a gesture to stay away, indicating that we may kidnap him. As we drive away the old man is staring at us, crying.

This is the result of the actions of the 'Buddha of Compassion'.

I just see evil and suffering.

2633. **dolpo** – January 30, 2010

This is the result of what your guru has done with you, you say in #620 or so:



Actually, it's billions...countless beings in fact, are affected by this ban. I don't know how many are directly affected because they practise Dorje Shugden.

you lost touch to reality.

The practice of Shugden worship seems to make a mess with ordinary peoples' ability to discriminate. Most of the Shugden adepts seem to become very narrow minded and fundamentalist.

It is only right for a practice praised for its efficiency to kill and harm people who wish to practice religions freely – in a non-sectarian way – to be banned from the main institutions of spirituality and learning.

The practice also seems to lead ordinary beings to madness as it can be seen by the fact that Shugden fanatics killed three persons and tried to assassinate two others.

Don't mix up cause and effect.

Shugden practice is potentially harmful, and you and NKT only proof this to be true. Since the Buddha of Compassion sees the harm of the practice clearly he put restrictions on it – widely accepted and applauded by the wise – and the majority of monks and nuns share his understanding too. Accept that you are alone in your belief.

It is understandable that childish beings cry if their beloved but poisoned toy is taken away by a compassionate mother. Nevertheless, the action of the mother, to take away the poisoned or dangerous toy of the child is correct because it saves the welfare of the child.

If you understand the Dalai Lama's actions from this perspective, you will have fewer problems with your thinking or judgements.

I can only pray for you that your ability to discriminate increases.

I just see confusion, arrogance, narrow mindedness, blindness and ignorance. These are the causes of your suffering not the Dalai Lama. Learn to become a Buddhist, leave your cult.

2634. **No Statute of Limitations on Murder** – February 2, 2010

Dharamsala Murder Linked to Shugden Group

In what can be viewed as a major breakthrough in the murder case of the Principal of Tibetan Institute of Buddhist Dialectics and his two disciples, who were found stabbed to death on 4 February, the Commissioner of Kangra Police, Rajeev Kumar Singh, revealed that two out of the six murderers have been identified.

“Despite our country-wide search for the two, we have no idea of their whereabouts. Under such circumstances, we have misgivings that they have already left the country,” said the Commissioner.

He disclosed that a bag, grabbed by the deceased Principal of the institute from one of his assailants, had been retrieved from the site of murder, which contained a pair of gloves, a handkerchief and a torch, besides some explosive documents about the Dorje Shugden Deity brought out by the cult contingent in New Delhi, which indicated the possibility of the involvement of the Dorje Shugden followers in the incident. The documents cited the use of bloodshed to silence the opposition to the worship of the deity.

The Police Commissioner said that the late Lobsang Gyatso had returned from abroad on 31 January. An attendant of the deceased admitted that the late Lobsang Gyatso received threats from the Dorje Shugden followers and admitted having requested him to be more cautious. On the basis of this information, the police identified the top-rung leaders of Dorje Shugden society in Majnu-Ka-Tilla in Delhi and asked five people, including Chemi Tsering, to come to Dharamsala and assist them in their investigation.

It was the police in Majnu-Ka-Tilla, who came to know that six Tibetan youth had left for somewhere in a taxi (THA-4283) on the night the deceased had left for Dharamsala from Delhi.

According to Mr Singh, when, on the basis of this information, a search was conducted for the taxi, its driver, Mangat Ram, confessed that six youth had asked him to go to Dharamsala and follow the vehicle in which the deceased was travelling. Upon his enquiry, the driver was reportedly told by the youth that they had left their baggage in the vehicle they were pursuing. The taxi however broke down in Ambala and they hired another taxi. But not before they made a call from an STD booth.

Because the call was made very late in the night, it was traced to the phone number 2932536 in Majnu-ka-Tilla, Delhi, which belonged to Chemi Tsering. This information further boosted the pace of investigation. After interrogating in various hotels in Kangra and Dharamsala, it was found that on 1 February, the six youth had stayed at Grand Hotel in Kangra before leaving on 4 February. They had identified themselves as hailing from Dharamsala and gave excursion as the purpose of their visit. Hotel workers mentioned a canvas bag and a torch in their belongings, which they identified later. In this way the police came to know that the six youth were the culprits.

Mr Singh said that some pictures were recovered after a raid in certain followers' residents in Suja, Mandi districts, and Dharamsala. The crime fell on the six youth after the hotel workers and the taxi driver identified two youth from the pictures.

The names of the two assailants are Lobsang and Tenzin, aged between 22 and 25, and both hailing from Mundgod Settlement in Karnataka. They have been regularly travelling between India and Nepal.

When an investigation party was despatched to Karnataka, they came to know that Tenzin hailed from the Sera monastery in Bylakuppe and with the help of the local police, it was found that his full name is Tenzin Choezin and he came to India on 29 March 1985. His registration number is 308 and green book number is 312. He hails from Chatring

in Tibet and is notorious for his involvement in violence against the Dorje Shugden opposition. Despite having been expelled from the monastery, he had been living there.

After an investigation in Gaden Shartse monastery in Hubli, it was found out that the other assailant is Lobsang Choedrak from Chatring in Tibet, who came to India in 1991. The investigation further revealed that Lobsang has an uncle in Dharamsala and some years ago, he had left the monastery on the excuse that he had to look after his uncle.

The police Commissioner said that there is a strong contingent of Dorje Shugden followers in Karnataka with some influential persons as top-rung leaders, and on account of this they couldn't get much assistance from the Tibetan community there in the investigation. He believes that all the assailants have escaped to Nepal.

Pictures of the Tenzin and Lobsang have been circulated around the country and assurance of help has been sought from the Interpol, which gives some hope that the two will be caught sooner or later.

The above is the translation of a report that appeared in the Chandigarh edition of the Indian Hindi-language national daily, Jansatta, 28 April 1997

2635. dolpo – February 3, 2010



Shugden lies at the heart of all the discord. Shugden is the sole source of the conflicts during my reign. Shugden was the demon who seduced the refuge from those high and low and who severed the lineage of dharma from the Gelugpas.

...

You are the only Dalai Lama to have been initiated into the practice of Shugden. Would this have happened had I survived? You know it would not.

...

Those beings who actively debase the Dharma throughout the world are many, and they grow stronger and wealthier every day.

The 6th Reting Rinpoche

<http://www.reting.org/openletter.html>

2636. iloveds – February 4, 2010

Just finished reading "a great deception" by WSS.

I found this book interesting in the issues raised about Lamaism, and the deity Dorje Shugden. While the debate has raged since 1978, many people in the west may not have heard anything about the course of events, or whether there is truth in the actions of HHDL being exposed by WSS.

All credit to them for their documentation, but I can't help feeling a sense of biasness towards their views, that I'm left with an ugly taste in my mouth reminiscent of sour grapes. What could have come out an objective read for me turned quickly into a blame game towards HHDL. Once that tone was set, I found it difficult to even believe the facts

quoted or even the truthfulness of their claims.

I have checked out dorjeshugden[dot]com, and antishugdenp[dot]com and I am still not convinced that the issues are as they seem. If you understand the system of vows / commitments, guru devotion, lineage and many other buddhist concepts you too will find it difficult to pass “judgement” on this self created situation by HHDL.

I have deep respect for HHDL as he has been and will be the first name that will come to mind in a westerners head about encountering buddhism. And now with HHDL stance on the deity Dorje Shugden, HHDL is now spreading the dharma to the east via China and their aversion to HHDL.

2637. Gyalpo – February 4, 2010

iloveds: I read your recent comments on Phayul, you are not as neutral on this issue as would one may first think by the above comments. You are the sweet talking Tokyo Rose of the cult, a new tactic for the desperate losers seeking attention for a non-issue. Bottom line, same manure NKT has been spreading for years. Very slick double talk ds, but I don't buy it, sorry Charley.

2638. pema – February 5, 2010

@iloved:

The Shugden controversy started way back in early seventies (1971 around) in exile. The then a prominent student of Trijang rinpoche named Zemay rinpoche authored a book titled translated loosely as “the words of my teacher (Trijang)”.

This yellow covered book frightened the “geluk” monks and nuns from associating with other sects particularly “ningma”. This book warned of severe consequence including death if they attended guru puja (ningma) which were held annually in fall in Dharamsala.

Many of Tibetan religious teachers at Tibetan residential and day schools were disciple of Zemay rinpoche. Through Zemay influences some of these teachers made many regular derogatory comments in classroom about Ningma sects.

But now surprisingly the pro shugden group are saying that Dalai Lama is anti ningma. What a crappy lie. Its pro shugden proponent like Trijang and Zemay who attacked ningma relentlessly in the early years of Tibetan exiles.

In early seventies Zemay rinpoche and Dhongtok rincpoche clashed over the yellow book and indulged in dirty verbal duel not fits incarnate lama.

2639. pema – February 5, 2010

The name of yellow book is “Phagoe Lamae Shal Lung” loosely translated as “the word of my teacher”.

Dalai Lama called this book a very dangerous book and likened it to a source of poisonous venom.

Surprisingly neither Trijang nor Zemay gave a copy of their book to Dalai Lama. But Dalai Lama learnt about the book through a rebuttal by

Dongtok who gave a copy of his to Dalai Lama and also witnessed the absence of geluk monks and nuns at Guru puja (ningma) at Dharamsala.

Interestingly of late shugden group are claiming that Dalai Lama's successful escape into exile was due to shugden's blessing. I believe its the Tibetan freedom fighters (Chushi Gangdrug) mostly Khampa who safely escorted Dalai Lama to India. They should be rewarded not any deities of any sort.

However our lamas and deities may claim their supernatural power but they couldn't do anything when Chinese attacked us.

In fact Gaden bore the most brunt of the cultural revolution and was totally razed to ground by red guards. Where was shugden at that time if he claims to have supernatural power by their devotees.

The deities can only frighten the poor and ignorant devotees.

2640. pema – February 5, 2010

Shugden monks from Sera Mey nearly killed the Bylakuppe settlement officer and his wife.

A gang of monk made their entry through tiled roof top of settlement officer residence around midnight and thrashed them black and blue.

Not only did they beat them nearly to death but trashed the furnitures as well.

2641. dolpo – February 5, 2010

indeed iloved seems to be an example for new NKT tactics.

since even some NKT people feel the tone of the WSS book "A Great Deception" embarrassing and incorrect they appear now on Amazon and some blogs here and there trying to give the impression to be neutral rejecting a bit the hostile tone of the book but still announcing the book to be a worthwhile reading claiming it is based on facts.

however who knows NKT propaganda recognizes the NKT propaganda infusion in the lines of iloved and other posters, e.g. the incorrect claim HHDL were the "sole source" of the problems can be detected in iloved's comment as "this self created situation by HHDL."

The real meaning of iloved's comments mainly is: I respect the Dalai Lama (I am good) yet the DL is guilty (he is bad) and actually we are not able to judge these things (undermining peoples self-esteem or faith in their ability to judge things).

Mere NKT tactics on a higher or more 'kind level'.... obviously the rude way didn't work a new way has to be found.

2642. Namkhah – February 5, 2010

Dolpo, you are absolutely correct. The double and triple entendre is still very much in in the passive-aggressive mode we have come to expect from the cultists. In fact it is so slick, it reminds me of the times that I regretted 'going Chinese' for dinner: its not so much the MSG, melamine, pesticides or god-knows-what toxic chemical it contains, its the grease that coats your esophagus and downward-takes a few days to get clear of it!

But jokes aside, lets not overlook the fact that since the Olympic year, China has mounted a major worldwide online propaganda war against Tibetan Buddhism, Falun Dafa and the minority muslim Uighur brothers and sisters.

Sometimes in war, polite speech is not appropriate and being passive is just masochistic. What is rude? Murder is rude!

2643. dolpo – February 5, 2010

I agree passive is inappropriate in this context.

When I said:

“Mere NKT tactics on a higher or more ‘kind level’.... obviously the rude way didn’t work a new way has to be found.”

I meant, that some NKT people have find out that their rude accusations, their harsh speech and their perversions of the facts did not work as they wished, hence the new tactic seems to be to be more polity, fuzzy the facts, and to hide their propaganda in nice-sounding words which aim to appear to be unbiased or even neutral, though they are not.

2644. pema – February 5, 2010

One of the main contention of shugden was that other sects particularly Ningma does not adhere to monastics vows (vinaya) that ningma monks and lama indulge in alcohol and women.

But see their top guru Trijang who is wearing pants and having women in his bed yet he sits on throne without even slightest of guilt.

2645. Gyalpo – February 6, 2010

pemala, you are very observant.

Celibacy is a difficult, some would say unnatural practice for young men to follow. In the Catholic church there have been many documented cases of children abused by priests but usually at least apologies were given to the victims. The NKT cult’s top successors and teachers to their “Third Buddha” could not keep this vow either even while wearing robes, yet were not punished or even criticized, just given new jobs like organizing WSS demonstrations and making anti-Tibetan political propaganda.

Disgraceful!

2646. dolpo – February 6, 2010

Namkhah can you help me with a certain fact?

There is this claim by Helmut Gassner that the letter which was presented by the TGIE (Wangdi) did not include a threat to Gen Lobsang Gyatso. As far as I know Tibetan language is very tricky and there are usually passages which can only be understood based on the context. So I wonder if Gassner got it right or if Wangdi was correct. For sure Gen Lobsang Gyatso received death threats and the TGIE too, however I wonder about this specific case of claims. (See Gassner Naumann Stiftung).

Thanks a lot for clarification!

2647. Gyalpo – February 6, 2010

dolpo:

That is a really good question, I have wondered about that myself, not having seen the actual document. I can try to find out but sometimes these things take time to reveal themselves.

I am certainly not in the inner circle of TGIE nor was I very supportive of it in the past to be frank, but since it has been under massive propaganda assault by China and the polarizing belligerent western cultists, I find myself defending it. Even in a large democracy, you don't discard or trash the entire tradition and system for small mistakes, but carry on with work that is beneficial. To me the gyalpo clique in Tibetan society that is now finished, represents the old conservative reactionary faction. I am happy their days of dominance are over for good. If western people want to be under their yoke that is their problem.

Speaking of plots and so forth, spies are nothing new in India, Kalimpong was rife with Chinese spies in the fifties since the communists had expansionist designs on Darjeeling district as well as Bhutan and Sikkim (not to mention Arunachal Pradesh and Ladakh) as their sovereign territory. However, I think some rumours of intrigue are not based on facts such as the wild speculation about alleged the 13 groups 'assasination' and further, I don't even like to think about that particular related accusation, we consider it bad luck to even hear the word murder. Words coming from an apprehended accused killer who was probably psychotic or mentally disordered, and also almost certainly beaten by the Indian Police, can be discounted.

The main concern now really is the large numbers of Tibetans not just threatened but actually murdered in Tibet in 2008 by Chinese security forces.

2008.http://news.bbc.co.uk/2/hi/south_asia/173407.stm

2648. dolpo – February 6, 2010

thanks. The peace must be in either Gassner's speech or you find it in this report: <http://www.tibetonline.tv/videos/57/shugden-issue-on-swiss-tv> which is the self-correction of Swiss SF1 after they had issued a strongly biased and often factual wrong broadcast, and were forced by the Swiss public and the press to reinvestigate this issue.

I was not aware of how China is skilfully abusing issues to undermine the Dalai Lama's and the Tibetans reputation and by this distract from their misdeeds in Tibet.

Today me was told by an academic expert that last year China also discovered to abuse the expedition of Schäfer (the so called Nazi Tibet Connection) to undermine the Dalai Lama's activities in the USA by claiming wrongly a closeness to the Nazis – quite exactly as WSS/NKT is doing it.

It appears NKT are something like the main Western arm of China's misleading propaganda, be it unconsciously or consciously, thereby supporting their abuse and crimes in Tibet.

2649. Gyalpo – February 6, 2010

There was a best-selling paperback book in the fifties called Morning of

the Magicians which claimed Nazis had Tibetans do pujas for them in Berlin or something like that. Look up Alexander Berzin's website, he researched this 'connection' in detail and speaks German and Tibetan (among others) There was really no foreigners in Tibet during WW2, contrary to the what the communists claimed, ironic that they themselves were the imperialists. About four or five: Harrer, Aufschnaiter, Ford in Chamdo and another British guy in Lhasa (whose name I don't remember) who were employed by the Tibetan gov't as telegraph operators, the White Russian Nedbailoff. That was all.

2650. dolpo – February 6, 2010

Alex Berzin is in general an excellent source but it appears to me that the academic expert in that field par excellence is Dr Isrun Engelhardt. She was mentioned to me by different experts as THE expert in that field.

Her most encompassing work deconstructing the Nazi-Tibet-Connection-Myth and showing that it is a type of Conspiracy Theory can be found in

“Nazis of Tibet: A Twentieth Century Myth.”

In: Monica Esposito (ed.), Images of Tibet in the 19th and 20th Centuries.

Paris: École française d'Extrême-Orient (EFEO), coll. Études thématiques 22, vol. I, 2008, 63–96.

A Tibetan, Jigme Duntag, summed a bit the whole issue on his blog strongly relying on her for his piece. See:

“The Influence of the Occult on the 1939 German Expedition to Tibet”

<http://tibettalk.wordpress.com/2009/12/24/the-influence-of-the-occult-on-the-1939-german-expedition-to-tibet/>

2651. dolpo – February 6, 2010

I forgot to say Tricycle published an embarrassing bad article on the Nazi-Tibet issue called “Hitler and the Himalayas The SS Mission to Tibet 1938–39” by Alex McKay. McKay regret later to have written this piece. You find it in the google index with “tricycle nazi tibet”.

2652. pema – February 7, 2010

@ Reply to post 14:

The so called Nga Lama said to France 24 that the Dalai Lama rule before 1959 was more repressive than China rule since then.

So my question is why is he living as refugee in India if Chinese rule is better.

The long and short of the story is ever since Dalai Lama refused to recognize him as Reteng rinpoche's incarnation he has since then started talking trash about Tibet and Dalai Lama and he is specially known for colluding with N Ram, editor of Hindu.com a leading English daily in Chennai /Madras – India. The duo had publish anti Dalai Lama in Frontline, one of their flashy monthly magazine known more for flashy photographs than its contents many years ago.

N Ram has been the regular visitor to Tibet being the guest of Chinese regime in Tibet.

2653. pema – February 7, 2010

Dear Buddhist Friend regarding your post 18:

This controversy started not in 1996 but in sixties and precipitated in 1970/71/72. It was the work of Trijang Rinpoche and Zemay Rinpoche who used their influence during early years of exile through their disciples who were trainees at teacher training school where Zemay was principal. No doubt both were scholars in Tibetan literature and Buddhism. The graduates of this teachers training school were sent as Tibetan language and religious teacher (Choegae).

The duo through publication and propaganda spread much of the sectarian belief among Geluk from sixties specially towards Ningma.

So your assertion that it began in 1996 by the Dalai Lama is factually not true.

2654. pema – February 7, 2010

Dear Buddhist Friend your post 98:

The Dalai Lama has imposed a ban on the worship of a 500-year-old deity called Dorje Shugden

Truth: Its only little over 300 years not 500 years.

Across the world 4 million Buddhist Tibetans worship this particular deity.

Truth: Where did they get 4 million Tibetan shugden worshipers. The total population of Tibetan is around 6 million. Of that there are four other sects and sizeable Bonpo population. Even if we assume 50% of Tibetan to be Geluk than it would amount to only 3 million. Among Geluk there only small section of it worship shugden mainly from Gaden Shartse and Sera Mey.

Shugden group should instead refer to their friend Beijing for statistics who claims that there around only 2.5 million Tibetans only.

2655. Lineageholder – February 8, 2010

Hi pema,

I would say that four million Dorje Shugden practitioners is a conservative estimate.

According to Buddhnet, there are 20,000,000 practitioners of Tibetan Buddhism worldwide.

http://www.buddhanet.net/e-learning/history/bstats_b.htm

Let's assume that half of these are Gelugpas. I'd be interested to know what the percentage of Gelugpas is, I can't find those statistics anywhere.

As Glenn Mullin says in "The Fourteen Dalai Lamas", page 208:



Although the Great Fifth tried to discourage the practice of worshipping this deity (Dorje Shugden), it caught on with many monasteries. The practice

continued over the generations to follow, and eventually became **one of the most popular Protector Deity practices within the Gelugpa School**. In particular, during the late 1800s, when four Dalai Lamas died young, it became an all-pervasive monthly practice within almost all provincial Gelugpa monasteries, and was especially popular with Gelugpa aristocratic families.

The controversy surrounding the murder of Tulku Drakpa Gyaltzen and the deity that emerged from his disturbed spirit has shadowed the Dalai Lama office until the present day. **By the time the Tibetans came into exile in 1959, worshipping Dorje Shugden was still a common monthly practice of most Gelugpas.**

Therefore, before the Dalai Lama's ban, most Gelugpas did Dorje Shugden practice. If we assume that 50% of Tibetan Buddhists are Gelugpas (that's conservative, the real figure is probably 75% or thereabouts), that's 10,000,000 Gelugpas worldwide. If 75% of these did Dorje Shugden practice (again, a conservative estimate), that makes 7.5 million Dorje Shugden practitioners worldwide.

2656. Ron – February 8, 2010

No one in Bhutan, and they outnumber Tibetans in India and Nepal by far, so where are these untold millions hiding, Argentina? You're joking, right?

2657. pema – February 8, 2010

@lineageholder:

I am talking about Tibetan not others. Others meaning whom are you referring to – be precise. You mean Mongolian or ethnic Tibetan people living in Himalayan region of India, Nepal, Bhutan.

Mongolian are fiercely loyal to Dalai Lama and most of ethnic Tibetan people living in himalaya region are not Geluk but mostly Ningma and Kaghu and to some Sakya.

So this 20 million shugden worshipers is another big lie from WES and NKT and doesn't hold water.

2658. Lineageholder – February 8, 2010

Not lies – check the figures yourself.

Not to mention all the Westerners who practise Dorje Shugden too.

2659. pema – February 8, 2010

Hey lineageholder:

Give me the breakdown of population of Tibetan, ethnic Tibetan in Himalayan region and Mongolian who practices shugden.

You have no idea about the reality of population figures at all. Forget about westerner whose number is very small.

Plus these westerners are just a part time Buddhist or monks.

2660. Gyalpo – February 8, 2010

“Across the world 4 million Buddhist Tibetans worship this particular deity”

We have already had this discussion but you refuse to learn anything, I think you are getting senile too.

The same conclusion: if there are four million Buddhist Tibetans dolgyal worshippers then you outnumber us twenty to one! So much for the cultists being a repressed minority.

Guess you weren't a math or geography major, eh Lineageholder?

2661. Lhakpa – February 9, 2010

the WSS cultists are really getting desperate now, alternately preaching their superiority and attacking Tibetans on Phayul.com and simultaneously promoting their hate literature book....Koolaid time is coming for the cult.

2662. Lineageholder – February 10, 2010

Hi Gyalpo,

You simply ignore the facts you don't like. I don't see you proposing any alternative figures.

Let's look at it another way: If there are 6 million Tibetans, let's say that 2/3rds are Gelugpa (they are no doubt the majority). That makes four million Dorje Shugden practitioners, since as made clear by Glenn Mullin, Dorje Shugden was a very popular practice in 1959. Of course there aren't that many now, as most people either follow the Dalai Lama's ban out of blind faith, or because of the threat of intimidation by various Tibetan groups loyal to the Dalai Lama they keep quiet and do not tell others that they practise Dorje Shugden (such as the 101st Ganden Tripa who recently moved to Shar Gaden monastery upon his retirement).

Either way you cut it, there were millions of Dorje Shugden practitioners before the ban. Even Sakya Trizin's father and many Sakyas practised it, not just Gelugpas.

Sorry, but those are the facts. Carry on denying them if you wish.

2663. Gyalpo – February 10, 2010

I am quite content to let you fantasize as much as you like. If you step out of the cult blog echo-chamber, you might learn something.

2664. pema – February 10, 2010

These cultist have learnt the art of lies and deception from chingchong. Their lies are brazen and without an iota of guilt.

2665. dolpo – February 10, 2010

you must understand if one has given one's life, money and the meaning of life to a cult or a cult leader, the longer you are a member,

the more you have to loose by opening the eyes about your own situation. hence there is a urge to deny facts or to spin them so that they fit the cult perspectives.

as a cult member you have a certain urge to tell the same things again and again – even when they are untrue – to keep for you alive the pseudo-truths the cult has created to bring you into the cult and to keep you there.

actually to leave a cult needs strength, to stay in a cult is weakness. though it is not easy to leave a cult or to face the truth, recognizing one had been cheating by others for a long time and one has allowed others to cheat oneself, not only this, one has also cheated others as a member of the cult.

the longer one has followed the cult, the longer the cult has become the identity of the ego, the more difficult it is to open the eyes and to go.

2666. Dharmadefender – February 12, 2010

T.G. Dhontog Rinpoche's excerpt from
'The Earth Shaking Thunder of True Work'

"If one were to assert that Phawong Khapa's Dolgyal 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 not to 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 immersion. 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 Dolgyal for the specific purpose of attempting to undermine and damage the Sakya, Kagyud and Nyingma traditions. He regularly weld his disciples, as well as other high lamas, tulkus and abbots, that Dolgyal 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 Dolgyal 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 Dolgyal history text, 'Thunder of Scarring Black Cloud,' there is the story of how Phawong Khapa lost faith in the Nyingma, generally known as The Early Translation Lineage. Ha! account states that when he was living at Choosing hermitage he used to hear disturbing sounds apparently emanating from the foot of Choosing 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 Dolgyal. Additionally, Dolgyal's messages, channeled through other monks, also persuaded him to abandon Nyingma. So, because of this he renounced the Nyingma doctrine."

2667. banjamen – February 16, 2010

i cant find the fucking blueprints on how to make a fucking ricycle

2668. TP – February 20, 2010

I've asked Christopher Bell – who recently presented a paper on Shugden at the annual meeting of the American Academy of Religion to write a summery of the present state of Shugden Scholarship. He kindly has done this and I posted this summery here:

<http://thedorjeshugdengroup.wordpress.com/2010/02/20/summary-of-the-state-of-shugden-scholarship/>

Those having knowledge are invited to comment.
very best, t

2669. Ron – March 10, 2010

Happy March, 10th!!

In an embarrassing turn of events, WSS/NKT admits its online cult petition was bogus, padded with many false names. They withdrew and revamped the petition to traditional paper format and thereby forcing themselves to publish their addresses:

email: western_Shugden_society@live.com

uk tel: 07717-209418

us tel/fax: 1-206-350-3877

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2670. TP – March 30, 2010

Kindly a student from the University of Kopenhagen offered his paper on the DS controversy:

Pluralism the Hard Way: Governance Implications of the Dorje Shugden Controversy and the Democracy- and Rights Rhetoric Pertaining to It

http://info-buddhism.com/Pluralism_the_Hard_Way_Klaus_Loehrer.html

There is also a new article on the website by Prof. Sperling discussion the claims of Tibet as a 'Hell on Earth'.

2671. Ron – April 21, 2010

WSS/NKT Cult fails again!

Delhi High Court dismisses Dhoegyal society's charges
Phayul[Wednesday, April 21, 2010 12:35]

Dharamsala, April 21: The Delhi High Court has dismissed the harassment and maltreatment charges filed by the Delhi-based Dorjee Shugden Devotees' Charitable and Religious Society against the Central Tibetan Administration (CTA) and His Holiness the Dalai Lama, reported Tibet.net, the official website of the CTA.

In an order dated April 5, 2010, Justice S. Muralidhar dismissed the writ petition and application filed by the Dhoegyal society on the grounds that the allegations of violence and harassment were "vague averments" and that the raised issues "do not partake of any public law character and therefore are not justiciable in proceedings under Article 226 of the Constitution", the report said.

Citing "absence of any specific instances of any such attacks" on propitiators of the highly controversial Dorjee Shugden deity, the Court noted the counter affidavit submitted by the respondents, referring to "an understanding reached whereby it was left to the monks to decide whether they would want to be associated with the practices of Dorjee Shugden."

Closing the doors on the possibility of similar complaints in the future, Justice Muralidhar concluded that the "matters of religion and the differences among groups concerning propitiation of religion, cannot be adjudicated upon by a High Court in exercise of its writ jurisdiction."

2672. tenpel – April 23, 2010

Interestingly—though Tricycle found it worthwhile to report some time ago about Meindert Groter's statements, a close student of Kundeling who issued together with the Delhi Shugden Society the law case in Delhi; and to report about "Strange Happenings in Sera"—Tricycle does not offer a note on this too... I think this would be rather fair now to do.

However, many thanks to the TC-team with respect to all the other issues and articles which often are very interesting and offer at times worthwhile input, and for allowing that extensive and also controversial discussion.

2673. Namkhah – May 23, 2010

Gary Beesley Buddhist scholar forced to withdraw 'A Cuckoo in the Peacock Palace'

Dear Colleagues:

It is with sincere regret that I write to inform you that, due to the threat of legal action from the New Kadampa Tradition, and in light of the inadequacies of UK libel law, I have been forced to withdraw my forthcoming book, 'A Cuckoo in the Peacock Palace: The Decline of Tradition in 21st Century Western Buddhism and the Rise of the New

Kadampa Tradition' from publication.

I appreciate that many of you will be very disappointed by this decision, a disappointment that I share with you from the very depths of my heart. However, as a Buddhist layman with a wife and children, I must place the short and long term well being of my family at the very fore of my considerations. Having raised myself up from poverty through dedication, hard work and the blessings of the Buddhas, I could not bear to impose an undeserved life of poverty on my wife and children when I leave this world. Therefore, for the sake of my family, as well as the good name of the Dharma, I have made this difficult, indeed heart wrenching decision. The NKTs legal representative kindly reminded me that, as Buddhists it is very important that we try to resolve our problems in a peaceful manner. I hope the withdrawal of the book is an indication of my intention to observe such advice in my dealings with others from now on.

With respect and sincere regret for any hurt or disappointment I may have caused.

Yours in the Dharma

The layman Gary Beesley

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[Dialogue Ireland goes on to say:]

We were very sorry to hear the news of the withdrawal of the book. This raises great issues of free speech and reminds the Director of an experience he had in 1996. Jon Caven Attack, author of "A piece of blue sky," had his book destroyed by Scientology. He had to withdraw from all forms of commentary and it also resulted in his family breaking up. So it is great understanding that we read what Gary has written. We appeal to all world wide to rise to his support and to consider ways to address this crisis of free speech. To misquote JK Kennedy, Ask not what your freedom can do for you, but what it can do for Gary. Here in Ireland where we have a written constitution we decided to sell the book here in Ireland. We went into the court and told Scientology to lodge £50,000 to defend their position after they threatened me with ruin. Our barrister was Adrian Hardiman currently one of our Supreme Court Justices. We call on all right thinking people to stand up and be counted on this issue."

<http://dialogueireland.wordpress.com/2010/05/17/gary-beesley-buddhist-scholar-forced-to-withdraw-a-cuckoo-in-the-peacock-palace/>

2674. Ron – May 23, 2010

'buddhist' lawyers? yuck!

NKT libel chill.... so much for free speech

2675. Gyalpo – May 24, 2010

The Talibanesque buffoon Lineageholder's comment: "The reason why the book (Cuckoo in the Peacock Palace) should not be published is because it contains false information that defames the reputation of the New Kadampa Tradition"

So, did Lineageholder actually read the book?...no, it was suppressed by NKT litigation before anyone had a chance. This is reminiscent of the

criticisms of the Satanic Verses by fanatical fascists who also did not read the book, and typical what we have come to expect from the WSS/NKT skinheads.

BTW go ahead...sue me!

2676. George – June 7, 2010

There is a lively discussion at the below site, rekindled by NKT's greenmail suppression of Gary Beesly's book:

<http://dialogueireland.wordpress.com/2010/05/17/gary-beesley-buddhist-scholar-forced-to-withdraw-a-cuckoo-in-the-peacock-palace/>

2677. Gyalpo Nyi – June 11, 2010

There is a radio silence on the book on the part of the NKT. This serves as debate stifling tactic but also indicates they dont have any means to defend themselves other than to say, 'No, I havent read the book,nor indeed was it published. But it was all lies'

What was it Billy Bunter used to say? 'No, I didnt eat your beastly cake and anyway, it was horrible'.

The NKT have proven themselves, once again, to be the greatest hypocrites and liars on the Buddhist scene in the West. This is surely the most politicized of all New Buddhist Movements and it is high time they told people who went to them for Buddhism exactly what they are up to with regards to the Dalai Lama and Shugden BEFORE they start taking innocent peoples money and telling them how only they have the answer. The Great Deception?? Yeah, right

2678. bolox – June 13, 2010

How widely recognised is it that the nkt and the wss are in fact the same organisation ?

2679. Freedom – June 16, 2010

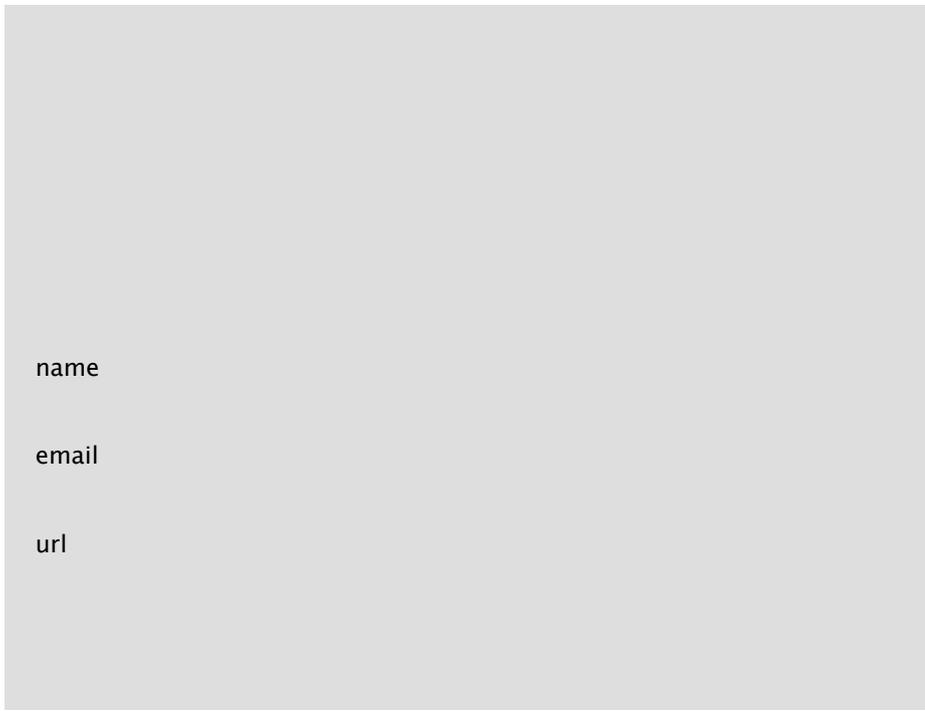
NKT was very successful in the past to stop publications or to delete discussion threads by threatening to sue persons or groups. Among these are:

- Beliefnet and other discussion forums,
- Dr. Reiss (researcher),
- Inform (research group).
- Recently they have also threatened to sue the Network of Buddhist Organisations in UK (NBO).

Also NKT members write to Yahoo, Flickr, Wordpress and other web platforms to delete or to remove blogs and discussion groups. So far to NKT's oppression of freedom of speech or religious freedom.

They were not successful in all cases to repress critical information but in some they were successful—not to speak of the NKT editor team on Wikipedia.....

message



name

email

url