

Más Allá de la Ciencia

Number 103/9/1997, by J.C. Deus (translation from the Spanish)

Source: <http://www.tibet-internal.com/index.html?/MasAlla.html>

IS THE DALAI LAMA A WOLF IN SHEEP'S CLOTHING?

Caption: For the first time in history, the Dalai Lama is having to confront serious accusations made against him publicly for infringing the religious freedom and human rights of his own people. His attempt to eliminate a deity which he describes as 'suspicious' and 'defiled' is causing him, the highest Tibetan authority, endless problems. Even though the feared 'demon' is in fact harmless, the internal demons of Tibetan Buddhism seem to have woken up from their sleep.

Readers of MAS ALLA DE LA CIENCIA will remember that I have written two articles about the religious persecution which the **Dalai Lama** has implemented against one of the most revered of the countless number of deities within Tibetan Buddhism, a deity known as **Dorje Shugden** (see numbers 94 and 100). These articles were also recently published on the *Internet*. In these articles we can read about the ban of the worship of this deity, who has officially been declared as *evil*, about the persecution of his devotees, and public demonstrations by a number of dissidents who, for the first time in the history of the Tibetans in exile, accuse the Dalai Lama of being a dictator and an oppressor. Finally, there were three murders at the seat of the Tibetan government in exile, the court of Dharamsala, for which the dissidents were blamed. This was an obvious sign that 'the blood had reached the river' and that this quarrel, which at first just seemed like another of the countless quarrels that have characterised the history of this theocracy (which has not yet lasted a millenium), is becoming a story that has heavy consequences for the future of these people.

For this reason, it was not surprising that one day I received a message through the Internet from someone who complained about my bias in favour of the Dalai Lama, and who offered to tell me the other side of the story. This person was a Basque-born Buddhist nun called **Kelsang Dewang**, who has been studying with Geshe Kelsang Gyatso - known as Geshe-la by his followers. This Lama has been brave enough to contradict the orders of the Dalai Lama, to protest publicly against them, and to lead a movement of disobedience. The organisation that Geshe leads - the *New Kadampa Tradition* - not only regards the deity Dorje as a 'divine emanation' and one of their main spiritual practices, but is also an important group within Western Buddhism, since it is the one that is growing the most at present.

In this way, we started exchanging messages, with much discussion, not only about the decision of the Dalai Lama, but also about a little-known story of alleged abuse, persecution and despotism by the man who the media has enthroned as a symbol of tolerance and the embodiment of human rights. However, the new image presented by his critics is that of a man hungry for power, cruel to those who oppose him, and ruling

the Tibetan government-in-exile with an iron hand while preaching compassion around the world.

THE DEMONS OF THE DALAI LAMA

But let's do a bit of history. The Dalai Lama himself previously revered the deity Dorje Shugden, as had his tutors and teachers, until inexplicably in 1978 he changed his view and adopted an hostility [towards the deity]. Initially this hostility was expressed only within the complex labyrinth of his feudal court and in the puzzling organisation of the Tibetan religious apparatus in exile.

But in 1996 this repudiation of Dorje Shugden was made public and what until then had been only exhortations, often ignored, became prohibitions implemented with violent persecution of the followers of this [deity], now a so-called 'demon'. The Dalai Lama presented his attack as a matter of life and death for the Tibetan cause. Dorje was portrayed as an evil being responsible for the failure to attain Tibetan independence and for many other problems. If he were not completely abolished for ever he would sink the Tibetan people into the greatest of catastrophes. He was even harmful to the life of the Dalai Lama, the highest leader in Tibetan Buddhism.

His assertions stunned the devotees of this deity, to the extent that the lama Geshe Kelsang Gyatso, director of the *New Kadampa Tradition*, ignored his orders, and his followers organised public demonstrations in England and Switzerland protesting against the Dalai Lamas decision. Officials of Tibetan Offices, representing the Dalai Lama in the West, promptly relayed to the media accusations against the *New Kadampa Tradition*, describing it as a *dangerous sect, worshippers of the devil*, and people who had sold their soul to a satanic cult in exchange for Mephistophelian favours of money and power. Dorje was portrayed as a demon, hungry for blood and responsible for a cult that brainwashed and financially exploited innocents who fell into its hands.

For this reason, doubts assailed me when Dewang, the Basque-born Tibetan Buddhist nun and member of the *New Kadampa Tradition*, invited me to see for myself that these accusations were completely false, to visit their main centre and interview their leader Geshe Kelsang Gyatso and to know about Dorje Shugden directly. Thoughts such as 'Am I going into the very mouth of the wolf by going to the headquarters of a fanatic group? What if the Dalai Lama was right and Dorje Shugden really bites?'

IN THE HOUSE OF THE 'DEMON'

The *Manjushri Buddhist Centre* is located in the north of England, five hours by train from London, next to a bay in the midst of idyllic green fields. It is a huge mansion, whose property includes a large wood, a beach and several secondary smaller

buildings. It is certainly impressive, especially since the purchasing price twenty years ago was only €75,000, as Dewang hurried to tell me in order to counter rumours.

The problem of owning such a mansion, said Dewang, is not so much buying it but maintaining and repairing it. Religious communities are free from this problem as their members work diligently in exchange for room and accommodation, work being considered as ennobling. Dewang took me to see the new temple that was to be inaugurated in two weeks time, when more than 1600 followers of the *New Kadampa Tradition* from all around the world would be gathering for their annual festival. In stone, wood and glass, it is a magnificent place with capacity for about 700; a great work of art made exclusively by the members of the community. I saw impressive bronze statues ready to be placed in the shrine, monks sand-papering the wood, painting walls

I was guided by Dewang around the whole property, going up and down a labyrinth of staircases, visiting large and beautifully-maintained meditation rooms, and listening to detailed explanations about the statues, mandalas, pictures and shrines of the vast pantheon of Tibetan Buddhism. I was introduced to some of the monks and nuns that had arrived from many of the 200 centres of the *New Kadampa Tradition* around the world. The fact that it was a mixed monastery, with [some people keeping] vows of chastity, gave the place a charming hippie touch. The nuns with their short hair had a good appearance; they looked at you smiling, and you forgot that they were nuns. Their faces were beatific, and I couldn't find anything that was weird or suspicious.

Finally I saw Dorje, as he appeared in *Newsweek*, holding a blazing sword and riding a wrathful white lion that steps over a human body. A Dorje of wrathful fangs and bulging eyes, including the third eye. Dewang explained that in Tibetan Buddhism there are thousands of beneficent deities with wrathful aspects, and that they only subdue evil and show their wrath against obstacles that prevent spiritual realisations.

I looked and looked at it, but I didn't feel any fear. It reminded me of the silly things shown to children during the Valencian fallas [typical Spanish fiestas of Valencia]. It was placed in a huge glass cabinet surrounded by four other representations mounted on different animals. If the one mounted on a dragon was quite repulsive, the ones riding a horse and an elephant had kind faces. Perhaps to compensate for his wrathful representation, the most well-known, Dewang insisted on me looking at another of his manifestations, a handsome peaceful youth, that seemed to have come out of a poster from the Chinese cultural revolution. Undoubtedly, I could see nothing that was strange, or which you would not see in any one of the hundreds of religious movements that presently exist around the world.

A NEW PORTRAIT

Then the time came for me to meet with Geshe Kelsang Gyatso, the thin and enigmatic person who from his photos seems difficult to reach (see the interview that follows). With his English and mine, we struggled to understand each other. He would continually put his hand at his heart to express that his objectives were pure. He looked happy and

very little affected by the controversy. When we finished the interview, he surprised me with a hug and gifts of a bottle of non-alcoholic wine and a pen.

Then I had supper with James Belither, the Secretary of the *New Kadampa Tradition*, who lives in one of the little houses that surround the main building, and where the Buddhist families live. He is not a monk but a lay person, a gentle English man. That day he was a little taciturn as he told me of the difficulty of knowing the exact number of people affiliated to the *New Kadampa Tradition*, estimating that there are between two and four thousand. He explained that he could not understand why the Dalai Lama had launched such an absurd witch hunt, and expressed his concern about the possible future harmful effects of ill-intentioned rumours spread by some people against them.

From what I gathered in my conversations with Geshe Kelsang Gyatso, the nun Dewang and James Belither there emerged a surprising portrait of the Dalai Lama, from which we can conclude that although he is considered a world hero he is, in reality, a superstitious dictator who relies heavily on oracles and divinations. It also gave a dark description that tore through the idyllic veil of his propaganda; a scenario filled with intrigues more suited to a medieval court in which cruel feudal men fight to the death, while court favourites and sorcerers manipulate the sovereign. Demons and deities fighting to control people's minds; spells and curses...

It was said, for example, that the new favourite medium or oracle of the Dalai Lama is a young girl who has recently arrived from Lhasa, expert in fanning the inquisitorial fire against the deity Dorje. Recently, in the middle of a public religious ceremony, this young girl, who invokes a favourite spirit of the Dalai Lama called Nechung, entered a trance and accused an old and respected lama of being a secret servant of the demonic deity [Dorje Shugden]. The old lama slapped her. Later, it was agreed to keep quiet about the incident.

At midnight I switched off the light, mindful that my door had no lock. I slept very well and woke up early in the morning. I had a walk in the woods, went down to the beach, looked at the various buildings and took some pictures. I spoke with a young monk from Barcelona who insisted that the way Geshe Kelsang Gyatso presents Tibetan Buddhism is much more accessible to Westerners than the way shown by other lamas and traditions. Later on, Dewang showed me the local prehistoric stone circle, and we also had time to visit the *New Kadampa Tradition's* office. There was nothing else to see, nothing else to discuss, my stay had come to an end.

On the train back to London, I reflected on the conflict. It is a repeat of one that occurred three and a half centuries ago between the then Dalai Lama and **Ngatrul Dragpa**. That conflict finished with the Dalai's assumption of military-political power, the assassination of Ngatrul by [suffocation with] a katag (the traditional white silk scarf), the blaming of problems on the vengeance of Dorje, and the Dalais repentance. Would the story repeat itself again?

INTRIGUES AT THE PALACE

For many years, Geshe Kelsang Gyatso, guru of the *New Kadampa Tradition*, was not allowed to work independently until his followers threatened to expose publicly the dirty linen of a drug trafficking operation organised by certain organisations in order to finance Tibetan centres. The truth is that the growth of the *New Kadampa Tradition* in the West is causing fear to some, and is the envy of many. Its rapid development over the last six years provides Geshe Kelsang Gyatso with a growing leadership which is a threat to the Dalai Lama. Because of this, the followers of the Dalai Lama are trying to destroy Dorje, his protector and emblem. However, he has shown himself to be an independent figure and it will be difficult to silence him.

According to one of the personal translators of the Dalai Lama, there is a secret society, the self-styled *Secret Organization of External and Internal Enemy Eliminators* [of Tibet] that has threatened to kill anybody who continues to practise Dorje Shugden. The translator, who has offered to prove and expand on his assertions, says that the accusations against the *Dorje Shugden Society* in Delhi of having planned the three recent assassinations at the court of the Dalai Lama are totally unfounded.

'The Lama who was killed in February 1997', says the translator, 'was known for his strong attacks on Dorje and those who worship him. It was said that he had returned from Taiwan just a few days before, carrying a lot of cash. Among the hypotheses that circulated at the palace-in-exile in Dharamsala about the motive of the crimes were: there was disagreement about the distribution of the money; Mr. Gyalo, a brother of the Dalai Lama, was involved in the crimes, and that he was in contact with other secret organisations; the murders were committed by the Khampa guerrilla organisation that led the fight in 1959 and who are also in disagreement with the Dalai's government; or by a desperate individual follower of Dorje; or by Chinese or Taiwanese secret agents; or even done purposely to incriminate the Dorje Shugden Society.'

The accusations that the Dalai Lama and his court are obsessed with eliminating internal dissents are also confirmed by this translator and Western monk: *'While the Tibetan government in exile has shown itself powerless against the Chinese occupation, they have concentrated on repressing Tibetan opposition to the point of eliminating it, as is shown by the suspension in 1996 of the only independent newspaper in the Tibetan exile community, the recent amendment of the Tibetan Constitution so that a Supreme Judge cannot possibly be a devotee of Dorje Shugden, and by rejecting attempted mediation by abbots of the great monasteries.'*

While the followers of the Dalai Lama say that the practitioners of Dorje Shugden are the *Talibans of Tibetan Buddhism*, they themselves did not show a very good example or good sense when, in July 1997, **Lobsang Thubten**, one of the leaders of the *Dorje Shugden Society* in New Delhi was furiously attacked by 200 followers of the Dalai Lama. On the other hand, the Shugdents deny allegations that they use their deity to obtain material and personal favours. They say that they rely on him only for help in their spiritual progress and in their praying for the happiness of all beings. The followers

of the *New Kadampa Tradition* admit that pictures of Geshe Kelsang Gyatso, their spiritual director, take pre-eminent place in their meditation rooms and that they also have special prayers for his long life, but as they explain, this is a common practice in Tibetan Buddhism, in which the figure of the guru, or spiritual guide, is crucial.

In summary, all this indicates that the Dalai Lama will not stop until he manages to stop Geshe Kelsang Gyatso. And if the latter has the powerful deity and protector Dorje on his side, the Dalai Lama tries to counteract this power with his own protector, the spirit Nechung. Lama against lama and deity against deity, it is possible that behind this bloody religious battle, which is not short of threats, intrigues and assassinations, there hides manipulation, which is not spiritual, by a feudal monarchipope trying to eliminate a dangerous rival. On his side he has world public opinion, headed by Hollywood. But in matters of gods and demons one never knows....

The Friends of the 'Evil One'

Among famous Lamas who have already passed away, Ling Rinpoche and Trijang Rinpoche, the tutors of the Dalai Lama, were probably the most renowned figures who worshipped the controversial deity and protector Dorje Shugden. But there are also many famous living Lamas and teachers whose responsibility has been to keep this tradition alive. Despite their cautious silence, they have all become direct opponents of the official line promulgated by the Dalai Lama, and many continue their practice in secret due to fear of reprisals.

GESHE KELSANG GYATSO: 'THE DALAI LAMA IS INFRINGING HUMAN RIGHTS.'

Caption: The difficult responsibility of leading the opposition to the Dalai Lama has fallen into the hands of the highest authority in the New Kadampa Tradition, the independent and intellectual lama Geshe Kelsang Gyatso. But his disagreement goes further than the question of the intrinsic virtue or otherwise of a figure within the Buddhist pantheon. Behind his words, well measured and respectful, throb doubts and accusations of greater depth.

*His private residence is on the second floor of Manjushri Buddhist Centre, on top of the visitors rooms and next to a meditation room where there is a big statue of **Vajrayogini**, a female Buddha with naked, swollen breasts who does not seem to take such prominence in orthodox monasteries.*

Geshe Kelsang Gyatso's house is similar to an upper middle class apartment in any Western city. In the kitchen, next to a machine for making organic bread, I was served tea, and then in the sitting-room I finally met him, a gentle man of indefinite age -

actually he is over sixty - who has published sixteen books over the last ten years, after completing a three-year retreat in which he alone knows what happened.

Is there a solution to the serious conflict that divides Tibetan Buddhism in relation to the ban on the practice of Dorje Shugden, the deity you regard as an emanation of the Buddha of Wisdom?

If the Dalai Lama decided to give freedom and allow the practice of Dorje Shugden, the problem would finish automatically.

What steps should be taken to resolve the situation?

The Dalai Lama has to understand that his ban and the methods his government-in-exile is using to implement it are illegal, cruel and inhumane. The Dalai Lama is infringing the human rights of many people.

Are there other important figures in Tibetan Buddhism who are disappointed with the Dalai Lama? If so, why don't they make their criticism public?

There are very many indeed who do not agree with him, but they cannot express their critical point of view for fear of reprisal. In Tibetan society no one is allowed to express ideas that oppose those of the Dalai Lama. If you do, they will destroy you. They will discredit you to the point of making you a pariah, if they don't resort to violence.

Is it possible that the Dalai Lama is just a moderniser of Tibetan Buddhism who is clashing with more traditional sectors? Or are you amongst those who think that he is hungry for power and wishes to monopolise all Tibetan religious and political power?

The second description seems closer to reality.

What in your opinion is the real reason why on 14th July 1978 the Dalai Lama publicly went against the deity and protector Dorje Shugden?

I think that there are many reasons. One of them was the influence of the spirit Nechung, the protector of the Dalai Lama. The oracle (medium) of Nechung with the consent of the Dalai Lama wants to have all the power. Many people think that jealousy was an important factor because the practice of Dorje Shugden was, and still is, very popular among many Lamas, including the tutors and root gurus of the Dalai Lama, as well as many scholars and thousands of other practitioners. But there is also a factor of ignorance and superstition, because the Dalai Lama based all his decisions to implement this ban on divinations, oracles and dreams. He himself says so in the discourse he gave in July 1978.

Do you think this is an attempt to stop the preponderance of the Gelug tradition in Tibetan Buddhism?

Yes, this is clear.

Who is responsible for this problem, the Dalai Lama or the human oracle through whom the spirit Nechung manifests? Who is this oracle, how was he elected and whose interests does he represent?

The Dalai Lama chooses everything. He also chose Nechung. I don't know much about him but they themselves say he is a spirit.

It is said that the Dalai Lama has more oracles (mediums) than ministers, that he is surrounded by oracles and that he does not take a step without consulting them. What do you think about such reliance? Do you think that there is a hidden power at the palace in Dharamsala?

This reliance is inappropriate. These methods of divination are often the source of many problems, conflicts and quarrels, and give rise to superstition. The person who gets into the habit of relying upon these methods ends up losing self-confidence, and there comes a time when he becomes incapable of taking a single decision by himself based on logical reasoning and using his own wisdom, or relying on the wisdom of other experts who could advise him. Buddha did not teach these methods, they are not Buddhist practices. About the second part of the question, whether or not there may be a hidden power in Dharamsala, all the power is in the hands of the Dalai Lama. If tomorrow he were to say that all Tibetans have to worship Dorje Shugden, they would put photos and images of this deity on their shrines. If the next day he said the opposite, they would remove all these images. This is his power.

Has the Tibetan government in exile failed? Do you think that the fight for independence should be abandoned and instead accept dependency on China?

It is obvious that the Tibetan government-in-exile has failed in its principal task: to gain independence for Tibet. But I prefer not to comment about political matters, so I will abstain from replying to the second question.

How do you see the Dalai Lama's role as a political Tibetan leader? Do you think that he may have become a puppet of the United States in its disputes with China?

I think that it is a serious error to have a political leader who is at the same time a spiritual leader. Politics and religion are two different things and to mix them gives rise to many political and religious problems. Often they use religious methods, such as devotion to the spiritual guide, to attain political objectives. It is very problematic. To me it is unacceptable that the government-in-exile forces all of us to take the Dalai Lama as our spiritual guide or guru. In Buddhism there is complete freedom; no one can force

you to choose someone as your spiritual master, this is something that each of us has to choose with complete freedom.

Would you say that the Dalai Lama runs a dictatorship over the Tibetan exile community?

Yes, in many aspects it is a dictatorship. There are no elections and an opposition is impossible in present Tibetan society, and these are two of the main characteristics of a dictatorship.

Finally, do you think that it was a serious mistake to have chosen the present Dalai Lama? Is it possible that he may not be the actual reincarnation of his predecessor?

I think that political leaders should be elected democratically, and it is a mistake that the same person embodies and administers both the political and religious power of a country.

INTERVIEW WITH KELSANG DEWANG, BUDDHIST NUN

The Dalai Lama makes decisions based on oracles, and dreams, and throwing little balls of dough into the air.

Caption: Despite her name, Kelsang Dewang is a Spanish nun who converted to Buddhism twenty years ago. She is the translator and personal assistant of the leader of the New Kadampa Tradition. As a practitioner of the deity Dorje Shugden, her voice has been listened to in this controversy and presents a serious and critical point of view about the historical roots of Tibetan Buddhism and the present role of the Dalai Lama.

You are a practitioner of Dorje Shugden, a deity that is accused of being a demon and of taking the souls of those who worship him.

No, he is not a demon. He is a protector of Dharma and these protectors by definition are emanations of Buddhas or Bodhisattvas (realised and liberated beings), and the practitioner relies on them seeking help to attain spiritual realisations. Shugden is an emanation of the *Buddha of Wisdom* and one of the main protectors of the Gelugpa tradition.

Are we in fact facing a political conflict and a battle for power which is obscured by an apparent religious confrontation?

It could be, religion and politics are very much mixed in Tibetan society. The truth is that the Gelugpa Tradition is the most widespread and the most successful, and this always gives rise to jealousy and envy. It is a conflict that has its roots in the XVII century, but it

is dreadful to bring these resentments into the present. It does not matter that some people think that Dorje Shugden is a spirit and others think that he is a Buddha. In democratic countries we have freedom, and we should also respect those who have different views to us. Besides this, they cannot prove that Dorje is an evil spirit. When they try to, they only tell superstitious stories. If someone has a bad dream, if someone gets sick, if the crops are not good, or if a Lama falls off a bicycle and dies, all these are blamed on Dorje Shugden. Just recently a young girl in Dharamsala was raped, and they immediately said that the perpetrator was a follower of Dorje Shugden. Tibetan culture is very superstitious, but this has nothing to do with Buddhism. Buddhism and Tibetan culture are two different things, and we have to learn carefully to unwrap the precious treasure of Dharma from the dirty wrappings in which we have received it.

It seems that the attack is not limited to Lama Geshe Kelsang Gyatso and to the *New Kadampa Tradition*, but that they are also trying to discredit the whole Gelugpa tradition by forbidding the essential practices of this tradition. News has been heard that some of the Lamas of this lineage have been discredited. Are there any details of this situation?

It has been said that they have started to suppress the practice of Lama Choepa, and that the Dalai Lama has also publicly criticised the famous Jamyang Shaypa. But the principal objects of the attack are the lamas that have brought the Gelugpa tradition into the present day, **Pabongkha Rinpoche and Trijang Rinpoche**. This criticism implies that they were not realised beings, but were ordinary beings with delusions, so it would follow that their teachings lack blessings and are not valid. From this it would follow that the Gelugpa Tradition is a degenerate path. But the paradox is that the Dalai Lama himself was educated as a Gelugpa, and received all his instructions from Trijang Rinpoche, his root guru, whom he now criticises. In reality, in Tibetan society there has never been any democracy. In the VIIth century in Tibet they threw criminals over a cliff, and in the XXth century the way of punishing those who oppose the Government has not changed so much, even in exile.

Before the present Dalai Lama escaped to India, members of his government assassinated the great Gelugpa Lama Reting Rinpoche. He was poisoned in 1947, after it was decided that to throw him over a cliff was not an appropriate way to kill a lama of such rank. And this lama was killed just because he did not agree with the government's activities. Because of these reprisals, Tibetans are forced to wear two masks: with one they smile to the Dalai Lama, and with the other they criticise him. All the power is held by the *Private Office of the Dalai Lama* and its orders have to be followed at all costs. No one has the opportunity to express a different view. This institution [the Private Office] is in charge of passing on information to the people. When it criticises someone for holding different views, and that person does not retract his views or keep silent, he will start receiving threats. Many people feel unhappy for other reasons also. For example, the Dalai Lama and his government have spent the last twenty-six years fund-raising for the purpose of Tibetan independence, but now the Dalai Lama says that he is not interested in the independence of Tibet, so for this reason many people feel that they have been cheated.

What is the relationship between the Dalai Lama and other schools and traditions?

The Dalai Lama has a very bad relationship with the other main Tibetan Buddhist tradition, the Kargyupas. Recently they underwent a lot of suffering due to the interference of the Dalai Lama in the choice of the reincarnation of the new Karmapa, the head of the Kargyupas. The Dalai Lama forced the recognition of a boy that the Chinese authorities had recognised as the new Karmapa, but the Kargyupas had already found a boy they believed to be the true incarnation. Besides, the Dalai Lama has no power to recognise officially this reincarnation and in doing so he has divided the Kargyupas into two main factions: those who follow the Dalai Lama and those who follow Shamar Rinpoche, the lama in charge of recognising the Karmapas. Consequently, the Tibetan Government has done everything possible to make this lama another pariah. In Gelugpa society, the problems created by the ban of the practice of Dorje Shugden has forced many lamas and monks, who cannot accept abandoning their religious practice, to escape to Nepal or Mongolia. Many monks demonstrated, and several of them were expelled from their monasteries.

Nechung is the spirit protector of the Dalai Lama. How does he manifest?

Nechung is a worldly spirit, they say so themselves. Tibetans like spirits and divinations very much. In the *New Kadampa Tradition*, we do not follow these methods because we do not consider them to be truly Buddhist. In my opinion, often the medium or oracle is just a good actor. When the spirit has entered the body of the oracle, people ask questions and he replies. I find this way of answering questions incorrect and open to criticism, because often a medium will reply according to his personal interests. Also, I cannot understand how the Dalai Lama, if he is an enlightened being as some say, needs to consult a worldly spirit. The Dalai Lama decided that he had to ban the worship of Dorje Shugden following the advice he received from the spirit Nechung transmitted via a medium. The writings of the Dalai Lama confirm that he makes his decisions based on divination through oracles, dream interpretation and throwing little balls of dough into the air. Considering that his internal and external political activities are based on these methods of discrimination, we should not be surprised that in all these years in exile he has [only] managed mainly to become one of the idols of Hollywood stars. Besides, the spirit Nechung is notorious for making many mistakes. The 13th Dalai Lama died because Nechung gave him poison by mistake.

Do you think that the Dalai Lama has degenerated?

A being of high realisations cannot degenerate. There is a point on the spiritual path when it is impossible to go backwards. It is not possible for the Dalai Lama to be a Buddha and then to degenerate; therefore, the only possibility is that he is an ordinary being and his actions are showing it. A real Buddhist does not need to be afraid of spirits, so why should he be?

J.C. Deus