

## Additional Advice Regarding Dolgyal

It is mentioned in the teachings of Takpu Padma Vajra, that one day Lophon Padmasambhava appeared to Takpu Dorje Chang. Padmasambhava said, “If people were to follow the advice of Master Meaningful to Behold, then the whole of Tibet, which has three parts, can be united. At the end, however, there will be the great danger of mistaking the outlying hungry ghost as the protector that one should follow or rely on.”

So Padmasambhava gave the prediction.

There was also the story that in Tushita pure land, Lama Tsongkhapa asked his disciples, “Who among you will protect my teachings?”

At that time Dulzin Drakpa Gyaltsen stood up, and said “I will protect them.”

He who was called Dulzin Drakpa Gyaltsen was killed by an officer, which means he did not have a peaceful mind when he died, he was angry. After he was killed, he was born as a hungry ghost and wanted to go to Tashi Lhunpo Monastery. When he arrived, one of the eight gate-keepers - Namthose Tadak - was outside guarding the monastery and didn't allow him to enter the monastery.

This is a big question: Why he did not let him in? If Dulzin Drakpa Gyaltsen was Lama Tsongkhapa's protector, then he should be allowed to enter Tashi Lhunpo Monastery.

His Holiness many times has said it wasn't Dulzin Drakpa Gyaltsen who was killed, but someone who sort of succeeded in carrying the name at that time—in other words, mistakenly carrying the name.

Then this spirit went to Sakya Dagchen, the head of the Sakya tradition at that time, who offered him a small tormo. He didn't welcome the spirit as a great protector, instead just offered him a small tormo, and then he kept the spirit somewhere down below the monastery.

His Holiness the Fourteenth Dalai Lama has received the sung-bum (collections of teachings of Takpu Dorje Chang), and His Holiness said it is not mentioned in the sung-bum about Dulzin Drakpa Gyaltsen at all.

One time Khadro-la was on a pilgrimage from Kham to Mt. Kailash. From Mt. Kailash she went to the pureland Gaden Yiga Chodzin, where Takpo Dorje Chang was giving teaching to a hundred dakinis at that time. She met Takpo Dorje Chang, and asked whether he mentioned in his writing about Dulzin Drakpa Gyaltsen. Takpo Dorje Chang said no.

So that was one very clear proof. Khadro-la herself told me this story; it was not by someone else saying it.

Then there is another proof from a great holy being Dagchen Sonam Rinchen, a Sakya Lama, who wrote a text called *Instantly Destroying the Wrong Guide*. One day a spirit came, and Dagchen Sonam Rinchen asked, “Who are you?” The spirit answered, “I am a Gelugpa Damsi,” which means someone who degenerated samaya and has been reborn as a spirit to harm the Gelugpa teachings. This is mentioned in the teachings of the Mongolian Lama Tayang in his collected teachings on dolgyal.

Khadro-la mentioned that dolgyal, even during Buddha Kashyapa's time, degenerated his samaya and made the wrong prayer to harm the Gelugpa teachings. So that is why in the Gelugpa tradition there are many learned Lamas and Geshes who, even having already taken initiations or teachings from His Holiness the Dalai Lama, later renounced the Guru, and looked at His Holiness as an enemy. Hence they completely destroyed the root of the path to enlightenment – Guru Devotion - as it is mentioned in the Lam Rim, and as it is explained by Buddha, the Indian Pandit Lama Atisha, ancient Indian yogis and all the enlightened Lamas of the four sects of Tibet.

Then because these learned Lamas and Geshe also have many disciples, these disciples also made the heaviest negative karma in this life, by criticizing and renouncing the Guru and looking at His Holiness as an enemy, thus destroying the root of the path to enlightenment, as Buddha Vajradhara said. They also renounced other Lamas from whom they had received initiations and teachings who don't practice dolgyal. Some practiced dolgyal in the past but then renounced the practice.

There are others who don't practice dolgyal but who criticize their root Gurus, such as Kyabje Pabongka Dorje Chang, Kyabje Trijang Rinpoche and Kyabje Zong Rinpoche, who showed the aspect of following dolgyal. So then they gave up these Gurus (who are the root of the path to enlightenment) by give rise to heresy and so forth toward them and thus they created so much of the heaviest negative karma, not only for seconds, minutes, hours and days, but for weeks, months and years.

Bodhisattva Shantideva said in *Bodhicharyavatara*:

“Giving rise to anger for just one second destroys the merit of having made charity and made offerings to the Gone to Bliss Ones (Buddhas) and so forth. What has been created for a thousand eons gets destroyed in one second.” (That means a non-Bodhisattva getting angry to a Bodhisattva for one second.)

So from both sides – those who practice dolgyal, and those who don't but still who gave up their Gurus who showed the aspect of following dolgyal— the Lamas and Geshe and their disciples then create the heaviest negative karma, make the heaviest mistake. Even though they are learned in Dharma and philosophy, they become unbelievably harmful to the Gelugpa teachings.

Those who give up, criticize or generate heresy to their Guru cause the worst pollution for their many disciples. Because they are learned, they have many disciples— maybe even thousands. So they spread the worst pollution of the mind, not the pollution from exhaust smoke or factories but the worst pollution, this also pollutes the monastery, or place they live. So for the so many who live in the same place, it also causes degeneration of their mind.

The Fifth Dalai Lama said: “If you participate in eating together and so forth with those who have broken the relationship to the Guru that causes to degenerate your mind and makes you to be reborn in hell.”

His Holiness Kyabje Song Rinpoche, who is my Guru, also mentioned during the commentaries given in Tushita Retreat Centre during the first Dharma Celebration: “Even if people drink from the same water supply as somebody who has broken samaya with the Guru, it causes degeneration of their mind and then rebirth in hell.” So you can see it is so harmful for the Gelukupa monasteries and Gelukupa teachings.

I already thanked His Holiness the Dalai Lama a few times that, with so much compassion for us sentient beings, particularly Gelukpas, and so much compassion and patience, He has been continually explaining how dolgyal is a wrong practice, how it is mistaken and harmful. Even though some Lamas who are learned and who have thousands of disciples criticize him and no matter how many books have been written to criticize him, His Holiness continues to act like a hero and to advise us and guide us to enlightenment, especially the Tibetan Buddhists and especially the Gelukupas. His Holiness is showing how to not follow total mistakes that not only destroy this life but destroy so many future lifetimes, even thousands or millions of lifetimes.

Even if we were to offer wish-granting jewels completely filling the whole sky, continuously in every second, still it is not possible to repay His Holiness's kindness. He is really saving us from falling into the extreme and dangerous wrong path that is more dangerous than falling into the midst of fire. His Holiness the Dalai Lama is most unbelievably kind, inexpressibly kind.

His Holiness the Dalai Lama is Chenrezig. This was predicted by Buddha to Bodhisattva Meaningful to Behold. Buddha said that he will, in future, be Chenrezig, and will work for the Snowland, Tibet. He made four prayers, as quoted from the *White Lotus Sutra*: “When Buddha was living in Milk Park in India, one

day, with a smile on His face, Buddha emitted from between his two eyebrows a five-colored beam to the northern side, to the Snowland, Tibet. Bodhisattva Clearing the Obscurations asked Buddha to explain what was the cause and condition of that incident.

To that, Buddha expounded, “Son of the Race, there is an outlying country filled with so many hungry ghosts and cannibals that so far the three times’ Buddhas haven’t subdued them. Then there in the future times, Buddha Dharma will spread like the sun shining. There sentient beings will be led to liberation and Jangchup, the path to complete purification and actualization.”

Who will subdue sentient beings in that outlying country? It will be Chenrezig.

Why Chenrezig?

Because when the Arya Compassionate-eye-looking One was doing the bodhisattvas’ activities in the past, in the presence of one thousand Buddhas, he made four prayers:

First, in the outlying Snowland country where the three times’ Buddhas have never set foot, where there are sentient beings who are so difficult to subdue, may I lead those sentient beings into the Path of Liberation and into the state of total cessation of obscurations and complete realizations.

Second, may the outlying country where I will subdue be filled with all the Dharma taught by the three times’ Buddhas and all Tathagatas; may it spread and last for a long time in that outlying country.

Third, may those sentient beings hear the names of the Three Precious Sublime Ones and go for refuge.

Fourth, may they receive happy transmigratory beings’ bodies and enjoy the holy Dharma.

So he made these prayers.

Also Buddha told Bodhisattva Thaye Rigchok in a prediction (this is mentioned in the *Treasury of Guhyasamaja Tantra*): “In the past, in the western side of the country Urygen, there was a Bodhisattva, Thaye Rigchok, who was in the past was a continuation of Chenrezig; that is, the life before Chenrezig became a Bodhisattva. The founder Tonpa Dorje Chang and Bodhisattva Thaye Rigchok were there with the Dharma King Indrabhuti and numberless entourages.

Buddha told Bodhisattva Thaye Rigchok, “You, Bodhisattva, the great founder of sentient beings, until sentient beings are free from samsara, you will become the holy savior object of refuge of transmigratory beings. In particular, you will take the holy body of form (Rupakaya) in the Snowland, and cause the Tripitaka teachings to spread. You will be happy to work for the transmigratory beings.

“Thaye Rigchok, this Snowland, Tibet, is the object to be subdued by Chenrezig, the Bodhisattva great sattva. This Snowland Tibet country will be the object to be subdued by you, Thaye Rigchok, Chenrezig, Compassionate-eye-looking Buddha. There you will spread the clear Tripitaka teachings and the Highest Tantra Vajrayana.”

And this Bodhisattva is His Holiness the Dalai Lama.

Another very clear proof happened in the United States, where Sera Je’s Geshe Sopa, an outstanding teacher in Sera, Gaden and Drepung in Tibet, also Guru of Lama Yeshe and myself, has a center called Deer Park. When His Holiness the Dalai Lama was invited there, the Center’s people had an audience with His Holiness. One lady asked His Holiness, “You always say you have no realization of bodhicitta and emptiness, that you are just a simple monk just having faith in that [bodhicitta and emptiness], so then as ordinary people we have no hope.”

With unbearable compassion His Holiness mentioned—it slipped out from his lips—that he was a bodhisattva around Shakyamuni Buddha’s time in India.

That is a very clear proof that His Holiness the Dalai Lama is the bodhisattva whom Buddha predicted will work for Tibet, especially in the reincarnation of Gyalwa Gedun Drubpa, who completed Tashi Lhunpo Monastery.

The Fifth Dalai Lama was the leader of Tibet in Dharma and politics. The King’s reign was offered to the Fifth Dalai Lama up to the Fourteenth Dalai Lama, and the Fourteenth Dalai Lama then offered democracy.

As I have said already, in this twenty-first century, our own karma regarding dolgyal is our great obstacle, our karma. The other sects do not have problems like this but we Gelukpas, those living in the twenty-first century have this karma, and therefore some Gurus showed this aspect. This is how it happened. The beginning regarding Pabongka Rinpoche has already been explained in the previous document on dolgyal.

Briefly though, Pabongka Rinpoche said to His attendant, “Tomorrow a fat monk will come —don’t allow him to enter.” But due to our karma, the attendant forgot and allowed him to enter. This is due to our karma. Of course as I have mentioned already, this is not only about dolgyal; it is also our karma that the guru shows a mistaken or ordinary aspect.

Bodhisattva MeaningfulToBehold asked Buddha, “Now you are guiding us, but in the future who will guide us?”

To this Buddha said,

“In the future, I will manifest as Dharma Master and Abbot. Hey, Bodhisattva MeaningfulToBehold, in order to ripen sentient beings, I will show birth, old age, sickness, and even death; I will show these clearly.”

Kyabje Pabongka Rinpoche explained, “Buddha said don’t feel lost, that He will manifest as Guru. That time one should recognize this and generate faith.”

In the Sutra of the Meeting of Father and Son, Buddha said,

“I will manifest and take the costumes of Indra and Brahma, and sometimes take the costumes of Mara, and work for sentient beings. But worldly sentient beings won’t realize this. I will take the costumes of a woman and work for sentient beings; I will also take birth in the animal realm. I don’t have attachment but I will show having attachment; I don’t have fear but I will show having fear; I am not crazy but I will show being crazy. I do not have a limp, but I will show limping. In all kinds of forms and aspects of illnesses, I shall subdue the minds of sentient beings.”

There are numberless things about Gurus showing the aspect of practicing dolgyal; this is just one story. Please look at this point widely, not narrowly.

After the Fifth Dalai Lama, many Gurus were like the sun in the world illuminating darkness, so the plants could grow and animals and human beings enjoy. They benefited numberless sentient beings so much in Tibet; they presented and spread the Gelugpa teachings. So many of these great Lamas also stopped practicing dolgyal – it is not only His Holiness the Dalai Lama.

Now many people think that it is only His Holiness the Dalai Lama who has stopped, and that it is His Holiness’ problem. No. It is our problem – we didn’t purify our negative karma before, so now this huge problem has happened.

For example, the Fifty-fourth Gaden Tripa Ngawang Chokden, Purchok Ngawang Jampa, who was the tutor of the Eighth Dalai Lama, Jampel Gyatso, Yongdzin Yeshe Gyaltsen, Thubten Chokyi Nyima, Changkya

Rolpai Dorje, Ngulchu Yangchen Truphey Dorje, Ngulchu Dharmabhadra and so forth had also advised monasteries to stop practicing dolgyal.

You can also think about why Kyabje Ling Rinpoche's root Guru Kyabje Pabongka Rinpoche practiced dolgyal but Kyabje Ling Rinpoche did not practice. You have to think and learn about that.

My teacher Geshe Sopa, who was renowned in the three great Gelugpa monasteries and expert in Dharma and philosophy, was there when His Holiness Song Rinpoche was giving sok-de life initiation of dolgyal in Geshela's room at 3 am, but he did not take it.

From examples like this, then it should be understood.

Our kind and compassionate Buddha said:

“Bhikshus, the learned ones, examine my teachings like gold,  
By burning, cutting and rubbing it. Only then you take it, not just with blind faith”.

Buddha was so kind. There are thousands of religions, but perhaps Buddha was the only one who let us examine his teachings. Please understand why Buddha said to check his teachings.

In *Essential Nectar* it says:

“Until one gets free from obscuring bad karma,  
Even if every single Buddha comes in front of me directly,  
There is no opportunity to see the holy body adorned with holy exemplifications and holy signs, except for the present impure view.”

It is like this for us and others with the same state of mind.

It is also mentioned in *Essential Nectar*:

“Even if you have achieved a higher rebirth with the body of a happy transmigration,  
Due to the result of the cause (which is similar to disrespect),  
You will get reborn in the realm with no freedom to practice Dharma.  
You don't hear even the sound of holy Dharma;  
Even the sound of virtuous friends.”

Even by relying on the Secret Mantra, or Tantrayana, one cannot achieve enlightenment. It is said in the *Guhyasamaja Root Text*:

“Even if one commits the five heinous karmas without break,  
Still one can get enlightened in this life.  
But if one belittles one's Guru,  
Then one cannot.”

“Sentient beings who collected heavy negative karma without break (killing one's father, killing one's mother, killing an Arhat, shedding blood from a Buddha and causing schism in a sangha community), in the great ocean of Vajrayana you can achieve the supreme yana in this life (that means Buddhahood). But if in one's heart one belittles the Guru, then even if you practice Tantra you will not achieve Buddhahood. Even if you attempt to practice Tantra, with so much effort, it will be like achieving hell.”

Lama Tsongkhapa said,

“Criticizing and belittling your Guru,  
Not being careful in that,  
And then attempting listening, reflecting and meditation practices,  
It is opening the door to the lower realms – the door of bad transmigratory beings.”

Lama Tsongkhapa said from the Tantra *Dorje Nyingpo Gyen-gyi-Gyud*:

“Anybody who belittles the Vajra Master,  
Even if you practice all tantras, the Highest Tantra,  
You give up sleeping and distraction,  
And you practice for thousands of eons,  
You will only attain hell and so forth.”

It is good to explain how heavy that negative karma is [as follows].

As mentioned in *Lam Rim Chen Mo* by Lama Tsongkhapa and also in *Bodhicharyavatara* by the great Bodhisattva Shantideva from Nalanda:

“Merit collected from one thousand eons by making charity and by offering to the Gone-To-Bliss Ones (Buddhas), all this gets destroyed by arising anger for one second.”

Firstly, that means that if one who doesn't have bodhicitta gets angry to someone who has bodhicitta, it destroys the merit collected for one thousand eons.

Secondly, if you don't have bodhicitta and you get angry with someone who does have bodhicitta, then you will suffer in hell for one thousand eons.

Thirdly, if you don't have bodhicitta and you get angry with someone who has bodhicitta, it delays your realizations for one thousand eons.

After this, there is much more negative karma if you get angry with a Buddha, even for one second. That means the merit destroyed could be ten thousand eons or a hundred thousand times eons or more. I haven't yet seen any text explaining that.

Then if you get angry with the Guru for even one second (this is not with other Gurus in the world, but with your Guru, the one with whom you have a Dharma connection), it destroys millions of eons or more of merit. It also brings you to the hell for that amount of time, and then also your realizations get delayed for that amount of time.

From all the logic explained in the Sutras and Tantric Root texts, quotations from Buddha Vajradhara, if you get angry with, criticize or give up your Gurus who practiced *dolgyal* before but then gave up the practice or if you get angry with, criticize or give up your Gurus who don't practice *dolgyal* or if you get angry with, criticize or give up your Gurus who practice *dolgyal*, if you think that you don't create any negative karma with those who don't practice *dolgyal* but only create it with your gurus who do practice *dolgyal*, or the other way around, it becomes very strange, illogical and funny. This becomes like a crazy person whose mind is not stable, who has no valid logic.

It is mentioned in the Tantra *Lakna Dorje Wang-kur-wei Gyud (Tantra Initiating by Vajrapani)*:

“Vajrapani asked Buddha, ‘What is the karmic result of belittling one's Guru?’  
Buddha Bhagavan said, ‘Vajrapani, the deva and worldly beings will get scared – don't ask this! But Vajrapani you listen a little bit! Be brave and listen! The five negative karmas without break and so forth bring unceasing hell in the eighth Inexhaustible Hell Realm, where the length of life is one intermediate eon – one will be born there, and suffer in that realm; one will experience numberless eons there.’”

Then it is also mentioned after this, “Therefore at all times one should not belittle the Vajra Master.”

From the Tantric text *Buddha Unifying (Sangye Nyamjyor-gyi-Gyud)*:

“Therefore you should never, even in a dream, belittle your Vajra Master.”

It is said by Pabongka Dechen Nyingpo, “Making mistake in following one’s Guru is the greatest mistake; it is heavy and greater than not following the Guru. Therefore, it is of utmost importance in all lives to devote correctly to one’s Virtuous Friends.”

Please enjoy the life most, even if one has made mistakes in the past with the Guru, by confessing to the Guru, or if the Guru has passed away, then confessing to the heart disciple. By this then one can achieve Buddhahood, ceasing all the mistakes and completing all the realizations, so that you are fully qualified to free the numberless sentient beings from the oceans of samsaric sufferings and bring them to Buddhahood.

*Colophon:* Kyabje Lama Zopa Rinpoche dictated this to Ven. Thubten Dechen on May 15<sup>th</sup>, 16<sup>th</sup> and 17<sup>th</sup>, 2016, at Shakyamuni Center, Taichung, Taiwan. Revisions were dictated to Ven. Holly Ansett on June 18<sup>th</sup> and 21<sup>st</sup>, 2016, in Paro, Bhutan.