

Wilhelm K. Essler

GREETINGS AND THANKS TO THE
DORJE SHUGDEN DEVOTEE'S CHARITABLE & RELIGIOUS SOCIETY

Venerable tulkus and lamas, venerable monks and nuns, honourable representatives of the government of India -- of that country which everytime gave refuge to political persecutees and which unconditionally continues to do so --, and dear friends:

First of all, thank you very much for inviting me to your conference! And secondly, let me convey the greetings of Lama Gonsar Tulku and of Tenzin Rabgyä Rabten Tulku to the Dorje Shugden Devotee's Charitable & Religious Society on the occasion of its 10-th anniversary! In fact, this is the second time I am participating at your meeting. And it is a pleasure for me to stay here again together with all of you!

Under regular circumstances, there does not exist any necessity to create organisations in order to maintain the profound teachings and the pure practice of Dharma. For Dharma-practice is -- and, moreover, has to be -- a non-governmental, a non-official, a non-political endeavour; quite on the contrary: Dharma is to be accomplished on individual as well as on communal levels through integrating the teachings of Buddha Shakyamuni completely within one's way of thinking and behaving.

But, unfortunately, there arose situations in the past dozen of years where the pure Dharma of Buddha Shakyamuni, explained by Tsonkhapa, had to be protected both in teaching and in practice by suitable organisations in order to avoid its destruction by political power. And -- alas! -- this unhealthy situation is not yet overcome but is still threatening. Therefore, thanks to your endeavours and efforts, the Dorje Shugden Devotee's Charitable & Religious Society was established ten years ago, since then being a safeguard of the precious New Ganden tradition of Buddha's Dharma, a safeguard from its complete destruction though political instruments like violence.

At that period, you -- and others like me, we altogether -- were confronted with a most unexpected, unprecedented and quite unimaginable attack on your -- and on my, therefore on our -- fundamental right of faith and on the validity of your gurus and deities, of your studies and practices, which are also mine, which are ours. Therefore, founding such a protecting organisation became necessary and unavoidable, being thereby fully justified in its aim to protect the New Ganden teachings and practices from its being destroyed by physical and political violence.

Since its founding, this organisation served in various ways in giving support to individuals as well as to Sangha communities, in giving support to various monasteries for maintaining their teachings and practices, and in dispelling the allegations of the non-official and esp. of the official adversaries.

Ten Years have gone by since then. And asking ourselves at the end of this year, whether or not this most unusual as well as unnecessary problem was solved in the meantime, we unfortunately have to answer in the negative. But nowadays, the further duration of that needing protection against violence is neither due to the gravity of that violence nor due

to the public interest in it. Quite on the contrary, people both in East and West, who are affected by it in this or in that manner, are tired of it and are losing their enthusiasm for it.

But the present Dalai Lama's rigorous and repeated admonishing of this old and nevertheless still new aspect of Dharma at every talk given by him both in the Eastern and in the Western hemisphere, all these trading and transmitting of hate and anger, this in fact is the only source which keeps that fire of destruction still kindling. Moreover, this issue became an integral part of His Holiness' speech during the last dozen of years. And many observers like myself, being fortunately not directly and personally involved with the effects of such hate and anger, and many others like non-Buddhist professors and students at the Western universities, they all find that fact quite hard to believe.

Freedom of faith belongs to the core of Buddhism from its very beginning, from the first turning the wheel of Dharma onward. For, as the Enlightened One emphasised, like it is reported e.g. in the Rashtrapalaparipaccha Sutra, saying: "Monks, Noble Disciples: You should take my words with thorough analysis, just as gold is examined through burning, cutting, and rubbing, but not because of your respect to me!"

The question then arises whether His Holiness might be superior to the Enlightened One so that words of His Holiness must be accepted by faith without being analyzed thoroughly in advance. But such a case of being superior to the Enlightened One is impossible by itself; and the Dalai Lama's being at least equal to the Enlightened One is -- because of the repeated practice of hate and anger in His Holiness' speeches -- nowhere to be observed. For, in order to become similar and finally equal to the Enlightened One, His Holiness first of all has to drop, to completely abandon, to establish a throughout cessation of all of his manifests and latent kinds of hate and anger as well as his kinds of seducing his students to cultivate hate and anger.

In analyzing such speeches of His Holiness according to the argumentative content as well as to the emotional content of what is said against the New Ganden practice, it regularly turns out that the argumentative content is meager and weak, whereas the emotional content, very unfortunately, appears in a strong and overwhelming manner. It is in tune with mixed-up emotions of many common people rooted in despair, hope and fear: That only was leading to those fanatic actions of violence which many of you had to experience during the last dozen of years; and that only will lead to still more conflicts and therefore to still more suffering, caused by those speeches of His Holiness, which is the intended effect of those speeches.

In going nevertheless forward on the way which is described by the Enlightened One, i.e. in studying and practising his explanations, we have to use -- so to speak -- two feet: the foot of wisdom, and the foot of means.

The foot of wisdom consists, of course, primarily in examining and studying Buddhas Dharma and Tsongkhapa's explanations of it, and secondarily -- alas! -- also the speeches of the present Dalai Lama. We then -- in being aware of hate and anger in his speeches -- have nevertheless to maintain a cool and non-irritated head and a clear and penetrating analysis, this then exactly in the sense in which

Buddha encouraged us to proceed with regard to others as well as with regard to himself,

therefore in the manner as it was performed by Nagarjuna, Chandrakirti, Dharmakirti, and many others, up to Geshe Rabten. We ourselves must not fall thereby into the pits of negative emotions and extreme views: concerning the seducing through negative emotions and the struggling for blind accepting the views of the Bon oracles, we must not follow His Holiness in answering his attacks in a similar kind; quite on the contrary: We must avoid to fall, together with him, into that pit of negative emotions and extreme views of trying to rob other ones of the freedom of faith, esp. In using violence and in seducing others to use violence. We will continue to avoid this danger, as it was done up to now, in using in our arguments valid logic instead of invalid counter-logic – in short: in using Pramana instead of Apramana --, knowing that we are being protected by our Dharma-protector, by the continuity of the mind of Dragpa Gyaltsen Tulku, by Dorje Shugden, keeping thereby in mind that this tulku was murdered by the followers of the fifth Dalai Lama, who from thereon was autocrat in Tibet, but keeping this in mind without any trace of hate and anger.

The foot of means consists in applying the main virtue of Mahayana-Buddhism -- namely: Karuna, i.e.compassion -- not solely for those people for who during the last dozen of years a lot of suffering was caused by the resp. speeches of the present Dalai Lama but also for His Holiness himself, i.e. for that sentient being who was causing such suffering by his speeches and who therefore will reap lateron -- be it in this present life or be it in one of his next lives -- the resp. fruits of his cultivated hate and anger and of his seducing to perform hate and anger.

We have to develop compassion to that nowadays living sentient being which is the mental continuity of the fifth Dalai Lama, who carried out his unhealthy deeds in listening to the Bon oracles, thereby becoming a prisoner of those Bon oracles, and who -- after his followers murdered Dragpa Gyaltsen Tulku, tried -- and ordered to try -- to destroy the mental continuity of this person, without any success, as it was to be foreseen by everyone who is practising Buddha's Dharma serously. And in the very same way, we have to develop compassion for His Holiness, for the present Dalai Lama, who – in abandoning his teachers and in surrounding himself with Bon oracles, is prisoned since then by those pre-Buddhist oracles in listening to and in carrying out their suggestions. Of course, we are unable to manifest our compassion for them in any other way than in praying for them; esp. for the present Dalai Lama: in praying for his speedy abandoning all kinds of hate and anger, all these states of his present mind which, if not abandoned, will cause future suffering to his continuity either already in this life or lateron in one of his following lives. And in order to develop this compassion for him in full strength, we thereby also need the protection of our Dharma-protector, the help of Dorje Shugden.

In continuing our way of life in this manner, we ourselves will remain everytime clear in our wisdom and clean in our means.

Thank you very much for your attention!