Address delivered by the Dalai Lama at the preparatory session of Tamdrin Yangsang and Sangdrub empowerments at the cathedral regarding the worship of deities, March 21,96

(P.1-2, line 17)

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We are to participate in the empowerment of Tamdrin. We require recipents' who do not worship Gyalchen (Shugden). As for the reason for this requirement you know the detailed history of Gyalchen; there is no need to repeat it. Last year we performed Tibetan cause since it happens numerous prayers for the (according to govt. 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 those exorcisms cannot be relied upon, I have had strange dreams (since then). (Therefore) I do not feel it will be comfortable for worshippers (of Shugden) to be here. That being the fact I have said it is imperssible to have worshippers of Dholgyal in this audience. If acromony between deities result in disharmony between humans, it will be spiritual ruination as in the saying

Giving innmerable empowerments
(Did you) fill the world with ruinious practioners?

This will affect the lifespan of the spiritual master also. Hence yesterday we decreed that it will not be right for worshippers of Gyalchen to be among our audience.

^{*} Brackets by translator for clarification only.

Many in this audience such as the Jhangpa Choeje who had received Shugden initiation in the past have served their relationship (with Shugden). Likewise, the former abbots and spiritual masters present hereare all worshippers of Shugden who have since then become pure. If there are anone unknown to me have crept into this audience who are nevertheless worshippers of Shugden, it is better for you not to stay among us. If you refuse, not only will it not benifit yourself but in the worst case may even become the cause shortening the life of the Dalai Lama. If you wish for the speedy death of the Dalai Lama, then I have no objection. If there is anyone who wishes to continue worshipping Gyalchen, it is better that they stand up and leave. If there is none (such people), it is alright.

Again, you do not have to fear. During my visit to Hunsur (settlement in south India) the previous year, poor and helpless people have been told (through divination) that their illness have been brought about by Gyalchen (a class of spirits by the generic name of Gyalpo-including Perhar, a tuteliary deity of the govt.-have come to be increasingly interpreted as Gyalchen. Shugden, now-a-days** - comment by translator). I felt this was repugnant. Others have reported dreaming of a bearded monk strangling them: this is very clear indication that (Shugden) is a (Indian/Chinese?) spirit, far from being a deity.

Basically (in this matter) the autobirgraphy of the Fifth Dalai Lama is explicit on the conflict between the Dalai Lama and Tulku Dragpa Gyaltsen (his famous contemporary). Based on the 'Secret Visions' of the Fifth Dalai Lama, the 13th Dalai Lama also issued a ban

Many things that remined anonymous during his lifetime, on the part of govt. ministers as well as the common public, started thrashing about after this death. Gyalchen is one of them.

I have come to be counted among the line of the Fifth Dalai Lama; I certainly feel a karmic affinity with him: likewise I feel a definite karmic connection with my predecessor. Whatever the validity of (my mental continuum being) the continuation of their minds, I myself know we have great karmic connection. (Hence) I hold it to be my mandate to bring to a successful completion the plicy underlined during the great Fifth and the 13th Dalai Lamas. That is my responsibility whether some like it or not. This not my issue: it is the issue of Tibetan religion and politics in general.

In the past I made the mistake. I worshipped Gylachen (myself); not only did I worship Gyalchen, I even put in a request for his initiation. However, as the conclusion reached after continued examination both within and without, I saw this as harmful and as something that I should not do. All final decisions have been concluded only through divination. This address too is the result of a divination this morning.

(P.5, line 3-16)

On a global scale I am facing the Chinese government: these small matters, which I am pursuing only through careful examination of many years, will be implemented year after year: they will not be abandoned. 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. Likewise, in the monastic colleges the majority are

beyond critism (in this respect); I also see that there are some who remain firm. If you can think by yourselves it is good; as mentioned yesterday it will not be good if (I/we/have to knock on your doors.) The audience here should bear this in mind.

(P.5, line 4-16)

Then again, among ordinary people, there is a belief that worshipping Gyalchen ensures material success in life. This is bad omen. (Agents bestowing such favours) are not good; they bear negative influence. Whether it be a human or non-human agent, the bestower of favours only for this life is an object of pity. They are nothing else. This is disgrace to the (tradition of) Je Tsongkhapa. (line 18:) Some people might feel the Dalai Lama is banning worshippers of Shugden from this teaching. When I think it better not to have anything to say these things, some people feel emboldened. If this is their attitude. I feel the need to be more firm towards them. There are people amongst the Nyingmapas who assert that Kyabje Phabongkha was a demon. He was a lord in Lamrim teachings. Awakened in bodhicitta he was really a creditable spiritual master. The reason behind public perception about him has been due to Gyalchen.

(P.6, line 17-20)

Whether you are incarnate lamas or geshes, or ordinary monk-students, or ordinary laity, there is no reason to fear about discontinuing workshop of Gyalchen. I will take up your case. As Gelugpas, recite 'migtsema' and 'kyangkumma' diligently. That alone will suffice. Whether or not it is related to deities, some illnesses and death will come to all.