

# References to Dorje Shugden in HH Kyabje Trijang Rinpoche's autobiography *The Magical Play of Illusion*

When referring to objects worthy of veneration, the Tibetan language can be very poetic. The same object or deity can be referred to in many ways, especially for enlightened beings like Dorje Shugden. Enlightened beings can be addressed affectionately, as a grand figure, as a paternal figure, or as someone who is daunting, awe-inspiring or lifesaving and so on.

In His Holiness Kyabje Trijang Rinpoche's biography *The Magical Play of Illusion*, Dorje Shugden is referred to in ways that a non-Tibetan reader might be unfamiliar with and hence, not realise that it is Dorje Shugden whom Trijang Rinpoche is writing about. This chart below has been compiled to indicate all 56 places in the biography where Dorje Shugden has been mentioned.

More importantly, the chart below also indicates *how* Dorje Shugden is referred to. A quoted excerpt from the book is provided, as well as an explanation of said excerpt, so readers can see exactly what context Dorje Shugden is mentioned in. Dorje Shugden is not referred to as a demon or spirit; he is referred to as a Dharma Protector and someone whom Trijang Rinpoche clearly has a lot of faith and trust in. It is obvious from this chart below that Dorje Shugden played a very significant and positive role in Trijang Rinpoche's life, and Trijang Rinpoche relied on him frequently and completely.

#	Relevant page	How Dorje Shugden is referred to	Quoted excerpt from the book in which the reference appears	Notes (where relevant)
1	pg. xv	Dölgyal (Dorje Shukden)	Since his predecessors had close ties to the practice, as did his root lama Phabongkha Rinpoché, it is understandable that my late tutor followed them in propitiating <b>Dölgyal (Dorje Shukden)</b> . Nevertheless, the Great Fifth Dalai Lama was unequivocal in describing Dölgyal as “an oath-breaking spirit born from perverse prayers . . . harming the teachings and all living beings.”	Dölgyal is a derogatory term used to falsely accuse Dorje Shugden of being a spirit. Trijang Rinpoche himself never referred to Dorje Shugden in this manner and instead always referred to Dorje Shugden in respectful and reverential terms.
2	pg. 8	the protector Shukden	I feel it is important to clarify here the exact nature of Kyabjé Trijang Rinpoché's association with <b>the protector Shukden</b> , which is mentioned in the autobiography. The practice of Shukden was not a central element of Rinpoché's commitments.	Although Dorje Shugden was not a central element of Trijang Rinpoche's commitments, no other Dharma Protector is mentioned as many times as Dorje Shugden in his autobiography.

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3	pg. 8	Shukden	<u>Shukden</u> was one of many indigenous oath-bound protector deities that Rinpoché propitiated to bind them to their commitments to assist in Dharma activities.	Although Dorje Shugden was one of many Protectors that Trijang Rinpoche propitiated, no other Dharma Protector is mentioned as many times as Dorje Shugden in his autobiography.
4	pg. 41	the protector Shukden	They presented a list of names to Kyabjé Phabongkha and to <u>the protector Shukden</u> for consultation and divination for the final choice of my tutor.	Dorje Shugden took trance of many oracles, to give prophecies, advice and guidance while in trance. When it came to significant decisions such as choosing a tutor to educate the young Trijang Rinpoche, Trijang Rinpoche's attendants consulted Dorje Shugden for advice. They also consulted Kyabje Pabongka Rinpoche which means they trusted Dorje Shugden's advice just as much as they trusted Pabongka Rinpoche's.
5	pg. 41	the protector oracle	Both Rinpoché and <u>the protector oracle</u> reached a decision on the same candidate, my venerable teacher Losang Tsultrim of Phukhang House in Ganden, who was from Nangsang, a town in eastern Tibet.	Dorje Shugden took trance of many oracles, to give prophecies, advice and guidance while in trance. When it came to significant decisions such as choosing a tutor to educate the young Trijang Rinpoche, Trijang Rinpoche's attendants consulted Dorje Shugden for advice. They also consulted Kyabje Pabongka Rinpoche which means they trusted Dorje Shugden's advice just as much as they trusted Pabongka Rinpoche's.
6	pg. 71	by the protector with name Gyalchen Dorjé	Such instances of being cared for <u>by the protector with name Gyalchen Dorjé</u> during my childhood play, as if by a loving mother, are too many to count.	"Gyalchen" is a contraction of the Tibetan words 'gyalpo' and 'chenpo' meaning 'great king'. This epithet is used to refer to Dorje Shugden, an enlightened being appearing in the form of a Dharma Protector. It indicates his nature is higher than or beyond ordinary.

#	Relevant page	How Dorje Shugden is referred to	Quoted excerpt from the book in which the reference appears	Notes (where relevant)
7	pg. 81	the protector in trance	Being uncertain about entrusting the affairs of the labrang to the monastic house during the visit to Kham, I sought the prophecy of <u>the protector in trance</u> .	Whenever Trijang Rinpoche was faced with obstacles or a difficult decision to make, he would seek the advice and assistance of the Dharma Protector Dorje Shugden. He would request one of the many Dorje Shugden oracles to take trance of the Dharma Protector in order to consult with the protector and get advice.
8	pg. 81	Shukden	As <u>Shukden</u> would rarely enter him in trance and only in strict secrecy, one day I invited him to our house. The prophecy that he delivered while in trance was as follows:	Whenever Trijang Rinpoche was faced with obstacles or a difficult decision to make, he would seek the advice and assistance of the Dharma Protector Dorje Shugden. He would request one of the many Dorje Shugden oracles to take trance of the Dharma Protector in order to consult with the protector and get advice.
9	pg. 90	the oracle of Shukden	...a letter to <u>the oracle of Shukden</u> at Dungkar Monastery in Dromo with details of the situation and circumstances at Chatreng, requesting his prediction and guidance in trance.	The oracle at Dungkar Monastery in Dromo was renowned for taking trance of many Protectors, including Dorje Shugden. For example, in 1951, when Lhasa was facing political turmoil, the 14th Dalai Lama fled to Dungkar Monastery. There, the oracle was invoked to take trance of Dorje Shugden, and he provided advice and guidance to the Dalai Lama.
10	pg. 114	the protector with the name Dorjé	...and the ever-attentive actions of <u>the protector with the name Dorjé</u> , who from long ago has always been with me like a shadow with the body, I escaped the narrow ravines of all the obstructing circumstances, like the moon emerging from clouds.	Instead of directly naming Dorje Shugden, this reference to Dorje Shugden is vague, to downplay Trijang Rinpoche's affection for him. Trijang Rinpoche here describes their close relationship ("like a shadow with the body") and how much Dorje Shugden helps him ("escaped the narrow ravines of all the obstructing circumstances"). Their relationship brings clarity to Trijang Rinpoche in times of darkness and uncertainty ("like the moon emerging from clouds").
11	pg. 118	Shukden	Lama said, "It is certain that no external interfering forces will affect your life or activities. I will guarantee that <u>Shukden</u> will take care of everything." He told me this with great confidence and assurance.	Dorje Shugden assisted Trijang Rinpoche throughout his life, both in Tibet and in exile. Trijang Rinpoche was very certain of this, and those around him also assured him of the same. They also knew how close Dorje Shugden was to Trijang Rinpoche, and how Dorje Shugden would definitely assist him.

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12	pg. 154	Shukden	At the conclusion of the teachings, I received oral instructions on the complete ritual practices related to <b>Shukden</b> , and saying "For the sake of auspiciousness," he gave me transmission of oral advice with detailed teachings on the methods for gaining longevity through reliance on vajra recitation of wind in connection with the longevity deity White Heruka.	Alongside receiving instructions on Dorje Shugden, Trijang Rinpoche also received teachings on the tantric deity White Heruka. The fact Trijang Rinpoche was able to receive such instructions and teachings, indicates that there were people willing to transmit them. It was not a minor or unknown practice; receiving this teaching was significant enough to warrant Trijang Rinpoche recording the event in his autobiography.
13	pg. 156	Shukden	As Lady Yangzom Tsering of Lhalu Gatsal household had a long-standing request for Kyabjé Vajradhara to install outer, inner, and secret statues and the thread-cross abode of <b>Shukden</b> in their protector chapel, Vajradhara instructed me to make ready arrangements for installation of the thread cross.	Kyabje Vajradhara refers to His Holiness Kyabje Pabongka Rinpoche, who was Trijang Rinpoche's root guru. It was Pabongka Rinpoche who instructed Trijang Rinpoche to engage in these preparations. The Lady Yangzom Tsering was a disciple of Pabongka Rinpoche, and the matriarch of the very prominent and powerful Lhalu household. Her request would indicate that Dorje Shugden was being practised by the upper echelons of Lhasa society and therefore a very accepted practice.
14	pg. 157	Shukden	On that occasion, I received the life entrustment for <b>Shukden</b> together with Finance Minister Lhalu Gyurmé Tsewang Dorjé and his wife.	The life entrustment for Dorje Shugden, also known as sogtae, refers to the initiation of Dorje Shugden's practice. When someone receives the initiation, they make a vow to maintain the practice and not give it up until they accomplish certain qualities or attainments.

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15	pg. 157	Shukden AND the same protector	...also to offer thanks to him in advance for the composition of <b>Shukden</b> thread-cross rituals of providing a base, satisfying, and repelling, as well as rituals of the same protector on the tomo of expelling, fire offering, and increasing wealth.	Over the centuries, lamas and masters have composed many instructions, prayers and rituals for practitioners to propitiate and connect with Dorje Shugden. Trijang Rinpoche received these practices, initiations and permissions, and compiled them into his comprehensive text <i>Music Delighting the Ocean of Protectors</i> which records prayers and practices related to Dorje Shugden, as well as information about Dorje Shugden's origins, arising and background. For the lamas who came before him, and for Trijang Rinpoche himself, it is clear that it was important for them to preserve and pass on Dorje Shugden's practice to others.
16	pg. 157	this protector of Dharma	In essence, he said that it was up to me to complete his work regarding <b>this protector of Dharma</b> , and therefore he was charging me with that responsibility.	Trijang Rinpoche clearly states that Dorje Shugden's function is to protect the Dharma. In this instance, Pabongka Rinpoche is charging Trijang Rinpoche with the responsibility for "complet[ing] his work". For Pabongka Rinpoche to make special arrangements for this, and for Trijang Rinpoche to accept, would indicate that Dorje Shugden is a significant being and no ordinary protector.
17	pg. 173	Panglung Gyalchen	Regarding the reincarnation of my sole father in unrivaled kindness, the great Phabongkha Vajradhara: as the visions of Nakshö Takphu Rinpoché, the predictions of the <b>Panglung Gyalchen</b> and Gadong oracles, and my own repeated divinations were found to be in agreement...	The most famous of oracles to take trance of Dorje Shugden came from the Panglung Hermitage. This oracle was known as the Panglung Oracle. In this instance, Trijang Rinpoche is saying that the Panglung Oracle took trance of Gyalchen, another epithet used to refer to Dorje Shugden.
18	pg. 197	Shukden in his five aspects	During this same period, to support the wishes of His Holiness, I oversaw the production of new thangka paintings of single-deity Vajrabhairava, the five emanations of Nechung Dharmarāja, and <b>Shukden in his five aspects</b> .	This refers to Dorje Shugden and his four cardinal emanations, or <i>Shugden Rig Nga</i> . They are Duldzin Dorje Shugden (the main form), Shize (in the aspect of healing), Gyenze (in the aspect of increase), Wangze (in the aspect of control) and Trakze (in the aspect of wrath).

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19	pg. 199	Shukden	I had a one-and-a-half-story appliqué thangka of Dharmarāja and his consort in union as its principal figure, surrounded by Jé Rinpoché, Vajrabhairava, Karmarāja, and <b>Shukden</b> , sewn from pieces of fine brocade.	Thangkas are traditional paintings used as a meditational aid or for practitioners to express their devotion. With a pantheon of enlightened deities available for painting, no one would commission a 1.5-storey image as a religious piece, only to include an unenlightened being in it. To do so would mean they end up prostrating towards an unenlightened being. Hence Dorje Shugden being included in a thangka with enlightened beings like Tsongkhapa (Je Rinpoche) and Yamantaka (Vajrabhairava) means he is equally worthy of veneration and respect.
20	pg. 213	Shukden	One day a group of monks that Lakak Rinpoché had organized to perform the monthly appropriate offerings to <b>Shukden</b> performed the averting ritual together with its accompanying dance for me.	Dorje Shugden was commonly worshipped throughout the great Gelug monasteries of Tibetan Buddhism, including Gaden, Sera and Drepung Monasteries which, in their height, had tens of thousands of monks in total. Here, Trijang Rinpoche refers to the 'monthly appropriate offerings' he made to Dorje Shugden, which is one of the commitments for those who have received sogtae (life entrustment initiation).
21	pg. 242	a medium of Shukden AND the chief protector	I summoned Panglung Chöjê, <b>a medium of Shukden, the chief protector</b> , who has long looked over me, to my house and invoked the protector in trance to inquire about what future course of action should be taken.	"Choje" means 'oracle'. Panglung Choje refers to the Panglung Oracle, the most famous oracle in Tibet who took trance of many Dharma Protectors, including Dorje Shugden. Here, Trijang Rinpoche refers to Dorje Shugden as "the chief protector", indicating he is the highest or the leader, and beyond the normal status of an ordinary protector.
22	pg. 245	Shukden. The Dharma protector	At the wish of His Holiness, I secretly dispatched Ratö Chubar Rinpoché to Panglung Hermitage to request a prediction from <b>Shukden. The Dharma protector's</b> reply came, "You must leave immediately. If you take a southwesterly route, you have my assurance that neither yourself nor anyone in your retinue will come to any harm. Someone bearing the name Dorjé must travel at the head of the victor's party, confidently wielding this sword.	In 1959, when there was a serious threat to the 14th Dalai Lama's life, Trijang Rinpoche trusted only Dorje Shugden to give guidance on what to do to ensure the Dalai Lama's safety. The result of this advice from Dorje Shugden is that the Dalai Lama fled Tibet and into exile in India, thus saving his life.

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23	pg. 247	the protector Gyalchen	The following day I visited the shrine there of <u>the protector Gyalchen</u> to seek his divine aid.	Whenever Trijang Rinpoche faced obstacles, he requested for the assistance of Dorje Shugden, out of all other Dharma Protectors available.
24	pg. 254	Shukden	I conferred the vows of novice ordination on around twenty monastic candidates from the area and gave some of the monks life-entrustment permission for <u>Shukden</u> and other related practices.	Trijang Rinpoche trusted and relied upon Dorje Shugden and, as a result, propagated and passed on the practice to others.
25	pg. 255	the protector Shukden	I stayed for seven days, giving the entire community of monks the great initiation into single-deity Vajrabhairava and gave a few groups of three monks the life-entrusting initiation and permission to practice <u>the protector Shukden</u> .	Trijang Rinpoche trusted and relied upon Dorje Shugden and, as a result, propagated and passed on the practice to others.
26	pg. 260	the protector Shukden	I gave Powo Sumzong Lama and Tö Shungru Lama the life-entrusting initiation and permission to practice <u>the protector Shukden</u> .	Trijang Rinpoche trusted and relied upon Dorje Shugden and, as a result, propagated and passed on the practice to others.
27	pg. 268	wrathful Gyalchen with his retinue	Among them was a thangka of <u>wrathful Gyalchen with his retinue</u> that I had commissioned in Dromo during the year of the iron-tiger (1950) that had yet to have the brocade border attached to it.	When he made offerings to Dorje Shugden, Trijang Rinpoche always offered the best. In this instance, he was making offerings of brocade onto a thangka of Dorje Shugden.
28	pg. 268	my protector AND the protector	When I once again received these thangkas into my hands, I felt convinced that this was significant indication of the omnipresence of the celestial assistance of <u>my protector</u> , and so on the twenty-ninth of the fifth month, I made extensive propitiatory offerings with tsok to <u>the protector</u> .	Trijang Rinpoche always ascribed positive things in his life to the blessings of his gurus or to the assistance of Dorje Shugden, and felt great gratitude towards them.

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29	pg. 273	Shukden	I passed three weeks performing the rituals of propitiation and invocation for celestial assistance of the protecting deities Palden Lhamo, the twelve tenma, fivefold Dharmarāja, and <b>Shukden</b> with the assembly of Namgyal Monastery.	Trijang Rinpoche often performed rituals to propitiate the assistance and blessings of Dorje Shugden. To perform such prayers and rituals, it is logical that there would be many monks on hand to help Trijang Rinpoche prepare i.e. Trijang Rinpoche was not doing the rituals alone. In this case, the monks of Namgyal Monastery joined him. Namgyal Monastery is the personal monastery of the Dalai Lama
30	pg. 277	Gyalchen Shukden	I gave Ngawang Drakpa, former abbot of Sera Mé, an oral transmission of various rituals I had composed in verse for <b>Gyalchen Shukden</b> — for establishing supports, the thread-cross ritual, fire offerings, and so on.	Trijang Rinpoche trusted and relied upon Dorje Shugden and, as a result, propagated and passed on the practice to others. Here, he references prayers he composed to help others propitiate this enlightened Dharma Protector.
31	pg. 295	Shukden	I gave Rakra Tulku the permission for Jé Tsongkhapa as the triple deity and the life-entrusting initiation for <b>Shukden</b> .	Trijang Rinpoche trusted and relied upon Dorje Shugden and, as a result, propagated and passed on the practice to others.
32	pg. 304	the protector of Panglung Hermitage AND the protector	At the request of Sera Mé's Pomra House, I started the procedure to prepare Drakpa Samdrup, son of the late medium of <b>the protector of Panglung Hermitage</b> , to receive <b>the protector</b> in trance.	Trijang Rinpoche was so devoted to Dorje Shugden, he sought ways to make it easier for sentient beings to connect with the Dharma Protector by training an oracle. Drakpa Samdrup is the current 7th Panglung Oracle, and the son of the 6th Panglung Oracle who had instructed the Dalai Lama to leave Tibet, thereby saving his life.
33	pg. 307	Gyalchen Shukden	I gave the life entrustment of <b>Gyalchen Shukden</b> to Trehor Geshé Tamdrin Rapten and Geshé Ngawang Dargyey of Sera Jé.	Geshe Tamdrin Rapten (or Geshe Rabten) later established Rabten Choeling Monastery in Switzerland, while Geshe Ngawang Dhargyey established Dhargyey Buddhist Centre in New Zealand. Both of them received Dorje Shugden sogtae (life entrustment initiation) from Kyabje Trijang Rinpoche.

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34	pg. 310	the protector Shukden	I had been requested to write a commentary on the elaborate biographical praises for <u>the protector Shukden</u> that was composed by Kyabjé Phabongkha Vajradhara.	Trijang Rinpoche's root guru, Kyabje Pabongka Rinpoche, was a devoted practitioner of Dorje Shugden and composed verses in praise of the Dharma Protector, describing his background and origins. Trijang Rinpoche records that he wrote a commentary on his teacher's verses, reflecting that there was interest for such a commentary (people were making requests) as well as Trijang Rinpoche himself seeing a need for such a commentary to be authored.
35	pg. 310	Shukden AND the protector himself	In the meantime, however, some people who had come from Lhasa brought me my notes as well as a thangka of <u>Shukden</u> that was one of the very old religious artifacts of our labrang. I was fully convinced that this was due to the celestial assistance of <u>the protector himself</u> .	When Trijang Rinpoche escaped Tibet, his attendants did not have time to pack anything. After going into exile, devotees began risking the treacherous journey over the Himalayas to carry some of Trijang Rinpoche's most precious belongings into exile. Among these items deemed precious enough to save was a thangka of Dorje Shugden, reflecting how important and significant the Dharma Protector was to Trijang Rinpoche.
36	pg. 330	the protector Shukden AND the protector	On the twenty-ninth I gave the life entrustment of <u>the protector Shukden</u> to two monks of Sera Mé and one monk from Ganden Jangtsé in conjunction with my monthly propitiation offering to <u>the protector</u> .	Trijang Rinpoche refers to the 'monthly propitiation offering' he made to Dorje Shugden, which is one of the commitments for those who have received sogtae (life entrustment initiation of Dorje Shugden).
37	pg. 332	the late Panglung Gyalchen Shukden medium	Drakpa Samdrup was the son of <u>the late Panglung Gyalchen Shukden medium</u> ...	Trijang Rinpoche was so devoted to Dorje Shugden, he sought ways to make it easier for sentient beings to connect with the Dharma Protector by training an oracle. Drakpa Samdrup, the present 7th Panglung Oracle, was personally trained by Trijang Rinpoche to become a full-fledged oracle, in order to give predictions, pronouncements and guidance to sentient beings.
38	pg. 332	Gyalchen	...and at the urging of those monks from Pomra House of Sera Mé who were caretakers of the protector, I invoked <u>Gyalchen</u> in my residence several times...	Whenever Trijang Rinpoche was faced with obstacles or a difficult decision to make, he would seek the advice and assistance of the Dharma Protector Dorje Shugden. He would request one of the many Dorje Shugden oracles to take trance of the Dharma Protector in order to consult with the protector and get advice.

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39	pg. 332	the protector	...in the hope that <b>the protector</b> would enter Drakpa Samdrup. There were a few signs that he had entered. After that I invited the local protector of Panglung, Tsengö Khaché Marpo.	Trijang Rinpoche personally trained Drakpa Samdrup to become a full-fledged oracle, to help sentient beings connect with Dorje Shugden so that he can bless and guide them. Today, Drakpa Samdrup is the 7th Panglung Oracle and travels throughout the world, especially China, Taiwan, Europe and Southeast Asia to assist and benefit people.
40	pg. 338	the protector Shukden	On the eighth day of the third month I invoked <b>the protector Shukden</b> through the medium of Lhokha Riwo Chöling Monastery for prophetic advice on the discovery of the new incarnation of the late supreme incarnation of Kyabjé Phabongkha Vajradhara.	Whenever Trijang Rinpoche was faced with obstacles or a difficult decision to make, he would seek the advice and assistance of the Dharma Protector Dorje Shugden. In this instance, he had requested Dorje Shugden to help him identify the reincarnation of his beloved root guru, Kyabje Pabongka Rinpoche. No other Dharma Protector was entrusted with so significant a request, only Dorje Shugden.
41	pg. 339	Shukden	On the twenty-second I invoked <b>Shukden</b> through the medium of the Ganden Chöphel Ling Tibetan monastery in Nepal.	Whenever he had questions or needed advice, Trijang Rinpoche would request one of the many Dorje Shugden oracles to take trance of the Dharma Protector in order to consult with the protector.
42	pg. 341	Shukden	...a definitive clarification of the Treasury of Abhidharma written by Palden Chöjé, biographies of Pañchen Sönam Drakpa and <b>Shukden</b> written by the hermit Lhawang Gyatso and others...	If there was no benefit to composing such a biography, lamas would not dedicate time and resources towards composing it. In those days, to replicate a text, characters had to be carved backwards onto woodblocks and then painted with special inks, before imported paper was pressed onto the blocks to reproduce the writings. Hence, the fact that there exists a biography on Dorje Shugden and his previous life as Panchen Sonam Drakpa indicates that the Protector was important enough for such a biography to be written.

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43	pg. 341 to 342	Shukden and his retinue	By this time, novice monk Thupten Phelgyé [a.k.a. Drakpa Samdrup], the son of the late medium of Panglung Hermitage, was reliably receiving <b>Shukden and his retinue</b> in trance.	Over many years, Trijang Rinpoche personally trained Drakpa Samdrup (now a monk called Thupten Phelgye) to become a full-fledged oracle, to help sentient beings connect with Dorje Shugden so that he can bless and guide them. Today, Thupten Phelgye is the 7th Panglung Oracle and travels throughout the world, especially China, Taiwan, Europe and Southeast Asia to assist and benefit people.
44	pg. 342	Shukden	On the twenty-sixth we invoked <b>Shukden</b> , Setrap, Chingkarwa, and Yumar Tsengö in succession. I requested of them their dutiful protection, bound them to their oaths, and formally accepted the new medium in the presence of the incarnation of Dromo Geshé Rinpoché, Ratö Rinpoché, and others.	The 7th Panglung Oracle, who was personally trained by Trijang Rinpoche, is able to take trance of multiple Dharma Protectors including Dorje Shugden and Setrap, the wrathful emanation of Buddha Amitabha. When faced with a significant decision, like identifying the reincarnation of his teacher, or with recognising the incarnation of significant lamas, Trijang Rinpoche always consulted Dorje Shugden.
45	pg. 343	Shukden	The next day I gave the oral transmission of my commentary to the biographical praises of <b>Shukden</b> to Song Rinpoché, Assistant Tutor Serkong Rinpoché, Chamdo Gyara Rinpoché, and Doboomb Tulku of Trehor's Dargyé Monastery.	Trijang Rinpoche trusted and relied upon Dorje Shugden and, as a result, propagated and passed on the practice to others. The biographical praises mentioned here had been composed by Trijang Rinpoche's root guru, Kyabje Pabongka Rinpoche and Trijang Rinpoche had composed a commentary to them, to help people to gain a deeper understanding and insight into the praises.
46	pg. 349	protectors Shukden AND the new Panglung medium AND the protector	On that day I invoked <b>protectors Shukden</b> , Setrap, and Yumar Tsengö in trances through <b>the new Panglung medium</b> , Thupten Phelgyé, at which time <b>the protector</b> gave prophetic advice for a brief moment.	Trijang Rinpoche frequently consulted Dorje Shugden and other Dharma Protectors through the Panglung Oracle whom he had personally trained. Setrap is universally-recognised as an enlightened Dharma Protector. For him to occupy the same vessel (i.e. the Panglung Oracle) as Dorje Shugden would mean that Dorje Shugden is of similar or the same status (i.e. enlightened) as well.
47	pg. 352	the praise of Shukden	I gave the oral transmission of the commentary to <b>the praise of Shukden</b> to nine tulkus and geshés, including Rinpoché himself.	Trijang Rinpoche trusted and relied upon Dorje Shugden and, as a result, propagated and passed on the practice to others.

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48	pg. 354	Shukden	The results of His Holiness and Kyabjé Ling Rinpoché's divinations as well as my own divinations and dreams and the predictions of the Gadong oracle and <b>Shukden</b> all agreed on the same candidate, Sönam Gyatso.	Dorje Shugden's prophecies were used to corroborate the Dalai Lama and Kyabje Ling Rinpoche's divinations, indicating that his prophecies can be relied upon and trusted.
49	pg. 355	the protector Shukden	One day, at the request of Barkham Shodo Dragom Tulku, I gave him the life entrustment of <b>the protector Shukden</b> and oral transmission of the ritual practices of the protector.	Dragom Tulku, otherwise known as Dagom Rinpoche, was a staunch practitioner of Dorje Shugden, and widely promoted and propagated the practice.
50	pg. 355	main protector	Dragom Tulku's predecessor was not only a Dharma friend but was also responsible for requesting many of the rituals of the protector in writing. <b>Shukden</b> was his main protector.	Due to Dagom Rinpoche's multiple requests, today we have many rituals and practices related to Dorje Shugden available to us in writing. During the 2016 enthronement of Dagom Rinpoche's reincarnation in Tibet, over 20,000 devotees came to pay their respects and receive blessings.
51	pg. 359	Shukden	On the tenth, at the invitation of Samdhong Rinpoché of Drepung's Tsawa House, the principal of the institute, I went to his residence and gave him the life entrustment of <b>Shukden</b> in the morning and made tsok offerings in the afternoon.	Samdhong Rinpoche received Dorje Shugden sogtae (life entrustment initiation). He would later go on to become Kalon Tripa, or Prime Minister, of the Tibetan exiled government headquartered in Dharamsala, North India.
52	pg. 363	Shukden	I gave the permission of the Adhipati Lords of the Cemetery to Sera Jé Lawudo Tulku, his teacher Thubten Yeshe, and their Western students Thubten Dönyö and Thubten Ngawang. I gave the life entrustment of <b>Shukden</b> to three of them, excluding Thubten Ngawang.	The Lawudo Tulku mentioned here is Lama Zopa who, together with his teacher Thubten Yeshe (a.k.a. Lama Yeshe), established the Foundation for the Preservation of the Mahayana Tradition (FPMT). Thubten Dönyö is Piero Cerri, one of Lama Yeshe and Lama Zopa's senior students and a senior member of FPMT. All three received sogtae (life entrustment initiation) of Dorje Shugden.
53	pg. 365	five emanations of Shukden AND the protector	When I had this dream, I was composing the wealth-generating rituals of one of the <b>five emanations of Shukden</b> . I interpreted this as an indication that <b>the protector</b> was pleased.	Dorje Shugden has four cardinal emanations, alongside the main emanation. They are Duldzin Dorje Shugden (the main form), Shize (in the aspect of healing), Gyenze (in the aspect of increase), Wangze (in the aspect of control) and Trakze (in the aspect of wrath). In this instance, Trijang Rinpoche records that he had a dream about composing prayers to propitiate Gyenze.

#	Relevant page	How Dorje Shugden is referred to	Quoted excerpt from the book in which the reference appears	Notes (where relevant)
54	pg. 367	Shukden and his retinue AND the protector	Arrangements were made by Pomra House for me to invoke the presence of <b>Shukden and his retinue</b> through the medium. At my insistent requests for prophetic advice, <b>the protector</b> gave a few predictions.	Whenever he had questions or needed advice, Trijang Rinpoche would request one of the many Dorje Shugden oracles to take trance of the Dharma Protector in order to consult with the protector. Here, Trijang Rinpoche says that he 'insisted' for Dorje Shugden's advice, reflecting how much he really wanted it.
55	pg. 369	the peaceful emanation of Shukden	One day I invoked the presence of <b>the peaceful emanation of Shukden</b> , who commended me for my efforts to further the excellent traditions of Jé Tsongkhapa through my teachings by living a long life.	In this instance, Trijang Rinpoche records that he invoked Dorje Shugden in his peaceful emanation, Duldzin, who was one of Dorje Shugden's previous lives. When Dorje Shugden takes trance of an oracle in the peaceful aspect of Duldzin, he can remain in the oracle for hours, giving teachings and even initiations and prayer transmissions.
56	pg. 413	the Shukden oracle	Because of the critical gravity of the situation for the safety of His Holiness, Trijang Rinpoché sent Ratö Chubar Rinpoché to Panglung Hermitage to consult <b>the Shukden oracle</b> .	In 1959, when there was a serious threat to the 14th Dalai Lama's life, Trijang Rinpoche trusted only Dorje Shugden to give guidance on what to do to ensure the Dalai Lama's safety. The result of this advice from Dorje Shugden is that the Dalai Lama fled Tibet and into exile in India, thus saving his life.