



H.H. Kyabje Trijang Rinpoche (1900 - 1981)

Kyabje Trijang Dorje Chang was His Holiness the XIVth Dalai Lama's philosophical assistant and personal tutor for fifty years.

Trijang Rinpoche also received these lineages of Tapo Dorje Chang. Pabongka was his root guru and helped him to grow. He was very kind to Trijang Rinpoche. Kyabje Trijang Rinpoche was responsible for keeping the teaching of Pabongka and especially Dorje Shugden. Pabongka said Dorje Shugden helped him all through his life and gave him the opportunity to spread Tsongkhapa teachings.

His Holiness Kyabje Trijang Dorje Chang

H. H. Kyabje Trijang Rinpoche offered the following advice and information concerning the protector.

Pabongka Rinpoche wrote histories and rituals of Dorje Shugden. He gave the responsibility of this practice to Trijang Rinpoche.

What is a protector? They can be males, females; ordinary and highly realised. Mahakala six-armed is a Chenrezig manifestation, Mahakala four-armed is a Sakya practice and is practiced by some Gelug-pas. He also has a close relation to Dorje Shugden. The Shangpa Kagyu practices totally dissolved into Tsongkhapa. Yama comes from Yamantaka - Manjushri. He is Tsongkhapa's protector. A protector must be angry in order to make strong action. Mahakala four-armed is a manifestation of Heruka. Palden Lhamo is Saravasti. High positioned beings cannot do ordinary actions, so how can they have contact with us? Dorje Shugden is the essence of Manjushri - Yamantaka, he shows himself to be ordinary. Dorje Legpa is another protector. Saytrupa is Amitabha. Pehar is the five forms of Dhyani Buddhas - showing ordinary qualities. Many mountains, trees etc., have protectors such as Yela Shango and Yotogo Shenla. These were first ghosts and local gods. Padmasambhava was able to subjugate them and have them work for him to help the Dharma. These protectors are easy to make happy or sad.



His Holiness Pabongka Rinpoche

Maitreya Buddha says in his Ju Lama (one of the five texts). In the ocean there are many jewels, but it doesn't look like there is anything. Clean it and use it and it becomes beautiful. So as it goes Buddha's actions look ordinary to oneself but one has close contact one can see the difference.





Kyabje Trijang Rinpoche said that Buddhas and Bodhisattvas work for sentient beings to protect the Dharma. They can show strange habits and sometimes act like demons, even punishing people. Dorje Shugden is a manifestation of Manjushri, but he appears to be ordinary such as easily angered or pleased. Now a yidam is a much higher affair. He cannot act like this (e.g. King).

The mind has obscurations, so what one sees is not clear. One must purify oneself to see clearly. Bodhisattvas act ordinary and we do not see them, but if we purified ourselves, we would see them. Also this goes for protectors. Protectors are not self-existent. Someone gave them this job to do.

We are selfish, egocentric, ignorant then many sentient beings are our enemy, but practicing Bodhicitta means that beings are our friends (e.g. all beings are our mothers, repay kindness, etc). When we do more intense practice there is more purification. In those situations, then we see ourselves as dakas or dakinis and our vision is mandalas or pure lands.

In the Buddhist Sutra of Manjushri's Names it says that the body speech and mind sees the actions of Buddha as ordinary, but purification results in the pure understanding of Buddha's action.

Ordinary beings see Dorje Shugden as ordinary. Some of these people think he is a ghost or a god, but that is not the case. They may say don't do Dorje Shugden, he's not good, he's a ghost. These people are labelled as "yur tser" meaning your just saying that with no understanding.

Tulku Drags-pa Gyeltsen is from Serkong-go and the Fifth Dalai Lama is from Serkong-o. Both are from Drepung monastery. People of Bhutan, Tibet, Mongolia, China went to see Tulku Drags-pa Gyeltsen.

Bu-ston was a master of the Kalachakra, astrology, medicine, grammar and the Yamantaka and Heruka practices. All of these branches of knowledge are in the Gelugpa lineage. Bihar-pa was an Indian sage. Sakya Daychen Lodro Gyeltsen was the first to make Dorje Shugden a protector.

Dulzin was the oldest and principal student of Tsongkhapa. He was respected just as Tsongkhapa.

Since Dorje Shugden and his lineages have been high realizations and this is proven through history books that were written by realised beings, that how can he be reborn as a low ghost. If virtue and merit is the cause, can the effect be suffering? What is the reason for compassion and prayer? In this time of degeneration Dharma people sometimes are not successful. There are many enemies of the Dharma so protectors are needed. Your view is wrong if you think a high-realised being can be reborn as a ghost. These realised ones have good morality, even small vows are kept so how can they get a low position (this is only logical proof).





Good actions do not result in suffering, generosity does not result in poverty, morality does not result in low rebirth. In reality, each rebirth is a Buddha. Can a Buddha become a hungry ghost, possible or impossible? Half ghost or half Buddha? One's illusions cause ordinary view. These beings act through compassion/wisdom for the benefit of the Dharma.

Buddha will show attachment towards those beings with attachment because if he shows them himself they won't know what it is. By this way he can lead them along helping them to understand the situation (e.g. ignorance).

Once Buddha was a bird. With this manifestation he was able to have a relationship with other birds. For example, Chenrezig was a cuckoo or even a demon. **Buddha would manifest as an evil person, sometimes it was needed as a method to show people**



Dorje Shugden

what to do and how merit is gained so people can realise something. Buddha would also manifest as a Brahmin to lead Hindus into higher practices eventually into the Dharma. Buddha has many activities but ordinary beings don't understand. Buddhist sutras such as Manjushri explains this.

Some say why are there so many yidams, protectors, one is enough. The reason is there are many kinds of beings.

Tsongkhapa, teachings, monasteries need protectors such as Yama and Dorje Shugden. There are general protectors and special ones. The government has protectors and since his teachings are special, a special protector is needed. Pabongka Rinpoche made a praise

and a history and so did Tagpo Kelsang Khadrup. Tsongkhapa's teaching is protected by Dorje Shugden, his body appears as being ordinary, it is manifested by Manjushri.

Serkong Dorje Chang of Gaden Jangtse realized Dorje Chang and he proved himself as such during the time of the 13th Dalai Lama. The 13th Dalai Lama is the one who added the title "Dorje Chang" to Serkong's name.

Part of a praise written by Serkong Dorje Chang says:

Dorje Shugden, you are Manjushri/your power of keeping the Dharma is like Vajrapani. Vajrapani holds the secret teachings/Vajrapani shows demons/nagas his power, all he can destroy and control. You are Vajrapani, Dorje Shugden I consecrate you, the powerful one like Vajrapani, the protector of Tsongkhapa's teachings.

Dorje Chang said "I can teach and manifest myself as a student, lama, yidam, protector all at once." Manjushri in the past kalpa attained Buddhahood but he showed himself as a Bodhisattva, a disciple of Buddha Sakyamuni to help sentient beings. He was Buddha but didn't finish working for sentient beings. Tsongkhapa praised him saying "in the kalpa gone by you attained enlightenment but still you act and work as a Bodhisattva, helping





beings. Dorje Shugden was Sambhogakaya Buddha, compassion caused him to show this kind of body.

Drepung chant master Tashi Gyatso requested the Fifth Dalai Lama for a biography of Tulku Drags-pa Gyeltsen. The 5th Dalai Lama saw lamas, yidams and Buddhas. Trijang Rinpoche says this is still more proof.

The 1st Panchen Lama, Losang Choje Gyeltsan also wrote a biography of Dorje Shugden.

Chan-Ja Rinpoche stayed at the five mountains of Manjushri and in Mongolia, he returned to Lhasa and wanted teachings. He went to see Lando Lama Rinpoche who knew all the Buddha's teachings by heart and who also wrote of the lineages of Dorje Shugden.

Palden Lhamo, Na-chung, Tsering Chema and all these protectors have this kind of history.

Even Buddha did not always show himself as a monk teaching. Buddha adapted his methods to different circumstances in order that the Dharma could be better understood. For instance, there is the story about when the God of Music would not listen to Buddha teaching, as he was preoccupied in sound. So Buddha played music one hundred times better than this God. He was very surprised and wanted to know how he did that. Buddha taught him the Dharma and told him this is the way. He became spiritual and gained realizations like that of an Arhat.

All protectors show many activities. Dorje Shugden is like this; look at the history. If something is beneficial at a certain time as the teaching of Tsongkhapa was and something wants to cause destruction then it must be protected. This is the reason why he is not ordinary. Some people might say I have faith in the Great Fifth Dalai Lama and his teacher Tong-ta Raymen-ba, but this is due to his great power and it shows many people the path. Sometimes he controls it and it presents many qualities just like Dorje Shugden. It shows qualities of the practice and its purpose. It looks like ordinary actions but high Lamas were unable to control him and if they did, he would never return. These kinds of Bodhisattvas are from Manjushri, Dorje Chang, and Vajrapani.

Their acting is ordinary and is done to benefit sentient beings. If you say "I have faith" and you put Dorje Shugden down, you have no clear idea what it is, and talk wrongly about it. This only develops negative karma.

To say you like the Great Fifth and do not like Dorje Shugden, is no good. Then really you have no idea of the workings of Buddha, Bodhisattvas and their different forms. and all you do is create and collect negative potential. It's important to know the histories of Buddhas, Bodhisattvas. Even the Buddha will take the form of a demon, if necessary.

Milarepa said at one time Tsering Chema (a five dakini family) were giving him trouble and he had to think how to approach the situation. He showed them his power in a controlled manner. These dakinis are not demons, but they tried to destroy his





meditation but using their power. He saw the situation as it really was. That they were Five dakinis. But ordinary people would have no idea what was going on.

Padmasambhava was meditating on Shega-da. Now, Pehar a god of Iran tried to make it difficult for him. Padmasambhava swung his khatvanga around and dispelled this problem. But Pehar returned and hit him on the head with a boulder. He woke up and saw Pehar was the culprit. He battled with Pehar and won. Pehar offered his help to Padmasambhava. So king Matay Zemo went to the area of Iran called Ben Ta Ho, and later returned to Tibet with Pehar and his symbols. As a force Pehar was installed by Padmasambhava as the protector of Samye monastery. Ordinary beings would not understand such activities.

These are all the proofs.

