From the state of clear light emptiness that is the non-true existence of all phenomena of the worlds of samsara and nirvana, established from the appearance of the exalted wisdom that is the non-duality of the object-possessor, my mind of resultant-time great bliss, and its object, the Dharmadhatu, the realization that all Buddha's teachings are free from contradiction appears as a ground of lapis lazuli, upon which all Buddha's teachings taken as personal advice arise as a pleasure garden.

Inside this is a wish-granting tree laden with the fruit of the Conqueror's ultimate intention, that has seven branches marked by the seven precious possessions of a king, which symbolize the seven limbs of enlightenment. The eight worldly Dharmas purified in emptiness are a lake possessing eight good qualities. Resembling dream-like manifestations of a sixth-ground Bodhisattva, birds and deer symbolizing the four classes of Superiors roam around a languid pool. The four wheels of the Mahayana and the seven special attributes of high status appear as mansions and verdant pastures of soft, springy turf, with flowers blooming in various colours, and the seven wealths of Superiors appearing as an infinite and exquisite array of the treasures of gods and men.

Within a circle of jewelled mountains of earth-like to cloud-like bodhichitta, which hold back the winds of karma such as heavy negative actions, is a precious three- storied mansion symbolizing the stages of the path of the three types of being. The sublime exaltation of the Ganden (31) doctrine distinguished by a million special qualities which, in terms of view, meditation, and action, are not found in any of the stainless excellent systems of scripture and realization of all the unprejudiced tenets of India and Tibet, appears as the golden three-tiered roof. The instructions of the Ensa Whispered Lineage, through which the three bodies ofa Buddha can be attained in one short life, appear as the crowning ornament reaching the Enjoyment Body Pure Land of Akanishta. The perfect view that is arrived at through the paths of reasoning in Guide to the Middle Way and Commentary to Valid Cognition, which are victorious over the four types of being who, though they are proud to be counted among Buddhists, have fallen into the crevasse of inferior views, appears as the eight victory banners and other banners raised aloft for all to see. The doctrine and kindness of Je Tsongkhapa pervading our land, the surrounding lands, and all three thousand worlds manifest as the four white parasols. From their silken tips, cymbals, small bells, and chimes play continuously with the sound of the conclusive meanings of the essential scriptures of Sutra and Tantra proclaimed from the paths of reasoning of the three pure analyses of the Reason Vehicle. The four stairways block the four doors for receiving downfalls. Standing around the veranda, which is the completion of the four powers, is an assembly of offering goddesses who symbolize skill in the practice of the six perfections and the four ways of gathering. The eight pillars are the eight paths of Superiors, and the pendants and half perndants are the thirty-seven realizations conducive to enlightenment The entire mansion is beautified by breathtaking offering substances that cannot be described in words.

In the centre is a jewelled throne, its vast seat supported by magnificent, terrifying lions, symbolizing the four fearlessnesses. It is covered with jewelled ornaments and fine brocades. Upon this is a letter YA marked by a HUM. 32 From this, light rays radiate above, below, and in the cardinal and intermediate directions, offering the practice of the seven limbs to guests throughout samsara and nirvana. All the faults of true sufferings and true origins of all beings of the six realms, and all impure worlds and their inhabitants are purified; and the beings are led into the ripening and liberating paths. All maras and obstacles in the ten directions are consumed by the fire of exalted wisdom. The light gathers back and completely transforms, and there arises he who is by nature inseparable from Manjushri and Yamantaka, in the aspect of the Protector of the doctrine of Je Tsongkhapa, the great king Dorje Shugden.

He has a dark red body, one face, and two hands. He smiles with delight, with his mouth slightly open and his tongue curled. He has three darting eyes, bulging through the force of his compassion, and a beard and eyebrows blazing like fire. His right hand holds a golden wisdom sword up to the sky, and his left hand holds a heart of compassion at the level of his heart, showing that he eradicates all problems and obstacles at their root. The crook of his left arm holds a treasure mongoose that abundantly fulfils all needs and wishes, and grips a golden taming hook showing that he can subdue all three realms. On his head he wears a domed hat, radiant with gold from the Dzambu river and adorned with silken bands. He wears three flowing robes, the garments of an ordained person, and on his feet he wears tiger boots. The emanations of his body pervade the whole world, the pure deeds of his speech protect the doctrine, and the thoughts of his mind possess the ten powers. From his body, which has no definite form but can display any aspect whatsoever, there arises a turbulent fire and wind of exalted wisdom, in the centre of which he abides.

From the aggregates, elements, sources, and limbs of the Principal Deity, some light radiates and becomes Vairochana 33 Shugden in front of him. He has a white-coloured body and a slightly wrathful smile. In his right hand he holds a lance tied with silks and adorned by a mirror, and in his left hand he holds a noose. He wearsa flowing white silk robe and a golden turban, and rides an elephant with a long trunk.

To the right of the Principal Deity is Ratna Shugden, who has a yellow-coloured body. With his right hand he holds up to the sky a golden life-vase filled with the nectar of immortality and adorned at its mouth by a wish-granting tree, and in his left hand he holds a precious bowl filled with jewels. He wears a magnificent yellow robe and is adorned with jewelled ornaments. He rides a heavenly palomino horse equipped with a beautiful bridle and saddle.

Behind the Principal Deity is Pema Shugden, who has a blood-red-coloured body. He has a smile that is both wrathful and radiant, and he displays a flirtatious manner. In his right hand he holds up to the sky a taming hook adorned with red silks showing that he can subdue all three realms, and in his left hand he holds a jewelled noose. Like a distinguished minister he wears red silk garments adorned with red flowers and rides a turquoise dragon.

To the left of the Principal Deity is Karma Shugden, who has a very dark red body and displays a wrathful manner. His right hand brandishes a sword, and his left hand holds a heart to his mouth, symbolizing that he has great power to overcome obstacles. He wears black silk garments and rides a wrathful garuda.

Surrounding these is the assembled oathbound retinue - outer, inner, and secret. irst in the sequence are the nine Mothers who attend the Principal Deity, displaying control over the four elements and holding offering substances of the five objects of desire. They are adorned with the eight jewelled ornaments and wear garments of various silks. 34 These nine attractive Goddesses assist practitioners with their Tantric practice.

Next are the eight fully ordained Monks who guide the activity of propagating the precise tradition of the Vinaya, such as training in the pure discipline of the Pratimoksha, the root of Buddha's doctrine. They all wear saffron robes. Some wear the domed hat, some the Pandit's hat, some the yellow hat, and some the split meditation hat. Some hold a staff, some a bowl, some a Dharma text, and some a vajra and bell. They all proclaim eloquent explanations of Dharma.

Then there are the ten youthful and wrathful Deities who provide powerful and swift protection from obstacles caused by misguided beings who, misled by mistaken tenets, despise and criticize the study and practice of the pure teachings of Sutra and Tantra and deceive ordinary beings through inappropriate behaviour; and especially by those malevolent humans and non-humans who would despise or harm pure practitioners who with faith and respect rely upon the upholders of the tradition of Protector Manjushri Je Tsongkhapa. They appear in terrifying forms in various aspects, some with cheerful expressions and some with fierce expressions, wearing Chinese, Mongolian, Nepali, Tibetan, niri, and Bengali garments, and holding various sharp weapons in their hands.

Furthermore, in the space around, like particles in rays sunshine, is Dorje Shugden's vast oath-bound retinue of spirit kings such as Behars, planetary maras, Tsimars, female spirits, yamas, gods, nagas, givers of harm, wealth gods, flesh-eaters, cannibals, smell-eaters, drumbus, maras, therangs, evil spirits, the eight classes of worldly spirit, the four classes of guiding spirit, and so forth, all of whom appear in wrathful aspects.

35 In the space above this assembled retinue, amidst an expanse of clouds and rainbows, is the Pure Land of Tushita. Within this is Protector Manjushri Je Tsongkhapa and his retinue, all appearing clearly, surrounded by heavenly youths and maidens playing celestial music and showering them with flowers.

Above the highest part of the palace is Amitabha, the Buddha of Infinite Light; and in the intermediate space there is the great Protector, the powerful Pure One, together with his retinue.

The whole of space and all the ground are filled with all the desired substances and articles; and peaceful and wrathful attractive offerings generated through the power of concentration appear everywhere.

From the heart of the Principal Deity, and from the letter at the heart of myself appearing clearly as the Yidam, light rays radiate and invite in an instant the emanations of the five lineages of the great king Dorje Shugden together with their retinues to come from all the palaces where they abide, such as Tushita, Keajra, Five-peaked Mountain, and Shambala, to this great place emanated by concentration.