**DESCRIPTION OF DORJE SHUGDEN’S ENTOURAGE**

(based on information from Dagom Rinpoche’s and Geshe Kelsang Gyatso’s text)

**EIGHT GUIDING MONKS**

1. Gelong Jampa

དགེ་སློང་བྱམས་པ།

Wearing monk robes and holding a monk staff in his right hand and a begging bowl in his left. He wears the meditation hat (gomzha) and has a moustache and beard. He abides amidst a gathering of rainbows and clouds. He is one with the Bodhisattva Maitreya. He represents the veins of Lama Losang Tubwang Dorje Chang's body.

2. Gelong Sanggyin

དགེ་སློང་ས་སྙིང་།

Wearing monk robes and holding a vajra in his right hand and a bell in his left. He wears the pointed monk's hat (tsezha). He abides amidst a gathering of rainbows and clouds. He is one with the Bodhisattva Ksitigarbha (ས་སྙིང་དཀར་པོ།). He represents the eye sense power of Lama Losang Tubwang Dorje Chang's body.

3. Gelong Chagdor

དགེ་སློང་ཕྱག་རྡོར།

Wearing monk's robes, he is in the debating posture (with hands clapping and pressing the leg). He wears the pandita's hat (penzha). He abides amidst a gathering of rainbows and clouds. He is one with the Bodhisattva Vajrapani. He represents the ear sense power of Lama Losang Tubwang Dorje Chang's body.

4. Gelong Namnying

དགེ་སློང་ནམ་སྙིང་།

Wearing monk's robes and a golden Tang hat (thangzha). He holds a khatangka in his right hand and points to his disciples with his index finger in the threatening mudra with his left. His right leg is bent and his left is extended. He abides amidst a gathering of rainbows and clouds. He is one with the Bodhisattva Akashagarbha (ནམ་མཁའི་སྙིང་པོ།). He represents the nose sense power of Lama Losang Tubwang Dorje Chang's body.

5. Gelong Wangchuk

དགེ་སློང་དབང་ཕྱུག།

Wearing monk's robes and the pandita's hat (penzha). He holds a sword pointed downwards in his right hand and holds up a nectar-filled skullcup in his left. He wears the special boots of a high tulku/nobility. He abides amidst a gathering of rainbows and clouds. He is one with the Bodhisattva Lokeshvara (འཇིག་རྟེན་དབང་ཕྱུག). He represents the tongue sense power of Lama Losang Tubwang Dorje Chang's body.

6. Gelong Jamyang

དགེ་སློང་འཇམ་དབྱངས།

Wearing monk's robes and the Bodhisattva's hat (བྱང་ཆུབ་སེམས་ཞྭ།). He plays the damaru with his right hand and rings the bell with his left. His legs are in the dancing position. He abides amidst a gathering of rainbows and clouds. He is one with the Bodhisattva Red Manjushri. He represents the mental power of Lama Losang Tubwang Dorje Chang's body.

7. Gelong Dipsel

དགེ་སློང་སྒྲིབ་སེལ།

Wearing monk's robes and the pandit's hat (penzha). His right hand is in the mudra of teaching the dharma and he holds a scriptural text in his left. He wears the special boots of a high tulku/nobility and appears to be moving quickly. He abides amidst a gathering of rainbows and clouds. He is one with the Bodhisattva Sarvanivarana-viskambin (སྒྲིབ་པ་ཀུན་སེལ།) He represents the body sense power of Lama Losang Tubwang Dorje Chang's body.

8. Gelong Kunsang

དགེ་སློང་ཀུན་བཟང་།

Wearing monk's robes and the meditation hat (gomzha). He holds up a treasure vase in his right hand and points to his disciples with his index finger in the threatening mudra with his left. He wears the special boots of a high tulku/nobility and appears to be moving to the right. He abides amidst a gathering of rainbows and clouds. He is one with the Bodhisattva Samantabhadra. He represents the joints of Lama Losang Tubwang Dorje Chang's body.

**THE NINE GREAT MOTHERS**

1. The White Goddess of Earth

སའི་ལྷ་མོ་དཀར་མོ

White in colour, she manifests as a charming youth of unsurpassable beauty in a dancing posture. In her right hand, she carries Mount Meru and in her left she holds a treasure vase. In the crook of her arm she carries a golden vajra axe. She abides in the midst of gathered clouds and rainbows. In Dorje Shugden's mandala, she appears midway between Shize and Trakze. She is one with the Goddess Lochana, the consort of Akshobhya.

2. The Blue Goddess of Water

ཆུའི་ལྷ་མོ་དཀར་མོ།

Light blue in colour, she manifests as a charming youth of unsurpassable beauty in a dancing posture. In her right hand, she hold a precious vase overflowing with nectar and in her left she holds a treasure vase. In the crook of her arm she carries a golden vajra axe. She abides in the midst of gathered clouds and rainbows. In Dorje Shugden's mandala, she appears to the left of the Goddess of Earth. She is one with the Goddess Mamaki མ་མ་ཀི་སྔོན་པོ། the consort of Ratnasambhava.

3. The Red Goddess of Fire

མེ་ལྷ་དམར་མོ།

Red in colour, she manifests as a charming youth of unsurpassable beauty in a dancing posture. In her right hand, she holds aloft a burning flame and in her left she holds a treasure vase. In the crook of her arm she carries a golden vajra axe. She abides in the midst of gathered clouds and rainbows. In Dorje Shugden's mandala, she appears to the right of the Goddess of Water. She is one with the Goddess Pandaravasini, the consort of Amitabha.

4. The Green Goddess of Wind

རླུང་གི་ལྷ་མོ།

Green in colour, she manifests as a charming youth of unsurpassable beauty in a dancing posture. She points with her right hand, creating wind, and in her left she holds aloft a treasure vase. In the crook of her arm she carries a golden vajra axe. She abides in the midst of gathered clouds and rainbows. In Dorje Shugden's mandala, she appears to the left of the Goddess of Fire. She is one with the Goddess Tara, the consort of Amoghasiddhi.

5. The White Goddess of Form

གཟུགས་ཀྱི་ལྷ་མོ་དཀར་མོ།

White in colour, she manifests as a charming youth of unsurpassable beauty in a dancing posture. She holds a mirror in her right hand and a treasure vase in her left. In the crook of her arm she carries a golden vajra axe. She abides in the midst of gathered clouds and rainbows. In Dorje Shugden's mandala, she appears two levels below Shize. She is one with the Goddess Rupavajra རེག་བྱ་རྡོ་རྗེ་མ། She is the offering goddess representing the emptiness of visible objects.

6. The Yellow Goddess of Sound

སྒྲའི་ལྷ་མོ་སེར་མོ།

Yellow in colour, she manifests as a charming youth of unsurpassable beauty in a dancing posture. She holds a vina in her right hand and a treasure vase in her left. In the crook of her arm she carries a golden vajra axe. She abides in the midst of gathered clouds and rainbows. In Dorje Shugden's mandala, she appears slightly below and to the left of the Goddess of Form. She is one with the Goddess Shaptavajra སྒྲ་རྡོ་རྗེ་མ། She is the offering goddess representing the emptiness of sound.

7. The Red Goddess of Scent

དྲི་རྡོ་རྗེ་མ་དམར་མོ།

Red in colour, she manifests as a charming youth of unsurpassable beauty in a dancing posture. She holds a conch shell filled with perfume in her right hand and a treasure vase in her left. In the crook of her arm she carries a golden vajra axe. She abides in the midst of gathered clouds and rainbows. In Dorje Shugden's mandala, she appears slightly below and to the left of the Goddess of Sound. She is one with the Goddess Ghandavajra དྲིའི་ལྷ་མོ། She is the offering goddess representing the emptiness of smell.

8. The Green Goddess of Taste

རོའི་ལྷ་མོ་ལྗང་ཁུ།

Green in colour, she manifests as a charming youth of unsurpassable beauty in a dancing posture. She holds a pot filled with exquisite delicacies in her right hand and a treasure vase in her left. In the crook of her arm she carries a golden vajra axe. She abides in the midst of gathered clouds and rainbows. In Dorje Shugden's mandala, she appears slightly above and to the left of the Goddess of Scent. She is one with the Goddess Rasavajra རོ་རྡོ་རྗེ་མ། She is the offering goddess representing the emptiness of taste.

9. The Blue Goddess of Sensations

རེག་བྱའི་ལྷ་མོ་སྔོན་མོ།

Blue in colour, she manifests as a charming youth of unsurpassable beauty in a dancing posture. She holds a delicate garment in her right hand and a treasure vase in her left. In the crook of her arm she carries a golden vajra axe. She abides in the midst of gathered clouds and rainbows. In Dorje Shugden's mandala, she appears slightly above and to the left of the Goddess of Taste. She is one with the Goddess Parshavajra རེག་བྱ་རྡོ་རྗེ་མ། She is the offering goddess representing the emptiness of tangible objects.

**THE TEN WRATHFUL AND YOUTHFUL ASSISTANTS**

1. ༼གཤིན་རྗེ་གཤེད་ཀྱི་ངོ་བོ་རྒྱ་མི།༽

A Chinese man wearing traditional Chinese dress. He holds a sword upwards in his right hand. His right leg is bent upwards and his left leg extends backwards. In front of him, a man bows down in homage. In Dorje Shugden's mandala, he is below and to the right of the eight guiding monks. He abides in the midst of gathered fire and wind. He is one with Yamantaka གཤིན་རྗེ་གཤེད། He represents the right hand of Lama Losang Tubwang Dorje Chang.

2. ༼རྟ་མགྲིན་གྱི་ངོ་བོ་ཧོར་སོག༽

A Mongolian man wearing traditional Mongolian dress. He holds a lance (རྟེན་མདུང་སོ་གཉིས་པ།) with both hands. His right leg is extended, crushing a vow-breaker who is face down. His left leg is bent upwards. In Dorje Shugden's mandala, he is to the left of the Chinese assistant. He abides in the midst of gathered fire and wind. He is one with Hayagriva རྟ་མགྲིན། He represents the mouth of Lama Losang Tubwang Dorje Chang.

3. ༼ཤེས་རབ་མཐར་བྱེད་ཀྱི་ངོ་བོ་བལ་པོ།༽

A Nepali man wearing traditional Nepali dress. He holds a Nepali knife (khukri) with his right hand and holds on to the neck of a vow breaker with his left. In Dorje Shugden's mandala, he is to the left of the Mongolian assistant. He abides in the midst of gathered fire and wind. He is one with Aparajita ཤེས་རབ་མཐར་བྱེད། He represents the left hand of Lama Losang Tubwang Dorje Chang.

4. ༼བགེགས་མཐར་བྱེད་ཀྱི་ངོ་བོ་སྟག་ཤར་བོད་པ།༽

A Tibetan man wearing traditional Tibetan dress and a Tibetan nomad's hat. In his right hand he holds a noose by which he holds on to a vow-breaker and in his left hand he holds a drigug (flaying knife) brandished skywards. He appears to be moving to the left. In Dorje Shugden's mandala, he is to the left of the Nepali assistant. He abides in the midst of gathered fire and wind. He is one with བགེགས་མཐར་བྱེད། (Amritakundalini?) He represents the secret place of Lama Losang Tubwang Dorje Chang.

5. ༼མི་གཡོ་བའི་ངོ་བོ་ཁ་ཆེ།༽

A Kashmiri man wearing traditional Kashmiri dress. He holds up a long knife in his right hand and with his left, he binds both arms of a vow-breaker at the back. His right leg is extended and his left is in a dancing posture. He has a moustache and beard. In Dorje Shugden's mandala, he is to the left of the Tibetan assistant. He abides in the midst of gathered fire and wind. He is one with Achala མི་གཡོ་བ། He represents the right shoulder of Lama Losang Tubwang Dorje Chang.

6. ༼འདོད་པའི་རྒྱལ་པོའི་ངོ་བོ་རྒྱ་གར་བ།༽

An Indian acharya wearing an Indian acharya's dress. He holds up a vajra axe in his right hand and a black noose with his left, tied to the neck of a vow-breaker. He appears to be moving to the left. In Dorje Shugden's mandala, he is to the left of the Kashmiri assistant. He abides in the midst of gathered fire and wind. He is one with Takkiraja འདོད་པའི་རྒྱལ་པོ་རྒྱ་གར་བ། He represents the left shoulder of Lama Losang Tubwang Dorje Chang.

7. ༼དབྱུག་སྔོན་ཅན་གྱི་ངོ་བོ་གཤིན་རྗེ་མཆེ་བ་ཅན།༽

Fanged Yama གཤིན་རྗེ་མཆེ་བ་ཅན་ wears a helmet and both hands are holding a lance (རྟེན་མདུང་) piercing a vow-breaker's heart. His right leg is bent and his left is extended to the left. In Dorje Shugden's mandala, he is to the left of the Indian acharya. He abides in the midst of gathered fire and wind. He is one with Niladanda དབྱུག་སྔོན་ཅན། He represents the right knee of Lama Losang Tubwang Dorje Chang.

8. ༼སྟོབས་པོ་ཆེའི་ངོ་བོ་གཤིན་རྗེ་སྟོབས་ཆེན།༽

Powerful Yama གཤིན་རྗེ་སྟོབ་ཆེན་ appears in a wrathful form. His right hand holds a vow-breaker on his lap and his left hand is in the vow-breaker's stomach. He is jumping with both legs spread wide. In Dorje Shugden's mandala, he is to the left of Fanged Yama. He abides in the midst of gathered fire and wind. He is one with Mahabala སྟོབ་པོ་ཆེ། He represents the left knee of Lama Losang Tubwang Dorje Chang.

9. ༼འཁོར་ལོའི་བསྒྱུར་བའི་ངོ་བོ་འཁོར་བསྒྱུར།༽

འཁོར་འགྱུར་ལྷ་ཁྲོ་བོ་ Khorgyur Lha Trowo holds a vow-breaker upside down with his left hand and inserts a lance (རྟེན་མདུང་) into the vow-breaker's heart with his right. He is jumping with both legs spread wide. In Dorje Shugden's mandala, he is to the left of Powerful Yama. He abides in the midst of gathered fire and wind. He is one with Ushnishachakravarti འཁོར་ལོའི་འགྱུར་བ། He represents the crown of Lama Losang Tubwang Dorje Chang.

10. ༼གནོད་མཛེས་རྒྱལ་པོའི་ངོ་བོ་བྱ་གདོང་རྒྱལ་པོ།༽

Jadong Gyalpo བྱ་གདོང་རྒྱལ་པོ་ wears a human skin on his back and both hands are stretched upwards. He is jumping with his right leg crossed to the left and his left leg extended backwards. In Dorje Shugden's mandala, he is to the left of the above. He abides in the midst of gathered fire and wind. He is one with Sumbharaja གནོད་མཛེས་རྒྱལ་བོ། He represents the soles of Lama Losang Tubwang Dorje Chang.