



Extract from Page 445 of Oracles and Demons of Tibet: The Cult and Iconography of the Tibetan Protective Deities by René De Nebesky-Wojkowitz

NOTE: The material for this book was collected between 1951 and 1954, with the assistance of two Gelug lamas, and one Nyingma lama

The various descriptions of Nechung Gumpa, vivid and interesting as they may be, still do not suffice to give a detailed account of this remarkable temple and its treasures. I tried in vain to obtain a *dkar phyag* (guide-book) of Nechung Gumpa, and the following description of the temple, received from *sku gshogs Blo bzang phun tshogs* – the son of the former state oracle *rGyal mtshan mthar phyin* – has therefore to suffice until the time at which it will be possible to make a more thorough survey. According to *Blo bzang phun tsogs* three gates lead into the cloistered courtyard of the monastery. The southern gate (1) is held closed in accordance with an old tradition that the *chos skong rDo rje shugs ldan* is waiting at this entrance for the day to come on which he will be allowed to enter the monastery, to succeed *Pe har* as the chief *dharmapāla* of Tibet after the former has become a *'jig rten las 'das pa'i srung ma* and has vacated the temple.

Through the western (2) and eastern (3) gates visitors of all ranks may enter the monastery. From the roofing of the western gate hang several stuffed tigers and leopards, which had been presented to the shrine. They act now as a guard against all evil powers which might try to penetrate the sanctuary.

[This extract provides historical basis for Dorje Shugden's 'legitimate' takeover of Nechung's duties as Oracle - if Dorje Shugden is an evil power, why aren't there stuffed tigers and leopards above his gate?]

