

COMMENTARY ON WANGZE

A Practice for Power, Control and Influence

*This commentary on Wangze's practice was compiled from traditional sources
by His Eminence the 25th Tsem Rinpoche on 30th July 2015*



Note: This is a commentary on Wangze's practice and can be done daily by anyone who wishes to cultivate the energies of power, control and influence in their lives. This practice does not require any initiations.

INTRODUCTION



Dorje Shugden Wangze, or Pema Shugden mural on a monastery wall

In today's materialistic and aggressively competitive society, one measure of success is the power and influence we have over others. Control over others is something people seek and is regarded as an important 'weapon' in samsaric pursuits. This may seem worldly but like many other aspects of Vajrayana, that which seems samsaric can be transformed into a spiritual path. What makes our actions worldly and samsaric or the opposite is the inherent intention behind them, which can be self-serving or selfless. For example, we may seek status and wealth so that we can have a good life and indulge in our attachments, or we may seek the same so that we can help others with the resources we have. Seeing that intention or motivation is the key, we can still pursue the same goals but adjust our motivation so that it trends towards spirituality or selflessness. Having an understanding of karma would make that transformation easier.

According to the Buddha, the outcome or result from any action is derived from the intent of the action and not necessarily the action itself. Since karma is determined by intent, one can sometimes act in ways that seem negative but can result in positive karma and merits due to the right intent. For example, due to the good intention of a mother who scolds and beats her child, even harshly disciplining a wayward child can actually accrue positive karma. On the other hand, a person who hides malice behind a fake smile may be collecting negative karma although their actions seem pleasant and nice.

Seeing that intention is a key determinant to the resultant karma, someone who seeks status, power and other samsaric goals may still be able to collect positive karma and merits if they shift the intent behind their actions away from just benefiting themselves, and instead towards a higher goal such as using one's fame, power and influence to promote a charity or to influence others towards

spiritual practice. In this manner, one can transform these ordinary and mundane actions into ones that resonate with spirituality. In the same way, the activity of Control is intended to correctly influence and direct ourselves and others along the Dharma path.

THE ACTIVITY OF CONTROL

Buddhas and Bodhisattvas manifest a range of activities to cover a spectrum of needs and afflictions in order to benefit sentient beings. The four types of activities are Pacification, Increase, Control and Wrath, and these activities are meant to increase our merits and purify our negative karma. The activity of Pacification primarily purifies and pacifies obstacles and illnesses. The activity of Increase brings about beneficial causes and conditions for an abundance in our material and spiritual wellbeing. The activity of Wrath eliminates the most dangerous and negative causes and conditions. Finally, the activity of Control exerts influence over negative circumstances and minds.

These various activities are the manifestation of the skilful means of the Buddhas and Bodhisattvas, based on the diverse needs and inclinations of sentient beings, in order to lead them onto the Dharmic path. Each of the aforementioned activities is embodied in each of the five forms of Dorje Shugden. That does not mean that each manifestation of Dorje Shugden is limited to one particular activity and cannot assist in other ways. The specialisation merely provides a different focus for practitioners based on their needs and mental dispositions and ultimately, any form of Dorje Shugden is complete in itself.

When we propitiate Wangze, who is also known as Pema Shugden, we invoke Dorje Shugden's activity of control. Since Wangze is an emanation of Manjushri and a fully enlightened deity, propitiation of Wangze will firstly result in the increase of spiritual merits. Merits are the causes and energies that become the spiritual force that empowers us to transform our minds in accordance to the Dharma that we have heard and learned. Merits from propitiating Wangze cannot be exhausted in the same way good karma is used up. Instead, they are stored and dedicated towards our full enlightenment.

Wangze is also an excellent practice for subduing difficult people who create obstacles in our work place, private lives and Dharma practice. In life, we meet all manner of difficult people whether it is our family, friends or people we meet at work. They may or may not intentionally create worries, problems and difficulties for us but the practice of Wangze allows us to neutralise any harm created by these difficult people by turning their minds around, mainly through the power of our speech. When we have mastered Wangze's practice, not only will we be able to turn difficult people around but we will also be able to influence them positively, for instance, to lead them onto the Dharma path. Essentially, in subduing difficult, angry and disturbed minds, we also release these people from the suffering created by their own angst and anger.



Through Wangze, we gain the ability to turn conflicts and difficult situations around. Even situations that seem to be without a solution can be defused. When we engage in Wangze's practice, our words will be infused with the power of Wangze's energy and blessings. Therefore we will be able to transform difficult situations into opportunities by influencing people positively. Essentially, if done properly and with the correct motivation, Wangze's practice will bestow control over all beings in the *Trailokya*, also known as the Three Planes of Existence – Form, Formless and Desire.

The last and perhaps the most relevant aspect of Wangze's practice is how he assists us to exert control over our own minds. In order to influence others, we must first gain a measure of control over ourselves. Wangze assists in developing this discipline so that we are not uncontrollably steered by our afflictive emotions and attachments to subjectively pleasant objects or aversion to subjectively unpleasant objects based on our five senses. When we are not governed by our attachments and aversions, we commit less negative actions and our Dharma practice becomes stronger. This is important as before we can hope to influence others positively towards the Dharma, we ourselves must be a positive example and act as a testimony for Wangze's assured blessings and power.

For most practitioners, we only display some semblance of spirituality and only practice Dharma when the conditions are conducive and we are within our comfort zones. We only practice Dharma when we are praised and will abandon Dharma practice when our egos, perceptions and expectations are challenged. We are usually eager to practice Dharma if we receive some tangible benefit and would rather not practice when it appears we may suffer material losses. For some, we only practice Dharma if we acquire fame in the process but will neglect Dharma practice when we encounter the loss of reputation. These are collectively known as the Eight Worldly Concerns and they make our approach to spiritual practice flippant with unstable commitment.

When we are flippant in our spiritual practice, no spiritual attainments can arise. Instead of finding happiness, we actually create the causes to experience more suffering in the future. This is because our minds flip back and forth between attachment and aversion, from pleasant to unpleasant sensations. It is this attachment and aversion that makes us suffer uncontrollably because our happiness is dependent upon an external source – How can permanent happiness arise when it is based on an external and impermanent source? Therefore, through Wangze's blessings, we can gain control over our attachments and aversions so that we can stabilise our spiritual practice which creates a firm foundation from which attainments may arise.

It is important to note that the practice of Wangze is not so that we can manipulate and influence others for our own benefit. The motivation is key and the objective of the activity of Control needs to be understood.

THE FIVE AGGREGATES



In this mandala of Dorje Shugden, Wangze or Pema Shugden appears to the back (visually on top) of the principal deity (center). Wangze's practice cultivates the energies of power and influence in our lives.

Human beings possess five aggregates, or *skandas*, that combine to make us 'sentient'. However, our aggregates are stained and hence they become means by which we experience pleasure and pain. We will experience suffering as long as these aggregates remain contaminated and it is only by purifying these aggregates and transforming them into wisdoms that we can progress towards enlightenment. Hence each of Dorje Shugden's purified aggregates are a 'gateway' to gain realisations and attainments through practice.

- Duldzin Dorje Shugden is the Principal Form and he is the manifestation of Dorje Shugden's aggregate of Consciousness.
- Shize or Vairochana Shugden is the Peaceful aspect, or the manifestation of Dorje Shugden's aggregate of Form.
- Gyenze or Ratna Shugden is the Increase aspect, or the manifestation of Dorje Shugden's aggregate of Feeling.
- Wangze or Pema Shugden as the Control aspect, or the manifestation of Dorje Shugden's aggregate of Discrimination.
- Trakze or Karma Shugden is the Wrathful aspect, or the manifestation of Dorje Shugden's aggregate of Compositional Factors.

The aggregate of Discrimination is the perception or cognition of sense objects like a bell, tree, friend, family and so forth. This is how we mentally fit or categorise everything we perceive to be functional, beneficial, harmful or something to be avoided. Dorje Shugden's aggregate of Discrimination takes on the form of Wangze and he protects us from people, situations and thoughts that distract or take us away from our spiritual path.

WANGZE PRACTICE



This can be printed out for your altar. Download more high resolution images of Wangze here:
<http://www.tsemrinpoche.com/tsem-tulku-rinpoche/downloads/buddha-images.html>

As a manifestation of the aggregate of Discrimination and a representation of the enlightened activity of Control, every aspect of Wangze's body represents various enlightened qualities.

Standing behind the principle deity Duldzin Dorje Shugden, Wangze manifests as a handsome prince with blood-red skin. In the Dorje Shugden propitiation text, Wangze is described to be smiling flirtatiously in a wrathful manner. He wears a handsome red silk garment adorned with flowers and rides upon a turquoise dragon. The dragon mount traditionally represents the ego, thus when Wangze rides on the dragon, it represents the control and subjugation of the ego. That in turn represents selflessness and wisdom.

Wangze holds a taming vajra hook that is adorned with red silks in his right hand and a jewelled noose in his left. The vajra hook is the implement used by elephant drivers or mahouts to control or tame wild elephants. Hence, in Buddhist iconography, the vajra hook is considered an implement of control, hooking all negativities and wild, harmful minds towards liberation and out of Samsara. The vajra hook also represents the hooking in of all favourable conditions for our Dharma practice.

The jewelled noose represents the binding of all harmful beings that negatively affect our spiritual practice. On an inner level, the noose represents the ensnaring of the ego and the binding of higher wisdom. In the thangka on the stages of Shamatha meditation, a monk is depicted to be holding a vajra hook and noose to symbolise mental alertness or clear understanding. Therefore, Wangze's practice enables us to stabilise our minds and develop mindfulness.

SETTING UP AN ALTAR



In order to propitiate Wangze, it would be good to have a shrine to Wangze, complete with representations of the Buddha's Body, Speech and Mind, alongside various types of offerings. The 'Body' here refers to a statue, thangka or picture of Wangze alongside your root Guru or lineage Gurus. 'Speech' is represented by a Dharma text and 'Mind' is represented by a stupa.

On our shrine to Wangze, we can offer incense, water, flowers, any types of food, electric or candle lights, sensory offerings, mandalas, the Eight Auspicious Signs, the Seven Royal Emblems and so forth. As part of our practice, we should ensure that the altar is neat, clean and the offerings are changed regularly. The practice of cleaning and making offerings before engaging in Wangze's practice is part of the preparatory rite that will ensure the success of our practice.

Altar set up:

1. A Buddha image or statue
2. A Wangze image or statue
3. A Dharma text
4. A Stupa
5. One set of Sensory Offerings (Optional)
(From left to right – water, water, flower, incense, light, perfume, food, and a conch shell)
6. One set of water offerings (Optional)

An altar is an important component in the practice of Buddhism because it serves as a reminder of our spiritual objectives – which is to develop qualities in ourselves so we may be able to help all sentient beings. This is the foremost benefit of having an altar. The other benefit of having an altar is that it acts as an opportunity for one to easily gain spiritual merits as offerings can be made directly to the Buddha everyday which would help fuel one’s spiritual practice even more.

An altar can be set up anywhere except inside or next to a washroom. To develop the view that the enlightened beings on the altar are present before us, it is appropriate to always show respect in front of the altar. Therefore, if an altar is set up in the bedroom, it is encouraged to cover it when engaging in activities that are private in nature.

An ideal altar would consist of all six items listed above. However, at the very least, the altar should hold an image of Wangze and one can add the remaining items whenever they are available. How complete our altar is reflects how seriously we take the practice of Wangze in order to derive the benefits of his practice. Therefore, just like anything, the amount of effort placed into the practice reflects the results of the practice.

“Extra touches” can be added to the altar. One set of water offerings with seven to eight cups can be arranged in front of the altar with pure, clean water filled up to about the length of one grain of rice from the brim. A set of wrathful offerings, which symbolizes the offering up of one’s negative karma, can be neatly arranged behind the water offerings.

THE PRACTICE GUIDE



TAKING REFUGE

Videos on How to Do Prostrations:

- Tsem Tulku Rinpoche Teaches Prostrations Part 1 (<https://www.youtube.com/watch?v=fbMFtzTGgkE>)
- Tsem Tulku Rinpoche Teaches Prostrations Part 2 (https://www.youtube.com/watch?v=1Qon9IYJ_7M)

The practice begins with the recitation of the refuge formula three times. In this case, one is taking refuge in Lama Tsongkhapa – the Guru and Buddha, the Dharma and the Sangha.

When reciting the refuge formula, strongly visualize Lama Tsongkhapa surrounded by his eight main disciples at eye level. If this visualisation is too difficult and advanced at the beginning, one can start by visualising just two of his main disciples, Khedrup Je Rinpoche and Gyaltsab Je Rinpoche. Envision

them sitting in Gaden Heaven on their thrones that are adorned with glittering jewels. All three are smiling, happy and warmly sending down their blessings.



Lama Tsongkhapa and his two main disciples

From within Lama Tsongkhapa's throne (seat), visualise a powerful bright red light emanating out. This light is none other than Manjushri's mind descending from Gaden Heaven to appear in front of you.

Visualise a brilliant mass of luminous clouds and Wangze is in the midst of the clouds in the form described above. In his heart, there is a sun disc on which is a syllable letter "Hung", red in colour. From the letter "Hung", light emanates out into the 10 directions to invite all the Buddhas, Bodhisattvas and deities, and then dissolves back into the "Hung". The Buddhas, Bodhisattvas and deities become one with Wangze in nature and become firm in front of you. Now Wangze embodies the complete Three Jewels within his form. Therefore anything done to Wangze is the same as if you have done them to all the Three Jewels. The visualised Wangze is the *samaya* being and the Wangze invited from within Tsongkhapa's throne is the wisdom being. When they combine, they become one and inseparable. Therefore you should believe that the real wisdom being Wangze is in front of you now. It is important to believe that.

Next, visualise Wangze emanating from below Lama Tsongkhapa's throne which remains connected to Wangze. This signifies that the source of blessings are from Lama Tsongkhapa and that we are connected to Gaden Heaven.

THE FOUR IMMEASURABLES

The Four Immeasurables are recited to establish a good motivation that all practices that are done to benefit oneself do not harm other beings.

The premise on which The Four Immeasurables are practiced is that '*everyone wants to be happy, but happiness cannot be achieved in isolation*'. In fact, one's happiness depends upon the happiness of all, revealing that all life is interdependent. In order to be happy, one needs to cultivate wholesome attitudes towards others in society and towards all sentient beings.

Therefore, the best way of cultivating wholesome attitudes towards all sentient beings is through contemplative meditation on the Four Immeasurables, which cultivates loving-kindness, compassion, appreciative joy and equanimity towards an immeasurable number of sentient beings.

The practice of The Four Immeasurables is also a powerful antidote to negative mental states such as anger and pride.

GURU YOGA OF LAMA TSONGKHAPA



Watch the commentary on Lama Tsongkhapa practice:

<https://www.youtube.com/watch?v=dd1jQnEwNv4>

After completing The Four Immeasurables, proceed to the Guru Yoga of Lama Tsongkhapa. When reciting the Migtsema mantra (at least 21 times) according to the guided visualisation above (described at 'Taking Refuge'), it is important to develop the thought and faith that Wangze (in 3-Dimension / 3D) is in front of you, all-powerful and efficacious. Upon completing the Guru Yoga of Lama Tsongkhapa, move on to recite Dorje Shugden's prayers.

DORJE SHUGDEN'S PRAYERS

KANGSHAG



INTRODUCTION

The Kangshag to Dorje Shugden is a very powerful practice to remove our obstacles and purify the negative karma that has caused us to be surrounded by difficult people and experience difficult situations.

The Kangshag prayers may sound very violent and rough. However this is not unique to Dorje Shugden's practice. It is also a common feature in other Dharma Protector prayers such as Kalarupa, Palden Lhamo, Mahakala and many others. Therefore, to the ignorant or to one who does not have a qualified master to explain the significance of such wrathful manifestations in the prayers, one may wrongfully feel repelled or recite it only based on faith. While reciting the Kangshag based purely on faith is acceptable, it is much more effective when we do our practices with a certain level of awareness and understanding. Once we realise that this wrathful manifestation in the Kangshag came into existence purely from Dorje Shugden's pure compassion for all sentient beings, we will learn to appreciate and value the practice with great devotion.

In visualising the purifying of one's negative karma through Kangshag, we must first understand that the human figures depicted in the visualisation below are not human beings as we know. These human-like figures are without sentience and are the negative qualities that cause us to continuously create negative karma, such as jealousy, anger, ignorance, attachments and more. Because these negative qualities are not tangible, we visualise them as representative beings in human-like form in order for Wangze and his entourage to slay these negative qualities for us.



*This is the wrathful flower offering made when reciting Kangshag. It is a very powerful practice that is related to "Chod", which cuts away the attachment to the body. Some find it difficult to understand the reason behind offering such vile and "dirty" substances to the Buddhas. However, the vileness is perceived by the tainted mind. In this case, the Buddha does not have the karma to perceive harm or accept anything dirty in nature. Therefore, whatever items (be it visualised or actual) offered up to them will be transformed into pleasant, beautiful gardens and pools of delight.
(This image can be printed out and offered on your altar)*

KANGSHAG VISUALIZATION:

Visualise a wrathful environment which is the manifestation of our negative karma. In this space, a massive human-like figure, huge as a mountain, manifests before you. This human-like figure is all of our negative karma and negative qualities that hinder our spiritual growth.

Visualise Wangze and his entourage descending onto this human-like figure and dismembering it, forming countless complete sets of wrathful offerings.

The wrathful offerings consist of:

1. 'Argham' (tea) – visualise that all of the blood from the being is emptied into the first bowl and offered up.
2. 'Phupe' (wrathful flower) – visualise the skull overturned. The heart is placed in the skull. On the heart are the eyes, ears, tongue and nose; all symmetrically arranged.
3. 'Duphe' (incense) – visualise all the remaining bones of the body (save the thighbone) being taken out and burned. The smoke arising from this is offered to Wangze.
4. 'Aloke' (light) – visualise all the fat of the body being taken out and made into a butter lamp which is offered up to Wangze.
5. 'Gyende' (perfume) – visualise all the remaining liquids in the body such as urine, bile, pus and others, being emptied into a bowl and offered up.
6. 'Newide' (food) – visualise all the flesh of the body being cut up and offered up.
7. 'Shapta' (sound) – visualise the thighbone carved into a wind instrument as an offering to Wangze.

Upon ending the Kangshag prayer, visualise that all of these negative manifestations have been destroyed by Wangze and his entourage. The visualisation of purification is in a wrathful and gory form in order to train us to not be attached or repulsed to the pleasant and unpleasant. It is another method in which renunciation is meditated upon by seeing our bodies arising from negative karma being pulverized, smashed and destroyed as in the *Chod* teachings. This practice may be visual and wrathful in nature but it is all done in the spirit of Buddhist renunciation. For example, Thai monks meditate in cemeteries or in front of bones and skulls to actualise detachment from our bodies in which we have a false view of its permanence, shown by how we invest time, energy and resources towards it when in the end it fails us with death. Renunciation is an extremely powerful component in our meditations to actualise so that our Dharma practice becomes genuine. This necessity to actualise renunciation is pervasive in all three *Yanas* of Buddhism. (*End of visualisation*)

Therefore, when making these offerings while reciting the Kangshag, we are purifying the karma that we have accumulated from many lifetimes. The Kangshag should be recited as many times as possible but as a guideline, it can be recited three, seven or 21 times during each prayer session, depending on the urgency of the situation. The Kangshag recitation coupled with visualization is a very powerful method for purifying immediate negative karma. The more Kangshags we can recite with visualization

of Wangze, the more immediate the results. 100,000 Kangshag recitations are sometimes done by the assembly of monks in unison over a few days because it is so effective. No negative repercussions can ever arise from reciting Kangshag of Wangze or any other Dharma protector.

TORMA

After reciting Kangshag, it is beneficial to make offerings of tormas to the Dharma Protector.

Tormas are ritual cakes, made mostly from flour and butter, which are used as offerings in Tibetan Buddhist rituals. Tormas come in various shapes and sizes, depending on their purpose but they are usually in conical form. They can be dyed in different colours, depending on the practice the torma is being made for. Tormas are most commonly found in white and red. H.H. Kyabje Zong Rinpoche mentioned it would not be practical for non-monastics to offer traditional tormas. So he said it would be fine to offer things we like to eat like cookies and biscuits. If we are travelling or are in a hotel, plane or train, we can still do the Wangze practice without any of the offerings by just the recitation and visualisation. We should make do with time, place and circumstance to the best of our abilities. Sincerity, trust and faith in our practice to Wangze will definitely bear results.



Making traditional tormas: The maker wears a mask to protect the “cleanliness” of the torma from our breath (which is considered impure)



A more simple altar set up. Practitioners who are not able to make traditional tormas can use jars filled with cookies as a replacement.

For regular practitioners who are not trained to make the traditional form of tormas, the tormas can be represented with a glass bottle filled with cookies. If one wishes to make torma offerings throughout the practice, the following tormas can be prepared:

1. One large jar filled with biscuits (torma offerings to Lama Tsongkhapa)
2. One large jar filled with biscuits (torma offerings to Wangze)
3. One smaller jar filled with biscuits (torma offerings to Wangze's entourage)

However, if time is limited, the torma offering can be omitted. The tormas (biscuits) are in jars simply to prevent insects from getting to them. You can offer the tormas on plates, bowls or cups and discard the tormas in a clean place at the end of the puja/prayer. You can also eat the tormas as a blessing. If you do not want to eat them, they can be wrapped in paper and then discarded in the garbage.

BLACK TEA OFFERING (SERKYEM)

This practice is also called Golden Drink Offering or Serkyem, which forms a central part of the Dorje Shugden Kangsol. This practice was developed as an extended offering to the Dharma Protector to request for swift assistance. Hence, the Serkyem offering has become popular and it is commonly practiced among modern practitioners to request for swift assistance; especially in times of dire need. Traditionally, tea is used as an offering. However, other beverages like milk or even carbonated drinks can be used as a replacement.

The Serkyem offering is traditionally offered by pouring the beverage into a two-tiered vessel, which consists of a taller vessel placed into a lower bowl. If the Tibetan-style Serkyem ritual item (which is normally made of brass) cannot be obtained, one can replace it by using a tall glass (such as a wine glass) placed in a glass bowl.

During the Serkyem offering, the beverage is poured from a pot or jug into the taller vessel until the liquid overflows down into the lower bowl. In Buddhism, the overflowing liquid is highly auspicious as a symbol of abundant merits, virtues, and favourable conditions.

The beverage can either be poured fully into the vessel prior to the recitation of the Serkyem verses, or it can be poured a little at a time during the recitation of relevant passages throughout the liturgy. If the latter method is chosen, pour a little of the tea into the taller vessel so that you do not present an empty vessel to the Buddhas. Before starting, consecrate the Serkyem by circling a lit incense stick three times clockwise around the Serkyem set while chanting the mantra '**OM AH HUM**'.

While making the Serkyem offering, visualise the beverage as divine nectar that expands to fill an entire ocean which represents all the desirable things in the world that pleases the five senses.

MANTRA RECITATION

During the mantra recitation, we are requesting Dorje Shugden for his activity of Control. Wangze's mantra is:

OM BENZA WIKI BITANA WANGSHA GURU OM *or*

OM BENZA WIKI BITANA SOHA KAMSUM NOCHO THAMCHE WASHAM GURU OM

You can recite one, three, seven or as many malas of this mantra as you wish. It is encouraged to recite as many mantras as possible. It is also highly recommended that the practice is consistent and done daily. Upon completion of the mantra recitation during each session, recite the Vajrasattva purification mantra 21 times. You can recite either the 100-syllable Vajrasattva mantra or the short mantra (**OM VAJRASATTVA HUNG**), depending on how much time you have.

An Explanation of the Mantra Recitation Visualization

Below is an explanation of the visualisation which accompanies the recitation of Wangze's mantra to invoke his blessings:

Visualise that we are in our normal form, facing out. On our head sits a small 3-dimensional Lama Tsongkhapa, the size of a thumb. He is vibrant, alive, bright and emanating incredible amounts of light. From his heart region, many red lights radiate and go towards Gaden Heaven.

In Gaden Heaven, Lama Tsongkhapa in his actual form is sitting gloriously on a beautifully adorned eight-lion throne inside a bejewelled mansion, surrounded by his disciples and many dakinis. The light goes into the mansion, shines on Lama Tsongkhapa's throne and from under the throne, Wangze comes forth in front of us. From Wangze's heart, many red lights emanate out, and on the end of each, many beautiful offerings such as the sensory offerings of water, light, flowers, incense, perfume, food, and music go to all the Buddhas, Bodhisattvas and deities. Visualise all the Buddhas that we know, and visualise that they are very pleased with all these offerings. As a sign of their pleasure, they manifest in the form of Wangze himself. A rain of Wangze images fall onto the actual Wangze in front of you and become one with it. Shugden Wangze, having the power of control, is sitting on a turquoise dragon, glowing red, and smiling before you.

Next, lights from Wangze go out into the 10 directions and touch all the very influential and powerful people, the leaders, people who have control, and even the gods and deities; and blesses them. From them comes forth influence, control and power in the form of red lights. The red lights come back and dissolve back into Wangze. Wangze becomes even more energised.

Simultaneously, we visualise lights from Wangze going to certain groups of people who are malicious or harmful to us and to those who are difficult, problematic or with their reasoning invalid, incorrect

or unjustified and whose minds we wish to influence positively and transform. So during this time, when Wangze's lights go out and touch all the powerful and influential people, they also touch the minds of the people we wish to influence and change. We visualise the lights going to these people and dissolving into them. Their minds change to become gentle, happy and blissful. Think very strongly that their minds are being transformed. Feel that the people whose minds we are trying to transform have transformed. We can stop the meditation at this point and recite the mantras of Wangze and entourage:

OM BENZA WIKI BITANA WANGSHA GURU OM

and

OM BENZA WIKI BITANA SOHA KAMSUM NOCHO THAMCHE WASHAM GURU OM

If we wish to continue with the extended meditation, we can visualise a third set of lights. These red lights emit from Wangze and within the lights are actually many miniature Wangzes, many of Wangze's implements (taming hooks and nooses), and also many of the seed syllable letter HUNG. These dissolve into us.

The millions of small Wangzes dissolving into us are the blessings of Wangze's body so that our presence becomes charismatic; we 'shine', stand out, leave a strong and positive impression in the minds of others wherever we go, we attract people's attention in a good way. The red lights containing Wangze's implements – millions of tiny taming hooks and nooses then dissolve into us. This is the blessing of Wangze's mind. The syllable **HUNG** which is the blessing of Wangze's speech, and Wangze's mantra **OM BENZA WIKI BITANA WANGSHA GURU OM** in Tibetan or English, descend upon and bless us. The millions of Wangze's mantras dissolves into our throat and blesses our speech so that we have the power to convince and we develop charismatic speech, eloquence, presence and influence.

We should think that we have gained the power of control, charisma, speech and influence, and that we are able to turn other people's minds to do positive things. We should think that we are able to speak in such a way that we have confidence and our speech has power, influence, prestige and the ability to change their minds.

With the above visualisation, Wangze blesses our body, speech and mind with his enlightened body, speech and mind. Lastly, at the conclusion of our meditation, Wangze himself dissolves into red light and completely dissolves into us, thereby blessing us. At this point, we visualise ourselves being protected within an egg shape or dome of red light, which is the light of Dorje Shugden Wangze's enlightened energy, which nothing can penetrate. No harm, negative words, negative energy or weapons can penetrate through; we must have confidence and faith in this very strongly while reciting the mantra.

Wangze blesses us with the power of controlling negative situations and transforming them to become positive and we are able to influence others to do positive actions. We are blessed to have the ability to turn negative circumstances in the environment into positive ones. We should think that we are highly blessed by Wangze.

DOTHEY AND DEDICATION

Before bringing the session to a close it is good to recite the *Dothey prayer*, the request to Dorje Shugden for his enlightened activities, which was written by H.H. Kyabje Trijang Rinpoche. The *Dothey* also contains graphic verses and exhortations to '*kill the enemy*' but such graphic words are only symbology and are not actually directed at sentient beings. In any Buddhist practice, no harm is inflicted on others by ritual, thought, meditation or action. The word '*kill*' in *Dothey* refers to the destruction of one's own inner enemies which are the ego, selfishness, miserliness, anger and hatred. So '*kill the enemy*' in *Dothey* may sound quite violent but it refers to the violence that we actually create emotionally towards the people around us due to such afflictive emotions. This practice is aimed at '*killing off*' those negative emotions within us or at least realising that the enemy is within.

After you finish *Dothey*, visualise Wangze and Lama Tsongkhapa dissolving into you and recite the dissolution verses. End the session with a short dedication. It is very important to make a sincere dedication.

CONCLUSION

Ultimately, Dorje Shugden as Wangze is the most powerful deity to propitiate in order to develop control or exert a positive influence on ourselves and others because he is an enlightened Dharma Protector in a worldly form. As he appears in a worldly form, Wangze has greater affinity with us compared to other enlightened beings because his practice requires less merit for us to connect with him and receive the benefits of his practice. This means that compared to other enlightened beings, it will be swifter for Wangze to assist us because of this affinity. In actual fact, there is no difference between enlightened beings because they have all achieved the same state of enlightenment. The difference lies in our differing affinity with one particular enlightened being over another.

Besides that, Wangze's strong affinity with beings of this time is because he is a relatively young and recently arisen Dharma Protector. Wangze only arose around 400 years ago as a Dharma Protector although his mind stream is the culmination of a long line of incarnations of high Lamas and Mahasiddhas of both India and Tibet. Wangze has been manifesting enlightened activities throughout many of his previous lifetimes.

Since Wangze is an emanation of Manjushri, to propitiate Wangze is to rely upon and worship Manjushri. As an enlightened being, Wangze cannot do anything that harms anybody and therefore he will not fulfil or act upon negative prayers and ill-wishes towards our perceived enemies. Wangze will only assist us if our motivation is genuine and will not harm or manipulate others for our own benefit. Hence Wangze's practice cannot be 'misused'.

When we propitiate Wangze, he is actualising our merits to sway and influence the people in our visualisation exercise, which we perform during the mantra recitation. It is important to remember that Wangze's practice is, first and foremost, to assist us in developing control of our own minds by developing spiritual attainments. As a side benefit, Wangze's practice helps us to control and influence people who are an obstacle, especially those that are an obstacle to our spiritual path.

DEDICATION BY H.E. TSEM RINPOCHE

The aspiration for offering this practice is so that it will benefit many people. May those who practice Dorje Shugden as Wangze or any other Dorje Shugden emanation receive his great blessings of inner and outer control, power and influence. May the stability and conditions they need to live good lives and engage in spiritual practice be bestowed by Dorje Shugden Wangze. May they have peace of mind, peaceful sleep, peaceful family, peaceful life and free of accidents. Please remember that Dorje Shugden is a World Peace Buddha emanated as a Dharma Protector and his nature is the fully enlightened Manjushri. This prayer is provided so it may be convenient and free to access to such a precious practice, especially for those that truly need it.

I have worked with my team to compile all of this in hopes that it will be of tremendous benefit.



*Very high quality, detailed and beautiful Wangze tsa tsa.
I am so excited to have these available for many people*

Note by Blog Team:

- Invite home a beautiful Wangze tsa tsa to aid your practice (Now available to pre-order): <http://www.vajrasecrets.com/wangze-tsa-tsa-with-bronze-finish>
- Download more high resolution images of Wangze: <http://www.tsemrinpoche.com/tsem-tulku-rinpoche/downloads/buddha-images.html>
- If you are in need of any Dharma items to conduct your practice, visit <http://www.vajrasecrets.com/>

For more interesting information and links:

- The Tsongkhapa category on my blog (<http://www.tsemrinpoche.com/tsem-tulku-rinpoche/category/tsongkhapa>)
- Tsongkhapa Retreat Instructions (<http://www.tsemrinpoche.com/tsem-tulku-rinpoche/tsongkhapa/tsongkhapa-retreat-instructions-and-prayer-text.html>)
- Tsongkhapa's daily practice (video commentary) (<http://www.tsemrinpoche.com/tsem-tulku-rinpoche/me/tsongkupas-daily-practice-video-commentary.html>)
- The Dorje Shugden category on my blog (<http://www.tsemrinpoche.com/tsem-tulku-rinpoche/category/dorje-shugden>)
- Dorje Shugden Retreat: a powerful practice to fulfill wishes (<http://www.tsemrinpoche.com/tsem-tulku-rinpoche/buddhas-dharma/dorje-shugden-retreat-a-powerful-practice-to-fulfill-wishes.html>)
- Dorje Shugden Trakze to Dispel Black Magic & Spirits (<http://www.tsemrinpoche.com/tsem-tulku-rinpoche/buddhas-dharma/trakze-to-dispel-black-magic-spirits.html>)
- Dorje Shugden Gyenze to Increase Life, Merits and Wealth (<http://www.tsemrinpoche.com/tsem-tulku-rinpoche/prayers-and-sadhanas/dorje-shugden-gyenze-to-increase-life-merits-and-wealth.html>)
- Don't Be Disenchanted – My Sharing (Setrap Retreat) (<http://www.tsemrinpoche.com/tsem-tulku-rinpoche/kechara-13-depts/dont-be-disenchanted-my-sharing-setrap-retreat.html>)
- Tsem Tulku Rinpoche Teaches Prostrations Part 1 (<https://www.youtube.com/watch?v=fbMFtzTGgkE>)
- Tsem Tulku Rinpoche Teaches Prostrations Part 2 (https://www.youtube.com/watch?v=1Qon9IYJ_7M)
- Kechara Forest Retreat (<http://retreat.kechara.com>)
- Vajrasecrets: Dorje Shugden's Five Families Tsa Tsa Collection (<http://www.vajrasecrets.com/dorje-shugden-five-families-tsa-tsa-collection>)