

WANGZE PRACTICE

A Practice for Power, Control and Influence

This practice was compiled from traditional sources by His Eminence the 25th Tsem Rinpoche on 30th July 2015

[Recite the prayer in either Tibetan or English]

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

PROSTRATIONS *(Make 3 prostrations to the altar)*

PRELIMINARIES: REFUGE *(Recite 3x)*

NAMO GURU BEH

I take refuge in the Guru

NAMO BUDDHA YA

I take refuge in the Buddha

NAMO DHARMA YA

I take refuge in the Dharma

NAMO SANGHA YA *(Recite 3x)*

I take refuge in the Sangha *(Recite 3x)*

Visualization:

Visualize Lama Tsongkhapa very strongly, surrounded by his eight main disciples at eye level. If this visualization is too difficult and advanced at the beginning, one can start by visualizing just two of his main disciples.

From within Lama Tsongkhapa's throne (seat), visualize 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.

Visualize a brilliant mass of luminous clouds and in the midst of the clouds is Wangze. 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 dissolves back into the "Hung". The Buddhas, Bodhisattvas and deities become one with Wangze in nature and become firm in front of you.

A portion of this cloud goes back underneath Lama Tsongkhapa's throne in Gaden Heaven, signifying that the source of the practice and blessings is Lama Tsongkhapa again and we are connected to Gaden Heaven.

THE FOUR IMMEASURABLES *(Recite 3x)*

**SEM CHEN TAM CHAY DE WA DANG DE WAY GYU DANG DEN PAR GYUR CHIG
SEM CHEN TAM CHAY DUG NGEL DANG DUG NGEL KYI GYU DANG DEL WAR GYUR CHIG
SEM CHEN TAM CHAY DUG NGEL ME PAY DE WA DANG MI DREL WAR GYUR CHIG
SEM CHEN TAM CHAY NYE RING CHAG DANG NYI DANG DREL WAY DANG NYOM LA NAY PAR
GYUR CHIG**

May all sentient beings have happiness and its causes,
May all sentient beings be free of suffering and its causes,
May all sentient beings never be separated from bliss without suffering,
May all sentient beings be in equanimity, free of bias, attachment and anger.

GURU YOGA OF LAMA TSONGKHAPA

INVOCATION

**GA DEN HLA JI NGON JYI THUG KA NEY
RAP KAR SHO SAR PUNG DEE CHU DZIN TSER
CHO KYI GYEL PO KUN CHEN LOZANG DRAG
SEY DANG CHE PA NE DIR SHEG SU SOL**

From Tushita's hundreds of gods' Protector's (Maitreya Buddha) heart,
To the tip of this fresh, pure white, heaped curd-like cloud,
O Losang Drakpa, Dharma's Omniscient King,
Please come to this place, with your disciples!

REQUESTING TO STAY

**DUN JYI NAM KAR SING TI PEE DEE TENG
JE TSUN LA MA JYEH PI DZUM KAR CHYEN
DAG LO DE PE SO NAM SHING CHOG TU
TAN PA JYEH SHIR KAL DJAR JUG SU SOL**

In the space ahead on a lion-throne, lotus and moon,
Venerable Gurus smile brightly with delight.
Please stay hundreds of eons to spread the Dharma
As the supreme merit field for my mind of faith!

PROSTRATION AND PRAISE

**SHE JYEH CHON KUN JAL WEY LO DO THUG
KAL ZANG NA WEY JYIN JUR LIK SHEY SUNG
DRAG PI PEL JYI HLAM MER DZEY PI KU
THONG THO DRAN PI DON DHAN LA CHAG TSAL**

Your wisdom mind sees the full range of existence,
Your eloquent speech adorns the fortunate's ears,
Your beauteous body, famed glory outstanding,
Homage to you, worthwhile to think of, hear, and see.

OFFERING

**YIH WONG TCHO YON NA TSOG ME TOG DANG
DRI JEM DUG PO NANG SAL DRID CHAB SOG
NGO SHAM YIH TUL TCHO TIN GYA TSO DI
SO NAM SHING CHOG CHE LA CHO PA BUL**

Pleasant offerings of water, various flowers,
Fragrant incense, light, perfume, and so on,
Oceans of offerings, set out and envisioned,
Offered up to you, supreme field of merit.

CONFESSION

**DAG GI TO MEY DU NEH SAG PA YI
LU NGAG YIH KYI DIG PA CHI JYI DANG
CHEY PA DOM PA SUM JI MI TUN SHO
NYING NEH JO PA TRAH PO SO SOR SHAG**

Non-virtue committed with body, speech, and mind,
Which I have heaped up since beginningless time,
Especially what has transgressed the three vows,
Each I confess from my heart with strong regret.

REJOICING

**NIK MI DU DIR MANG THO DRUP LA TSON
CHO JYED PANG PI DAL JOR DON YO SHYE
NGON PO CHEY KYI LAP CHEN DZE PA LA
DAG CHAG SAM PA TAG PEH YI RANG NGO**

In time of strife you strove to learn and practise,
Shunned the eight mundane concerns and made life essenceful,
O Protector, from the depths of our hearts,
We rejoice in your powerful great deeds.

REQUESTING TO TURN THE WHEEL OF DHARMA

**JE TSUN LA MA DAM PA CHEY NAM KYI
CHO KU KA LA CHEN TI TIN TIK NEY
JI TAR TSAM PI DUL SHIH DZIN MA LA
ZAB JI CHO KYI CHAR PA WHAP TU SOL**

Venerable Gurus, from love and wisdom,
Clouds densely massed in your Dharmakaya sky,
Please loose a rain of vast and profound Dharma
On the fields of disciples as needed.

REQUESTING TO REMAIN

**NAM DAG WO SAL YING LEY JING PA YI
ZUNG JUG KU LA CHAR NUB MI NGA YANG
THA MAL HNANG NGOR ZUG KU RAG PA NYI
SEE THEE BAR DU MI NUB TAN PAR SHUG**

Risen from the pure sphere of clear light,
Union's form is unborn, undying.
Still, to ordinary view, in this gross form,
Please stay on, undying, until the end of samsara.

DEDICATION

**DAG SOG JIN NYEH SAG PA GE WA DEE
TAN DANG DRO WA KUN LA GANG PHAN DANG
CHE PAR JE TSUN LO ZANG DRAG PA YI
TAN PI NYING PO RING DU SAL SHEH SHOG**

May whatever virtue that I have gathered here,
Bring benefit to all beings and the Dharma,
And may it make Venerable Losang Drakpa's
Essence teachings specially shine forever!

MIGTSEMA

(Can be recited as many times as possible, anytime and anywhere. It has the benefit of receiving the blessings of Avalokiteshvara, Manjushri and Vajrapani)

Visualization:

Visualize Wangze in front of you very strongly, in 3-Dimension (3D). Think and have faith that Wangze is in front of you and is all-powerful and efficacious.

**MIG MEY TZE WAY TER CHEN CHENREZIG
DRI MEY KHYEN PI WANG PO JAMPAL YANG
DU PUNG MA LU JOM DZEY SANG WEY DAG
GANG CHEN KE PEY TSUG GYEN TSONGKHAPA
LO SANG TRAG PEY SHAB LA SOL WA DEB** *(Recite Migtsema mantra at least 7x)*

Objectless compassion, Chenrezig,
Lord of stainless wisdom, Manjushri,
Conquering mara's hordes, Vajrapani,
Crown jewel of the Sages of the Land of Snows, Tsongkhapa,
Losang Drakpa, at your feet, I pray. *(Recite Migtsema mantra at least 7x)*

DORJE SHUGDEN PRACTICE

OM AH HUM *(Recite 3x)*
(To consecrate offerings)

INVITATION TO DORJE SHUGDEN AND RETINUE

HUM!

**RANG NYI YIDAM HLAR SEWAY
DUN DU MAR NAG ME LUNG U
PE NYI DRA GEG TZI PA YI
JIG RUNG NGAM JI SENGE TENG
TEN SUNG NYING GI NORBU CHOG
GYELCHEN DORJE SHUGDEN TSEL
KU LA RAB JUNG CHE KYI TZE
U LA TANG ZHA SER DOG SOL
CHAG NA PU DRI DRA NYING TOG
DRUB PA PO LA GYE PAY TSUL
TRO TUM DRA GEG DROL WAY NYAM
LEJE KACHE MARPO SOG
KOR TSOG GYATSO KOR WAR GYUR
DAG NYI TUG KAY OZER GYI
RANG ZHIN YING DANG TEN PAY NE
GAR ZHUG PODRANG SO SO NE
YESHE PA NAM KE CHIG LA
CHEN DRANG DAM YE TER ME GYUR**

HUM

Unimpeded in power and miraculous emanation,
Unrivaled in wisdom and compassion,
Great King of Dharma Protectors whose time has come,
Dorje Shugden, Five Families and Principal,
And hundreds of thousands of millions of billions of entourage,
Offerings, tormas, and samaya substances covering the earth,
Basal substances filling the expanse of space,
Actually arranged and mentally emanated,
I offer, please accept with compassion!
Spread Losang's Teachings and for its upholders,
Committed patrons and entourages,
Increase their lifespans, merit, and wealth like the waxing moon!
Bring under control whatever they wish,
And, like the jewel that fulfills all wishes,
Spontaneously accomplish all of their Dharmic activities
In this and future lives!

HUM

**GO SUM GU PE GO NE CHAG TSEN ZHING
CHI NANG NYER CHO SHA TRAG TOR TSOG DANG
KYEM CHANG GYA JA CHE MAR O ZHO CHE
NGO SHAN YI TRUL NAM KA KANG TE BUL**

HUM

With three doors I prostrate reverently,
Make outer and inner offerings,
Flesh, blood, tormo, tsog, tsampa, butter,
Milk and curd, set out and envisioned!

**DAM TSE KANG TZE TEN TZE TUN TZE DANG
CHI NANG SANG WAY CHEN ZIG SANG CHO CHE
NAM KA KANG TE BUL GYI KOR CHE NAM
TUG DAM KANG ZHING NYAM CHAG SO GYUR CHIG**

Tantric, base, fulfillment, commitment,
Favorite visual, and sang offerings,
Filling space, thus, may heart commitments
Be fulfilled, broken bonds be restored!

**DAG CHAG SAM JOR JA CHO NONE PA YI
TEN SUNG CHENPO TUG DANG GEI GYI KUN
NYING NE SHAG SO NYUR DU JANG TZO LA
MA YI BU ZHIN TSE WE JE ZUNG TZO**

All our mistakes of thought or deed that
Transgress the great Dharmapala's mind,
Confessed from the heart, purify us;
Like a mother, care for your children!

**HLA CHOG KYE LA NYING NE KUL WA NI
LOZANG GYEL WAY RING LUG DAR ZHING GYE
PELDEN LAMAY KU TSE CHAB SI PEL
GENDUN DE NAM SHE DRUB PEL WAR TZO**

Supreme Protector, we beseech you:
Spread Conqueror Losang's tradition!
Extend Lama's life and influence!
Increase Sangha's teaching and practice!

**DAG GI LU DANG DRI ZHIN MIN DREL WAR
GEL KYEN PAR CHO MA LU SEL WA DANG
TUN KYEN DO DON YI ZHIN DRUB PA YI
SUNG KYOB NYER KA NAM YANG MI YEL TZO**

Like my shadow, never part from me!
Clear every hindrance and obstacle!
Make conditions favorable, as wished!
Nurture and protect us, without break!

**KYE PAR YI LA NAG PAY DO DON NAM
SAM PA U ZHIN NYUR DO DRUB PA YI
LE ZHIY TRINLE NO NYUR TOG ME KYI
TU TSEL NGON SUM TON PAY DU LA BAB**

The time has come to show your might,
With four conducts, swift and decisive,
Swiftly accomplishing, just as wished,
Deeply heart-felt aims, especially!

**GYUN DRE DEN SHEN JE PAY DU LA BAB
MA NYE KA YOG SEL WAY DU LA BAB
NYAM CHUNG GON ME KYOB PAY DU LA BAB
CHO DEN BU ZHIN KYONG WAY DU LA BAB**

Now is time to judge the karmic truth!
Time to clear the innocent of blame!
Time to guard weak, protectorless beings,
Time to protect your dharma children!

**DOR NA DI NE JANG CHUB NYING PO BAR
LAMA HLA SUNG DU KUR NGA SOL NA
NYIN SUM JA RA TSEN SUM MEL TSE YI
SUNG KYOB TRINLE NAM YANG MI YEL SHOG**

Henceforth until great enlightenment,
Enthroned as Guru and Protector,
Watching over us both day and night,
Ever unwaveringly protect us!

KAWANG / KANGSHAG

(Recite 3, 7 or 21 times during the practice, depending on how strong your affliction is)

Visualization:

Visualize a wrathful environment which is the manifestation of our negative karma. In this space, a massive human-like figure, as 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.

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

The wrathful offering consists of:

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

Upon ending the Kangshag prayer, visualize that all these negative manifestations have been destroyed by Wangze and entourage.

HUM!

**GANG GAI GYUN TSHUNG NYING TRAG CHÖD YÖN DRENG
NAM TRA WANG POI ME TOG DÜD TRIN TRIG
TRI CHEN DRI CHAB SHA RÜ KANG LING DRA
ZAG MED DÜD TSU GYA TSHO GYE ZHIN ZHĚ
ZHÄN YANG DÖD YÖN GYÄL SID RIN CHEN DÜN
CANG SHĚ TA LANG JIG RUNG YAG LUG KHYI
NGUR MIG LA GÖ SA TÄN GO TRAB PHUB
DA DUNG RÄL DRI CHI NANG SANG WAI TĚN
JIG TĚN DÄ DANG MA DÄ CHÖD TRIN GYI
DO JE SHUG DÄN NANG SID DREG PAI TSHOG
THUG DAM KÄNG ZHING NYAM CHÄG SÖ GYUR CIG
KHYÄD PAR DAG CAG MA RIG ZHÄN WANG GYUR
GO SUM JA WAI NYE TSHOG CI CHI PA
SUNG MA KHYĚD KYI THUG DANG GÄL GYUR PA
THAM CÄD NONG ZHING GYÖD PAI SEM KYI SHAG
ZHÄN YANG TÄN SUNG CHEN PO KHOR CÄ LA
DAM TSHIG LÄ DÄ NYEN DRUB CHÖD TOR SOG
NÄL JOR DAG CAG NYAM CHAG CI CHI NAM
KHOR SUM MIG MED YING SU SHAG PAR GYI**

HUM!

Heart's blood drinking offerings set out like the flow of the Ganges,
Flowers of the sense organs blossoming and clouds of smoke gathering,
Human bile perfume, flesh and blood, and the sound of thigh bone trumpets,
Please accept these as well as an ocean of undefiled nectar!
Also sensual objects and the seven royal objects,
The intelligent horse, elephants, frightful yaks, sheep, and dogs,
Saffron robes, strong, hard armor and shields,
Arrows, spears, swords, and outer, inner, and secret bases,
With these clouds of offerings, both supramundane and worldly,
O Dorje Shugden and all your wrathful entourage,
May your heart commitment be fulfilled and degeneration restored!
Especially, each accumulated faulty deed of body, speech and mind
We have committed under the influence of ignorance,
Which goes against your mind, protector,
We confess with a mind of remorse and regret.
Furthermore, transgressions of our commitments to the protector
And entourage, neglect or degeneration of retreat practice,
Torma, offerings, and so on,
We practitioners confess all of these
Within the unobjectifiable emptiness of the three spheres.

TORMA *(Optional)*

(Two large tormas, one each for Lama Tsongkhapa and Wangze; and one small torma for Wangze's entourage.)

**TEN SUNG GYELPO CHENPO DORJE SHUGDEN RIG NGA DRAGPO TSEL KOR DANG CHE PA NAM
KYI JAG HUM LE KYE PAY DORJE TSE CHIG PA MARPO O KYI BUGU CHEN DU GYUR PE TORMA
CHU TAMCHE DRANG TE SOL WAR GYUR**

HUMs on the tongues of the great king of Dharmapalas, Dorje Shugden fierce five families and entourage are generated as red single-pronged vajras with straws of light by which they draw up the entire essence of the torma and partake.

OFFERING THE TORMAS TO THE FIVE LINEAGES

**OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PANTSA KULA SAPARIWARA SARWA
BIGNAN SHATRUM IDAM BALINGTA KHA KHA KHAHI KHAHI** *(Recite 3x)*

OUTER OFFERINGS

**OM DHARMAPALA MAHA RADZA BENZA BEGAWAN RUDRA PANTSA KULA SAPARIWARA
ARGHAM, PADYAM, PUSHPE, DHUPE, ALOKE, GHANDE, NEWIDE, SHAPTA PARTITZA HUM SOHA**

INNER OFFERING

**OM DHARMAPALA MAHA RADZA BENZA BEGAWÄN RUDRA PÄNTSA KULA SAPARIWARA OM AH
HUM**

SPECIAL REQUEST TO DORJE SHUGDEN

HUM

JAMGON GYEL WAY TEN SUNG DORJE SHUGDEN RIG NGA DRAG-PO TSEL

KOR DANG CHE PA NAM KYI SHA TRAG MAR GYI TORMA DI ZHE LA

SANGYE KYI TEN PA CHI DANG

KYE PAR JAMGON CHO KYI GYELPO TSONG KHAPA CHENPO DO NGAG KYI TEN PA SUNG

KON CHOG GI U PANG TO

GENDUN GYI DE KYONG

LAMAY KU TSE SING

NELJOR PA DAG CHAG PON LOB YON CHO KOR DANG CHE PA NAM KYI CHO DRUB PAY GEL KYEN

TAMCHE SOL

TUN KYEN TAMCHE DRUB

NO CHING TSE WAR JE PAY DAM NYAM DRA GEG TAMCHE DRAGPO CHEPE KE CHIG NYI LA TEL

WAR DUL TREN ZHIN DU LAG PAY TRINLE TZO CHIG *(Clap 1x - thinking of dispelling obstacles)*

HUM

O Five lineages of Dorje Shugden together with your retinues, Protectors of the doctrine of Je Tsongkhapa, please accept these blissful tormas. Please protect the doctrine of Buddha, and especially the Sutra and Tantra teachings of the Protector Manjushri, King of the Dharma, the great Tsongkhapa. Please increase the renown of the Three Jewels, protect the community of the Sangha, and extend the life of the Gurus. For myself, the practitioner, and all of us disciples, our benefactors, and others, please dispel all adverse conditions that obstruct the practice of Dharma. Please establish favourable conditions and subdue immediately all traitors, enemies, and obstructers who cause harm and injury, by performing the appropriate actions swiftly and without delay! *(Clap 1x - thinking of dispelling obstacles)*

OM DHARMAPALA MAHA RADZA BENZA BEGAWÄN RUDRA PÄNTSA KULA SAPARIWARA DRA

GEG AH MU KA MARAYA PHAT! *(Clap 1x –obstacles completely dispelled and trust Dorje Shugden)*

GOLDEN DRINK OFFERING

(* Pour some tea or any beverage you like into the serkyem set)

Visualization:

Visualize the beverage as divine nectar that expands to fill an entire ocean, which represents all the desirable things in the world that please the five senses.

HUM!

**DÖN NYI LEG SOG CHAR BEB LAMA DANG
CHOG TÜN NGÖ DRUB KÜN TSÖL YIDAM HLAR
* DE TER DÜTSIY TUNG WA DI BÜL GYI
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ**

HUM

Gurus who rain down two purposes,
Yidams who bestow the two siddhis,
* Offering you nectar that bestows bliss,
Spontaneously grant our every wish!

**NE SUM PAWO KANDRÖ TSOG KÜN DANG
TU DEN TEN SUNG DAM CHEN GYATSO LA
* DE TER DÜTSIY TUNG WA DI BÜL GYI
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ**

Three places' heroes and dakinis,
Mighty hosts of sworn Dharmapalas,
* Offering you nectar that bestows bliss,
Spontaneously grant our every wish!

**KYE PAR JIG TEN LE DE TEN SUNG CHOG
TU TOB NYEN NYUR DORJE SHUGDEN LA
* DE TER DÜTSIY TUNG WA DI BÜL GYI
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ** (Recite 3x or more)

Transcendent supreme Dharmapala,
Dorje Shugden, strict and swift of power
* Offering you nectar that bestows bliss,
Spontaneously grant our every wish! (Recite 3x or more)

**ZHI GYE WANG DANG NGÖN CHÖ RAB JAM LE
TOG ME TSÖL TZE NAM GYUR RIG NGA LA
* DE TER DÜTSIY TUNG WA DI BÜL GYI
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ**

Five types that bestow unimpeded
Acts of peace, increase, control, and wrath,
* Offering you nectar that bestows bliss,
Spontaneously grant our every wish!

**TZE DUG YUM GU NA DREN GELONG GYE
LE KEN TUM PAY TAG SHAR CHU SOG LA
* DE TER DÜTSIY TUNG WA DI BÜL GYI
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ**

Nine beautiful consorts, eight guide monks,
Ten young wrathful agents, and the rest,
* Offering you nectar that bestows bliss,
Spontaneously grant our every wish!

**HRI KYE PAR GYEL WAY TEN PA SUNG WAY TSO
SE YI TRAB CHEN KOR DANG CHE NAM LA
DO GU TSANG WAY SER KYEM CHO PA DI
BUL LO SUNG KYOB YEL WA ME PAR TZO** *(Recite 3x)*

Especially, principal guardian of Buddhadharma,
Setrab Chen and your entourage,
* Offering you nectar that bestows bliss,
Spontaneously grant our every wish! *(Recite 3x)*

**KA KOR NYEN PO DAM NYAM SOG GI SHE
SHINTU TRO TUM KACHE MARPO LA
* DE TER DÜTSIY TUNG WA DI BÜL GYI
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ**

Life-taker of those with broken bonds,
Fierce Kache Marpo, invincible,
* Offering you nectar that bestows bliss,
Spontaneously grant our every wish!

**DAM NYAM NYING TRAG SER TAR JANG WA YI
SER KYEM RAB TU KÖL WAY TUNG WA DI
NAM KA BAR TZIN KOR DANG CHÄ LA BÜL
SHE NÄ NÄL JOR SAM DÖN DRUB PAR TZÖ**

Vow-breakers' heart-blood purified like gold,
This drink of fully boiling serkyem,
* I offer to Namka Bardzin and entourage
Accepting, accomplish the yogi's intended purpose!

**ZHEN YANG TRÜL PA YANG TRÜL SAM YE DANG
KA DÖ HLA SIN TONG SUM YO WA LA
* DE TER DÜTSIY TUNG WA DI BÜL GYI
ZHE NE SAM DÖN NYUR DU HLÜN DRUB TZÖ** *(Finish pouring all the tea at this verse)*

Emanations, beyond thought, as well,
Attendants that rock the billion worlds,
* Offering you nectar that bestows bliss,
Spontaneously grant our every wish! *(Finish pouring all the tea at this verse)*

**DE TAR CHÖ CHING TRINLE KÜL WAY TÜ
NAM ZHIY TRINLE DÜ DRUG KE CHIG KYANG
YEL WA ME PAR PA YI BU ZHIN DU
TAG TU KYONG SHING TAG TU JE ZUNG TZÖ**

Being thus honored and exhorted,
Unwaveringly in four activities,
Through the six times, always protect us
Like a father caring for his son!

**KA DÖ DREG PAY TSOG KYANG DÜLTZIN JE
YAR DAM NYEN PÖ TA TSIG DREN TZÖ LA
DAG GI GANG DANG GANG CHÖL LE DI NAM
DA TA NYUR DU DRUB LA MA YEL CHIG**

Hosts of fierce attendants, remember
Your sworn oaths before Lord Duldzin and,
Swiftly, now, perform, without wavering,
Each and every action I request!

MANTRA RECITATION

Visualization:

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.

(You can stop the meditation here or continue)

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.

**RANG YIDAM DU SEL WAY TUG KAY SABÖN LE ÖZER TRÖ CHÖ KYONG
GYELCHEN SUGDEN RIG NGA DRAG PO TSEL NAM KYI TUG KAR NYI DEN
GYI TENG DU HUM YIG GI TAR NGAG TRENG RANG RANG GI KADOG
DANG TSUNG PE KOR WA LA POG PE TUG GYU RANG WANG ME PAR KÜL
TE CHI DÖ PAY ZHI GYE WANG DRAG GI LE TAMCHE
TOG PA ME PAR DRUB PAR GYUR**

From the heart syllable of myself visualized as the Yidam, light rays emanate. They strike the HUM syllables and surrounding mantra garlands which, matching each deity in colour, stand upon the sun seats at the hearts of Dharmapala Gyalchen Shugden's five fierce families, exhorting them without choice to perform whatever desired peaceful increasing, powerful, or wrathful activity, without obstruction.

MANTRA OF WANGZE

(Recite this mantra 1, 3 or 7 malas or as much as possible)

OM BENZA WIKI BITANA WANGSHA GURU HUNG

MANTRA OF WANGZE'S ENTOURAGE

(Recite this mantra 7 or 21 times)

**OM DHARMAPHALA MAHA RADZA BENDZA BEGAWAN KAMSUM NOCHO THAMCHED WASHAM
GURU OM**

VAJRASATTVA PURIFICATION MANTRA

(Recite Vajrasattva's Long Mantra 21 times)

Visualization:

Visualize Lord Yamantaka, Manjushri and Lord Tsongkhapa strongly and recite the mantra. At this time, remember all the broken promises to your Lama and negativities done unto another person and confess to Lama Tsongkhapa

OM BENZASATTO SAMAYA MANU PALAYA / BENZASATTO TENO PATITA / DIDRO MAY BHAWA / SUTO KAYO MAY BHAWA / SUPO KAYO MAY BHAWA / ANU RAKTO MAY BHAWA / SARWA SIDDHI ME PAR YATSA / SARWA KARMA SUT TSA ME / TISHTAM SHRIYAM KURU HUM / HA HA HA HA HO / BHAGAWAN SARWA TATAGATA / BENZA MA MAY MUN TSA / BENZA BHAWA MAHA SAMAYA SATTO / AH HUM PHET *(Recite 21x)*

DOTHEY

(Praise to Dorje Shugden by H.H. Kyabje Trijang Rinpoche)

KYE!

**JAM PÄL TRÖ PAY KU
JIG TZÄ PA WÖ GAR
TU DÄN DRA LHAY TSO
DOR JE SHUG DÄN TSÄL**

KYE!

Manjushri in angry form,
You are the hero in terrifying role.
Main of my powerful war gods,
You are the mighty Dorje Shugden.

**TEN NA NYING NYE ZHING
DAM DÄN BU ZHIN KYONG
BÄ NA TU CHE ZHING
DRAG SHUL TOG LÄ CHE
DRA LA TRÖ PAY TSE
DÜN GYÜ TSÄ NÄ CHÖ**

Affectionate when cultivated,
You treat the commitment-abiding like a son (or daughter).
Powerful when beseeched,
Your ferocity is swifter than lightning.

**NÄL JOR DAG CHAG GI
TOR MA RI TAR PUNG
MÄN RAK TSO TAR KYIL
TEN TZÄ KAR TAR TRAM
ZA TUNG PÜ KYI CHÖ
CHI DÖ GYE PA KANG**

When angry at the enemy,
You obliterate him to the seventh generation.
We your practitioners,
Pile tormas like mountains;
Gather medicinal blood like sea;
Spread base substances like the stars.
We honor you with the first part of food and drink;
We fulfil all that you want.

**DUNG WÄ KYÖ BÖ NA
NYÄN GYI WANG PO SÖN
TAG TU KYÖ DRUB NA
DRUB PAY TAG CHUNG SHIG**

I am calling you from my heart;
Lend me your ear.
I practice you all the time;
Show me sign that I have succeeded.

**KA DANG TÄN PA SUNG
GYE PAY ZHÄL TÖN CHIG
KYOB PAY DRA LHA TZÖ
PO NYA NGAG ZHUG TZÖ
SUNG WAY KAR TZONG TZÖ
MI NOR NYER KA TZÖ
NYIN GYI JA RA DANG
TSÄN GYI MEL TSE TZÖ
GYAB KYI LOG PA TZÖ
DÜN GYI KAR WA TZÖ
CHU LA ZAM PA DANG
DRAG LA TEM KÄ TZÖ
PAR DRÖ KYEL MA DANG
TSUR YONG SU MA TZÖ
GYEL NA KYO KYI LONG
JE NA KYÖ KYI KÜL
NA NA MÄN PA TZÖ
DUG NA TSI MÄN TONG**

Protect the command and the Teaching;
Show me your smiling face.
Be the war god in my protection;
Be my messenger and servant.
Be the fort of my protection;
Be the storekeeper of my people and possessions.
Be the day's bodyguard;
Be the night's watchman.
Be the cloak on my back;
Be my staff in the front.
Be the bridge over water,
And stairs on the rock.
Be those who see me off;
Be those welcoming me.
Raise me if I fall;
If I forget, remind me.
Be the doctor when I fall sick;
If poisoned, give me potent remedy.

PO LA DAR CHOR CHIG
TROM LA DUNG BÜ SHIG
NYAM NYI SHAG GYE NA
SHAG KA KYÖ KYI TOB
NYAM NYI TSÄL DRÄN NA
TSÄL KA KYÖ KYI TÖ
NYAM NYI GYÄN GYE NA
GYÄN GYI NO GYOG TÖN
NYAM NYI PÄL DRÄN NA
PÄL GYI RU DAR DRENG
DANG WAY DRA WO SÖ
NÖ PAY GEG TSOG TÜL
LOG PAR TA WA DRÖL
JUR DANG TÄ NGÄN DOG
LEG PA GYA DANG TRÖ
NYE PA TONG DANG NÖL
RE WAY BAR CHÄ SÖL
SAM DÖN MA LÜ DRUB

For me, raise banners on the high points;
Blow conch-shell in cities.
If two equals debate, you should make the victor;
If two equals wrestle, you should determine the winner.
If two equals wager, you tip the winning edge;
If two equals compete in greatness, raise banners of greatness.
Kill the vengeful enemy;
Subdue obstructers.
Liberate those holding wrong views;
Prevent ill luck and ill omen.
Introduce me to a hundred advantages;
Foil a thousand disadvantages.
Remove obstacle of my hopes;
Fulfil all objectives.

LAMA TSONGKHAPA DISSOLUTION

Visualization:

At this point, the commitment beings (visualized Wangze and entourage) dissolve into the actual Wangze and then, the actual Wangze which is the wisdom being dissolves into you. Then do the Lama Tsongkhapa dissolution, and visualize Lama Tsongkhapa dissolve into you. Think that you have become one with Manjushri.

**PAL DAN TSA WEY LA MA RINPOCHE
DAG SOG CHI WOR PE ME DAN JUG LA
KA DRIN CHEN PO GO NEY JE ZUNG TE
KU SUNG THUG KYI NGO DRUP TSAL DU SOL**

O Glorious and precious root Guru,
Pray sit on the lotus-moon seat atop my head.
Caring for me in your great kindness,
Please grant me the attainments of body, speech and mind!

**PAL DAN TSA WEY LA MA RINPOCHE
DAG SOG NYING KHAR PE ME DAN JUG LA
KA DRIN CHEN PO GO NEY JE ZUNG TE
CHO DANG THUN MONG NGO DRUP TSAL DU SOL**

O Glorious and precious root Guru,
Pray sit on the lotus-moon seat at my heart.
Caring for me in your great kindness,
Please grant attainments, common and supreme!

**PAL DAN TSA WEY LA MA RINPOCHE
DAG SOG NYING KHAR PE ME DAN JUG LA
KA DRIN CHEN PO GO NEY JE ZUNG TE
JANG CHUB NYING PO BAR DU TAN PAR SHUG**

O Glorious and precious root Guru,
Pray sit on the lotus-moon seat at my heart.
Caring for me in your great kindness,
Until I attain supreme awakening, remain steadfast!

DEDICATION

(At the conclusion of any meritorious activities such as making offerings, prayers, etc. it is essential to dedicate the merits that we have accumulated for the benefit of all sentient beings)

**JANG JUB SEM CHOK RINPOCHE
MA KYE PA NAM KYE GYUR CHIK
KYE PA NYAM PA ME PA YANG
GONG NA GONG DU PEL WAR SHUG**

Precious supreme Bodhimind,
May it, where unborn, arise,
And, where born, never decline,
But increase forever more!

**GE WA DI YI NYUR DU DAK
LA MA SANG GYE DRUP GYUR NA
DRO WA CHIK KYANG MA LU PA
DE YI SA LA GO PAR SHUG**

Through this virtue may I swiftly,
Attain the Guru Deva's state,
And place each and every being,
Without exception, in that state!

**CHO KHI GYAL PO TSONG KHA PA
CHO TSUL NAM PAR PHEL WA LA
GEK KI TSHAN MA ZHI WA DANG
THUN KYIN MA LU TSHANG WAR SHOK**

May all obstacles be pacified,
And all good conditions be complete,
For the fully pure Dharma system,
Of Dharma King, Tsongkhapa, to flourish!

**DA DANG SHEN GI DU SUM DANG
DRIL WA TSOK NYI LA TEN NAY
GYA WA LO ZANG DRAG PA YI
TAN PAR YUN RING VAR GYUR CHIG**

Because of the combined two accumulations,
Of myself and others in the three times,
May the Teachings of the Conqueror Tsongkhapa,
Losang Drakpa, brightly blaze forever!

(After you finish, generate compassion and make a dedication that you and all sentient beings may be free of negative circumstances and minds. The completion of this visualization and dedication is crucial towards gaining power and influence to correctly guide ourselves and others into spirituality.)