
Pray for the Accomplishments

B3: Pray for the Accomplishments

*Dancers in the play of a boundless web of illusions,
Who fill space to overflowing, like a vast outpouring of sesame seeds,
To the countless Three Roots, deities of magnetizing activity,
Devoutly, I pray for your blessing to come down.
May you grant me all of my heart's desires--the supreme and common siddhis!
May you grant me the accomplishment of unobstructed magnetizing activity!*

a. An Infinity of Magnetizing Deities

“*A boundless web of illusions*” describes an infinity of magnetizing deities in dharmadatu. When describing the mandalas in Vajrayana Buddhism, we often count Buddhas and Bodhisattvas in units of hundreds, thousands, tens of thousands, hundreds of thousands, millions, and billions. These numbers are figurative. In reality, Buddhas and Bodhisattvas are innumerable.

In the limitless Dharmadatu abide innumerable Buddhas and Bodhisattvas. *The Amitabha Sutra* states that there are countless Buddhas in each direction. “Nine” is only a symbolic number for the countless magnetizing deities.

“*A vast outpouring of sesame seeds*” illustrates just how many magnetizing deities there are. The magnetizing deities inhabit and fill all of space, one next to the other, conveying an image that is very much like an open sesame pod full of sesame seeds. Relatively speaking, magnetizing deities reside in the west; ultimately however, they reside in every direction. Even in the tiniest molecule, there abides countless numbers of magnetizing deities.

We must keep an open mind when learning about Dharma. Only by doing so can we understand its incredible breadth. Even the common vehicle teachings depict states of infinity. For example, the sixteen arhats that protect Buddha Shakyamuni’s Dharma each possess both a limitless worldly and transcendent entourage.

b. Pray for Achieving Accomplishments

“*To the countless Three Roots, deities of magnetizing activity, devoutly I pray for your blessing.*” In praying to the Buddhas, the more devout we are, the stronger the blessings we receive. We should be so invested in our prayers that our hairs stand on end and tears stream from our eyes. Of course, it goes without saying that such devotion should be long lasting. Some people are strongly motivated by the Dharma in the beginning, but when their initial enthusiasm cools, they grow more and more indifferent and unable to appreciate the merit of the Three Jewels and the Guru. Though indifferent when hearing about the sufferings of samsara, they brighten up immediately when the subject of delicious food comes up. This is not ideal and we should develop a lasting conviction towards the Dharma over a preference for delicious food.

“May I be granted all of my heart’s desires--the supreme and common siddhis!” The supreme siddhi here indicates transcendent qualities such as the fruit of Buddhahood. The ordinary siddhi refers to the eight worldly accomplishments, increased wealth, good health, longevity and so on.

These days it seems as though most people practicing Buddhism are rarely looking for supreme siddhis, with most after ordinary benefits that can be useful in this life. One thing that Khenpo reminds everyone of is that when one befriends a very powerful person, one should ask him to help only with the most important issues; trivial matters are not worthy of their time; similarly, when reciting Wang Dū, if you are not looking for supreme benefits, but instead recite it for the ordinary purpose of dressing better, eating better, or sleeping better, this is not a worthwhile reason.

For those who have received the Mahayana teachings, these worldly qualities are as unreal as dreams and illusions. Regardless of how rich, how famous, or how high on the social ladder you are, everything will fall apart eventually. If you need more proof, just look at history. Worldly prosperity is transitory. Only transcendent merits have ultimate value. Therefore, we should seek transcendent qualities. Of course, there are many kinds of transcendent qualities. Each one of us has his or her own wish. Whatever you wish for, as long as you are diligent in your prayers, your wishes will come true.

Wang Dū is the true wish-fulfilling jewel. If you recite this prayer diligently, not only will you gain all the qualities that you wish for, you can also remove all obstacles from your path. However, if you are faced with unavoidable karmic retribution that is the result of actions from previous lives, it would be difficult to expect immediate removal of such obstacles.

Once Khenpo was asked whether Buddhas and Bodhisattvas could save people from every kind of distress. If not, the questioner asked, then what is the use of praying? Khenpo told him, when given the same dosage of the same medication, some patients are cured of their illness and others are not. Because the medication has no effect on some people, should it be rejected entirely? The same is true for the blessings of the Buddhas and Bodhisattvas. Nobody says that they can solve each and every problem of every sentient being. The intricacies of karmic effect are extremely complex. By relying on the blessings of Buddhas and Bodhisattvas, some problems can be immediately solved, but other problems might not be. For problems such as these, praying is still the way that we can do our best.

Therefore, when we recite Wang Dū, we are best advised to heed the teaching of His Holiness, “May the blessings of the magnetizing deities allow me to possess the quality of the trainings¹ throughout all future lives. Bless me so that I can benefit sentient beings through compassion in life after life!” Or those of Samantabhadra: “With this merit, may I crush all mental afflictions, perfect all beneficial qualities, and benefit all sentient beings.”

The Background of Composition

¹ http://www.rigpawiki.org/index.php?title=Three_higher_trainings

A3: Ending: The Background of Composition

This was composed on the first day of the seventh month of the Earth Hare year (1879) by one named Dhīh. Anyone who prays in this way will, without any doubt, accomplish all magnetizing activities exactly according to their wishes. This prayer may be written on red flags and flown in the air, or used in prayer wheels powered by heat or wind. Mangalam!

a. The Achievements of Chanting this Prayer

This text was written by Mipham Rinpoche in 1879, when he was 34 years old. “Dhīh” is the seed letter of Manjushri, and is the name by which Mipham Rinpoche refers to himself in this text.

It is made very clear here that, not only accomplished masters, but anyone who prays in this way will accomplish magnetizing activities. His Holiness, Jigme Phuntsok Rinpoche also said, “Only people with sharp faculties can reach enlightenment by the profound tantric practices. Ordinary people might not succeed. But Mipham Rinpoche’s Wang Dü is different. As long as you have faith in the nine magnetizing deities, anybody can accomplish magnetizing activities.”

b. Hanging up Red Prayer Flags of Wang Dü

When His Holiness was with us, prayer flags with Wang Dü printed on them were flying on every roof in Larung. Nowadays, one can easily find Wang Dü flags in Tibetan areas. Even in some big cities in Han areas, people have the walls of their homes covered with Wang Dü prayer flags. This is an auspicious origination.

Khenpo Sodargye advises everyone to recite Wang Dü diligently in the future and to hang up many Wang Dü prayer flags. This will help in spreading the Dharma and also benefit local sentient beings. Many people today are suffering from paranoia, worry and depression. If you can recite Wang Dü or hang up Wang Dü prayer flags, your body and mind can enjoy greater freedom, and happiness will spontaneously arise in you.

Be careful when hanging prayer flags. It is best to hang them somewhere high off the ground such as a roof top or on a mountain. Don’t hang them in your yard where people come in and out. Prayer flags are no different from the deities themselves. If they are hung in an inappropriate place and people step over them, this would be a considerable mistake.

Before you hang up the flags, they must be consecrated. If you can’t find someone to consecrate them for you, sprinkle some rice left over from a previous consecration ceremony. If you don’t have that either, recite the mantra of dependent origination seven times, which also counts as consecration.

c. Turning Prayer Wheels of Wang Dü

It has also been explained by Mipham Rinpoche that apart from being made into prayer flags, Wang Dü can also be made into prayer wheels powered by wind or fire. This will also help in accomplishing magnetizing activities. Of course, we can also make prayer wheels with Wang Dü prayers that are hand-spun.

Incidentally, there is a specific protocol to follow when making prayer wheels. You

should not make prayer wheels without consulting the sutra reference. His Holiness Jigme Phuntsok Rinpoche once commented: “When some people get hold of the mantra of a Buddha, they immediately put it in a prayer wheel. This is unreasonable. If you want to make prayer wheels, it would be good to make them with the Mani mantra because numerous scriptural evidences tell us that prayer wheels made with the Mani mantra are extremely beneficial.”

Not long before His Holiness passed away, he repeatedly instructed his students to turn the prayer wheels often, and he said with a strong sense of assertion that when a person is about to die, even if there is no one to recite prayers for them, as long as they have a prayer wheel next to them, they will not fall into the lower realms.

Anyway, we can make Wang Dū widely known by means of prayer flags or prayer wheels. In this way, not only would our own body and mind become freer with many of our obstacles removed, but it will also help the Dharma to become more prosperous.

d. The Practice of Magnetizing at Larung Gar

Some dismiss this magnetizing activity as nothing more than a myth or a fiction, but the very example of His Holiness Jigme Phuntsok Rinpoche demonstrates how tangible the effects of magnetizing can be. All of his many great accomplishments would not have been possible without his accomplishment of the art of magnetizing. The very fact that so many people come to Larung Gar for dharma study and practice, is the result of his magnetizing activity. No one would come and settle in this freezing land of snow for no reason. As Khenpo Sodargye said in his teaching, “I have personally experienced the effect of magnetizing on myself. Each time I go on a trip, I miss Larung very much. As soon as I finish my business, I am eager to head straight back. This is inseparable from His Holiness’ magnetizing activity.”

So this is a true reflection of the power of magnetizing. At Larung Gar we practice magnetizing every year at the Dharma Assembly of the Awareness Holders. During this time of the year, the mantra of the nine deities will be chanted by the full sangha for half a month. Such a practice taking place in such a large assembly is extremely powerful. Khenpo Sodargye once half-joked about shortening the duration of the Dharma Assembly, lest the Larung Valley run out of room for people to sit.

Before His Holiness passed away, he said, “In the future, if my disciples recite Wang Dū often, the heart transmissions of the guru will continue.” In Bodhicaryavatara, there is a story about a celestial being who cured a disease caused by the nagas by building a large garuda tower. Many years after this celestial being had passed away, people still circumambulated the stupa to cure the disease caused by nagas. Similarly, even if you have never seen His Holiness Jigme Phuntsok personally, by practicing Wang Dū, you can still receive the blessings of his mind transmission. When you have received his mind transmission, your own suffering will be dispelled and whatever kind of obstacle you encounter, you will face it with more ease and poise. You will be happy in your present life, and, it goes without saying, in your future life, as well.

Since 2011, Khenpo Sodargye has aspired to concentrate on practicing magnetizing activity. He said, “My motivation is simple. His Holiness Jigme Phuntsok had completely mastered the enlightened activity of magnetizing. I dare not say I want to achieve the same

level of mastery as His Holiness, but as his disciple, I should at least follow the steps of the activities that he has created. As a disciple of a guru who has mastered the art of magnetizing, it does not seem right to neglect this practice. As His Holiness' disciple, I must endeavor with all my efforts to continue his traditions." So in recent years, Khenpo Sodargye again and again encourages his student to recite Wang Dū 10,000 times, as a short-term target of their dharma practice and an aspiration of contributing Khenpo's activities of spreading the Dharma.