
Visualize the Qualities of the Vajra Body

B2: How to Pray

C1: Visualize the Qualities of the Vajra Body

*Dancing in effortless bliss and emptiness with supreme and ordinary mudras,
An assembly of vajra warrior dakas and dakinis attract and magnetize.
Remaining always within the state of great equality of appearance and emptiness,
The dances of their vajra bodies shake the three realms of existence.*

This verse means that because the magnetizing deities have accomplished all supreme and ordinary mudras, they have the ability to display dances in dharmadatu. The dance itself is a manifestation of the non-duality of appearance and emptiness. Residing in the great equality of the perfect union of appearance and emptiness, the dancing of innumerable vajra bodies cause the three realms of existence to shake.

Here the word “*mudra*” contains many layers of meaning; in this stanza it should be interpreted as quality and accomplishment. “*Vajra dakas*” indicate the male Buddhas and bodhisattvas, namely Amitabha, Avalokiteshvara, Hayagriva, while “*vajra dakinis*” indicates the female Buddhas and bodhisattvas, such as Vajravahni, Guhyajñāna, etc.

Each sentient being has their own predisposition and capacity. To benefit sentient beings of different dispositions, enlightened beings manifest as dakas and dakinis. The reason they can assume different forms is due to the fact that the nature of phenomena is the inseparability of appearance and emptiness. Otherwise, this would be impossible to achieve, regardless of how powerful they are.

“*Dance*” is a figurative term, which in this case refers to the manifestation of Buddhas and Bodhisattvas. For instance, Avalokiteshvara can manifest in thirty-two different forms. Hayagriva sometimes appears with one face and two arms, and sometimes with one face and four arms and so on. The deities assume different appearances in front of sentient beings, much like a skillful dancer performing different dances for his or her audience.

“*Shaking the three realms of existence*” means benefiting sentient beings in the three realms of existence. The magnetizing deities manifest themselves in various ways to accommodate the perception of sentient beings in the worlds of desire, form and formlessness. It should be noted that although the text only mentions nine magnetizing deities, in reality there are countless magnetizing deities, each with an unlimited number of manifestations. For instance, though some deities may manifest with skin that is red in color, they may also manifest themselves as white, or as green and so on.

So, to visualize and merge with the vajra bodies of the magnetizing deities, you should first understand the enlightened qualities of their bodies. In the realm of dharmadatu that has no boundaries, the magnetizing deities display countless manifestations that cause the three realms to tremble, captivating sentient beings of the three realms and granting them temporary well-being and ultimate enlightenment.

Visualize the Qualities of the Vajra Speech

C2: Visualize the Qualities of the Vajra Speech

*The sounds of laughter of your unimpeded speech reaches the three worlds.
You radiate red lights that spread throughout samsara and nirvana,
Luminous essence of existence and cessation, do you tremble and gather.*

a. The Basic Meaning of the Verse

Vajra speech is a very broad term. In a narrow sense, it means the sound that the magnetizing deities make. In a broader sense, it means the sound of earth, water, fire, wind, and the sounds of all sentient beings. It can be said that all sound is the vajra speech of the magnetizing deities.

The magnetizing deities' vajra speech makes the sounds of laughter, such as "ha ha, he he, hey hey, and ho ho". With these sounds, they summon beings of the three realms; they are particularly able to call forward and subdue the demonic beings of the three realms.

"*Existence*" indicates deluded beings' three impure states of existence in samsara. "*Cessation*" indicates enlightened beings' pure states in nirvana. "*Luminous essences*" indicates the essences of the four elements of the inanimate world, and the essences of living beings, such as the qualities of compassion and wisdom. The last two lines indicate that the mantra wheels at the throat (or heart) of the magnetizing deities radiate red light, which shines upon every corner of samsara and nirvana, vibrating and calling forth all the vital essences of both mundane and supermundane phenomena.

b. The Essence of All Worldly and Non-Worldly Existence

Magnetizing has a wondrous effect. Through the practice of magnetizing, the essence and merit of all worldly and supreme existence is gathered and dissolved into one's own mind stream. For example, if you lack wisdom, through the practice of magnetizing you can gain it. Of course, magnetizing is different from what certain non-Buddhist sects describe as "harvesting energy". Some people believe that the reason that they are particularly skinny is because their "qi" has been sucked away by someone else. This however, is not what magnetizing means. Although you will benefit from the magnetizing practice, no harm will be inflicted on others. Similarly, if we light a candle and hold it in our hand, its flame will not cause any other candle to be extinguished.

There is no need to mystify magnetizing. Worldly things can have very similar "magnetizing" effects. For example, some people are seduced by love, social status, wealth, fine food and so on. Similar to the art of magnetizing, these are also means to entice people.

However, one must be aware that Buddhists do not magnetize for personal acquisition of fame or power but rather for the welfare of sentient beings. You cannot benefit sentient beings if you lack the necessary powers of enticement. Some lamas possess qualities of wisdom, compassion and eloquence, but seem to have great trouble expanding their religious influence. In spite of being very motivated to benefit beings, they fail to gather disciples around them.

This is because they have not mastered the activity of magnetizing. A person who has accomplished the art of magnetizing will spontaneously captivate others wherever he goes. Therefore, if you wish to benefit sentient beings, not only should you possess the qualities of wisdom, precepts and noble character, you should also be skilled in magnetizing.

Visualize the Qualities of the Vajra Mind

C3: Visualize the Qualities of the Vajra Mind

*With your enlightened mind of great vajra passion,
You bestow the two-fold victorious accomplishments,
With your vajra iron hooks and lassoes,
You bind all that appears and exists in supreme bliss.*

a. Great Vajra Passion

The magnetizing deities, utilizing the great vajra passion of their enlightened minds, bestow all the supreme and ordinary siddhis that sentient beings desire. With their vajra iron hooks and lassoes, they bind the world of appearance and existence in the wisdom of great bliss.

Great vajra passion means the wisdom of discernment that is transformed from lust and it is a commonly used term in Vajrayana. In *Chanting the Names of Manjushri*¹, it is written, “Vajra passion, great passion.” Passion in its ordinary sense is a kind of attachment. If you haven’t realized the nature of your own mind, you can become entangled by it. When you have realized the primordial nature of the mind, passion is transcended into great vajra passion, which does not cause harm to oneself or to others. The same principle applies to the transcendence of anger, ignorance and so on. As soon as you understand the true nature of these things, they can be turned into untainted wisdom.

The relationship between mental afflictions and wisdom has also been addressed by certain Mahayana sutras that convey the ultimate meaning. In the *Sutra Requested by Kashyapa*, it says: “Just as poison can be transformed into an elixir by the power of mantras, with creative means, passion can be transformed into wisdom.”

Ordinary beings are constantly bound by desire, and constantly wanting something or someone, which causes a substantial degree of mental suffering. Such suffering is caused by not understanding the nature of the mind. If through pith instructions, you can understand the true nature of your mind, then all suffering and pain will dissolve into dharmadatu. Therefore, everybody should devote his, or her best efforts to realizing the true nature of the mind.

b. Vajra Hooks and Lassoes

The magnetizing deities hold in their hands, tools like iron and copper hooks, lotus lassoes, etc. This can sometimes be misinterpreted. The magnetizing deities do not literally

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

hook, tie up and pull their subjects toward them like fishermen. You must understand that these instruments are merely symbolic of the deities' power to compel and enchant their subjects.

The implicit power of magnetizing can create skepticism among some. In reality, when a person who has never been interested in Buddhism meets a lama, he is often immediately captured by the hook of his compassion and wants to take refuge in the Three Jewels, and ultimately becomes a person who is of benefit to Buddhism. This is the force of magnetizing.

When we interpret the Dharma, it is important that we hold the right view. For example, the sword in the hand of Bodhisattva Manjushri is not used to harm or kill but is a symbol for the wisdom with which he eradicates the ignorance of sentient beings. The lotus blossom in Avalokiteshvara's hand is a symbol for his residing in samsara while remaining untainted by its defilements, much like the lotus that sprouts from the mud but whose blossom remains pristine. Therefore, the objects that Buddhas and Bodhisattvas carry are not random but are all symbols that each give rise to a specific karmic origination.

One important thing that needs to be understood is that magnetizing is a practice for the purpose of benefitting sentient beings. When benefitting sentient beings, Bodhisattvas magnetize those who are drowning in the depths of samsara by using their wisdom and compassion. Bodhisattvas dissolve sentient beings' minds into their wisdom of great bliss, transforming them from an untamed and rigid state into one of being docile and capable. Eventually sentient beings are guided to realize the true nature of their minds.

c. The Practice of Wang Dū

Because of the aforementioned reasons, we should practice magnetizing with diligence. When you chant and practice Wang Dū, you can follow the instructions of the common or advanced tantric practices. Of course, uninitiated practitioners, or practitioners who are foreign to tantric practice can practice Wang Dū using the Sutrayana method. Mipham Rinpoche did not require people to strictly practice this prayer in the way of the generation or perfection stages. As long as we pray to the magnetizing deities with devotion, all animate and inanimate worlds will resonate. This will allow the essence of samsara and nirvana to be gathered into oneself.

For people who are new to dharma practice, the practice of magnetizing would definitely be of benefit. In this degenerate age, people have difficulty truly absorbing the Dharma because they lack inner strength; their path in learning the Dharma is filled with obstacles. If you are one of these people, by practicing magnetizing you will develop inner strength, and be able to bring the Dharma into your mind more easily. Then, no matter what kind of obstacle you encounter, you will be capable of handling it.

If you want to accomplish magnetizing, you should first establish a connection with the magnetizing deities, which is to say, that you should merge your body, speech and mind with theirs. To merge with the deities' vajra bodies, Buddhist masters visualize their own body as the body of the magnetizing deity. This is the most effective method. If you are unfamiliar with such advanced practices, an alternative would be to carry the image of the nine deities with you and to make offerings to them.

In terms of speech, you should recite the mantra of the nine deities often, and Wang Dü in particular. The Wang Dü prayer consists of the vajra words of Mipham Rinpoche. Reciting them even once brings forth vast merit. When you recite Wang Dü, it is best to visualize as you chant. You can visualize a boundless red light emanating from the magnetizing deities, shining upon all sentient beings, and benefiting them with the Dharma. You don't need to get too complicated with your visualization. Some people's imagination is overly active. They create unnecessary details in their visualization and may imagine a red lotus flower blossoming from the heart center of the magnetizing deities, with a hrih on top in red letters, emanating light... even though there is no description such as this in the sadhana.

In terms of mind, you can visualize that your mind is inseparable from the wisdom of the magnetizing deities. Then you can observe the nature of your mind, directly understanding that the magnetizing deities are exactly the nature of your mind at this present moment. There are no other magnetizing deities apart from your own mind at this moment. If you can meditate like this, you will be able to swiftly and truly merge with the magnetizing deities.

The reason is as below. The minds of sentient beings are no different from that of the Buddhas and Bodhisattvas. Ignorant of this fact, people cling to the notion that they and the Buddhas are separate entities. The different levels of practice in Buddhism are designed to break such a discriminating notion. First, one visualizes oneself and the Buddha-figure in a vertical relationship like that between a disciple and a lama. Then, in a more advanced stage of practice, we visualize that we are the equals of the Buddha-figure, like the relationship that exists between friends. Last, we visualize that we are no different from the Buddha-figure, like water that is poured into water.

Through such a visualization practice, we can eventually perceive our minds as the same as that of Buddhas and Bodhisattvas. It is very important to follow the gradual steps of visualization. Training our minds, much like refining gold, is a gradual process.