
The Background of Khenpo's Teaching on this Prayer

At Larung Gar, in February 2013 (the Miracle Month of January in the Tibetan calendar), Khenpo Sodargye Rinpoche gave the teaching on *Wang Dü: The Great Cloud of Blessings - The Prayer Which Magnetizes All that Appears and All that Exists*, during the annual Dharma Assembly of the Awareness Holders. There were two reasons he gave this teaching. The first is that when Khenpo visited Mount Wutai on June, 2012, he aspired to chant this prayer 10,000 times, and also promised to give a teaching on it. The second reason is that, because of its powerful blessings, many dharma practitioners had been chanting this prayer for many years, but some of them had still not fully grasped its meaning. So Khenpo felt it necessary to explain its deep meaning in a thorough way. As he said, "Although this prayer is short and consists of a mere seven stanzas, its content is most excellent and profound."

Before giving the teaching, Khenpo said, "Wang Dü is a practice of Vajrayana Buddhism. Usually, the prerequisite for receiving such a teaching is an empowerment. But because it is a prayer, and does not contain explicit Vajrayana practice instructions, and furthermore because many people in Tibet, Han-China and overseas are already chanting this prayer, I think there is no harm to be had from you listening to this teaching. For this reason, I authorize those who have not received an empowerment, if you promise to recite the Vajrasattva mantra 100,000 times, you are permitted to receive this teaching."

The Great Benefits of this Prayer

Even though Wang Dü is not identified as a terma, it is generally understood to have come from Ju Mipham Rinpoche's wisdom mind, from the great Bodhisattva Manjushri. Wang Dü is an extraordinary prayer that brings within one's power, all phenomena in the entire universe, while at its most powerful, it bestows the ability to tame one's mind. Therefore, it can be said to have two main effects: an outer and an inner one. By relying on the prayer, one gains in the outer sense, the ability to benefit all living beings; while its inner effect offers one the ability to control discursive thoughts, and thereby attain unrestrained control of the body and the mind.

a. The Outer Effects

As a person who has already generated bodhicitta, you should devote your best efforts to the welfare of all sentient beings. This is not always easy however, and in fact, if one is relying completely on one's own abilities, it can be quite difficult. One must, on the one hand, remain personally diligent; while on the other hand, one must pray for the blessing of the personal deities, Dakini and the Dharma protectors.

Sometimes the influence of deities is more important than our own efforts. Of course, atheists might not agree with this, as they believe that the origin of success depends upon one's

own diligence and nothing more. While it is true that one's own efforts are important, one also needs beneficial outer circumstances. It is only when inner and outer conditions harmonize that success will follow.

Some people think that propagating the Dharma and benefiting sentient beings is such a large a project that individual efforts of an ordinary person make little or no difference. However, this is an incorrect way of thinking. Although our activities to benefit sentient beings might not have a great impact in this life, if we persist in reciting Wang Dū, we can create a wonderful karmic origination for the benefit of sentient beings in our next life.

b. The Inner Effects

Through recitation of this prayer, we gain unrestrained control over the body and the mind. In essence, all afflictions of sentient beings come from the fact that they are not the masters of their own body and mind. The inability to control discursive thoughts is what causes the mind of all beings in samsara to become constantly perturbed by every changing situation, which causes immeasurable suffering. If we recite this prayer often, we will gain command of our own mind, and eventually realize its nature. Then, not only will mental afflictions cease to exist, but we will be able to master all external phenomena as well.

c. An Importance Practice at Larung Gar

Because of these incredible effects, Wang Dū is a highly valued Dharma practice at Larung Gar. Every teaching and every tutorial begins with the recitation of this prayer three times. H. H. Jigme Phuntsok Rinpoche once said, "If I and my future lineage holders want to benefit sentient beings for all future lives, recitation of this prayer is the most effective means." In order to create favorable conditions for his students to benefit sentient beings, His Holiness made offerings to the sangha at Larung Gar so that they would recite Wang Dū three times every day. This was later increased to five times a day. After His Holiness passed away, Lama Mumtso also made offerings to the sangha to continue the daily recitation.

The practice of Wang Dū can also remove obstacles and enables one to influence ordinary adverse circumstances and transform them into positive ones. At Larung Gar, often people ask the sangha to chant Wang Dū in order to do something smoothly and successfully. For example, when there is a shortage of water supply at Larung, a driver from Serta will volunteer to transport water to us. In order for him to be successful without encountering obstacles, the sangha will be asked to all recite Wang Dū together.

This prayer is not only popular at Larung Gar. Even outside the institute, one can often see old, white-haired and toothless Tibetans, unfamiliar with even the most basic sadhana, reciting Wang Dū fluently with great vigor. This must surely be a sign of successful magnetizing! As Khenpo Sodargye said, "Although we never made any effort to promulgate the prayer, it has grown spontaneously and is now recited by many domestic and overseas practitioners."

The Title of the Prayer

A1. Opening: The Title

Wang Dü: The Great Cloud of Blessings - The Prayer Which Magnetizes All that Appears and All that Exists

Wang Dü is short for “*The Great Cloud of Blessings - The Prayer Which Magnetizes All that Appears and All that Exists*”. Here “*all that appears*” refers to the outer world that appears, and “*all that exists*” refers to all living beings who exist within the outer world. Briefly speaking, there are three things we need to know regarding this prayer. 1) That the purpose of this prayer is to accomplish the activity of magnetizing. 2) That we should chant this prayer if we want to accomplish the activity of magnetizing. 3) And that the prayer is directed to the ocean-like countless magnetizing beings of the Three Roots, who are represented by the nine deities of magnetizing.

a. The Four Tantric Activities

In Vajrayana Buddhism, there are four types of activities¹: pacifying, enriching, magnetizing and subjugating. A prerequisite to accomplishing these activities is having achieved a certain level of realization in one’s own Vajrayana practice.

1. Pacifying

Eliminating disease, hindrance and negative karma of oneself and others. For example, the Vajrasattva practice is a pacifying activity. Through Vajrasattva’s purification practice, one can eradicate all of one’s negative karma that has accumulated since beginningless time.

2. Enriching

Enriching fame, wealth, social status, wisdom and so on. There are many practices of enriching. Those who want to increase their intelligence can practice Manjushri, those who want to increase their compassion can practice Avalokiteshvara and those who want increased wealth can practice Zambala.

3. Magnetizing

First gaining complete control of one’s own body and mind, then gaining the power to magnetize and conciliate all other humans and non-humans. Some people are met with difficulties wherever they go. They are in conflict with their parents, non-humans seek to inflict harm upon them; even the dog they pass on the street barks at them. In fact, all our external disharmony is fundamentally caused by a loss of control over our own body and mind. If we can practice magnetizing activity well, we can gain control over our body and mind, and consequently are able to have greater influence over all external conditions.

4. Subjugating

When a person has perfected the power of his great compassion and is free of the last thread of selfishness, he can forcefully transfer the consciousness of certain barbarous beings to the pure land through the practices of wrathful deities such as Hayagriva², and Vajrakilaya³,

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

² <http://www.rigpawiki.org/index.php?title=Hayagriva>

³ <http://www.rigpawiki.org/index.php?title=Vajrakilaya>

etc. On the surface, it may appear as if subjugating is killing, but the two actions are radically different. Killing is a heinous deed that harms sentient beings, while subjugating is an expedient means of benefitting them.

If one does not understand Vajrayana Buddhism, or if one is prejudiced against it, one might find it difficult to accept these tantric activities. From this perspective it would be a normal reaction. Just as the sunshine cannot reach a north-facing cave, a person without faith can never understand the teaching and receive the blessings of the Vajrayana.

b. The Power of Magnetizing Activities

For those who want to spread the Dharma to benefit sentient beings, it is very important to accomplish magnetizing activity. Otherwise, no matter how determined your efforts, people will dismiss you. If you have perfected the activities of magnetizing, your efforts are combined with the power of the deities of magnetizing, which can give an added push to your activities, even if you are just an ordinary person. With the help of magnetizing activities, you do not need to engage in extraordinary efforts with your dharma activities, nor does it require that you petition people around you to take refuge in the Three Jewels or to take the Bodhisattva vows. In fact, all of these can be accomplished without any difficulties.

H.H. Jigme Phunstok Rinpoche is the perfect example of someone who obtained this power. His Holiness revived the Dharma after the Cultural Revolution in China. In that dark period, His Holiness single-handedly accomplished something that many others had failed to achieve. He resurrected the banner of Dharma in this world by calling upon the power of magnetizing.

Khenpo Sodargye also feels a strong personal affinity towards the activity of magnetizing as well. In 1985, when he was newly arrived in Larung, the first Dharma assembly he took part in was the Dharma Assembly of the Awareness Holders, then called the Dharma Assembly of the Nine Deities.

There is an unusual reason why the name of the Dharma assembly was changed. In 1995, many monks and nuns gathered in Larung Gar to attend the Dharma assembly. At that time, His Holiness Jigme Phunstok Rinpoche stated, “This Dharma assembly is not only being attended by human beings; many awareness holders from different Buddha Realms have come to join us as well. There are gathered here a total of 100,000 human and non-human awareness holders. For this reason, this Dharma gathering should be called the Dharma Assembly of the One Hundred Thousand Awareness Holders.” Ever since that time, the Dharma Assembly of the Nine Deities has been called the Dharma Assembly of the Awareness Holders.

As a matter of fact, whatever our practice, the right condition for interdependent arising is very important. Observing the conditions from many different aspects, one will find that Larung Valley is a place where the activity of magnetizing is easily achieved. A Tertön once made this prophecy⁴ for His Holiness Jigme Phuntsok Rinpoche:

*The Lotus blossoms in the valley of magnetizing activity,
The golden eagle of Loro soars in the sky.*

⁴ <http://www.khenposodargye.org/2013/03/biography-of-h-h-jigmey-phuntsok-dharmaraja/28/>

*Its call resonates loud and clear in ten directions,
All birds gather under his wings.*

“*The Lotus blossoms in the valley of magnetizing activity*” indicates Larung, a valley whose mountain ridges form the shape of a lotus blossom; “*The golden eagle*” is a symbolic reference to His Holiness, who was born in the year of the bird; “*All birds*” refers to the disciples of His Holiness. This prophecy is very clear about Larung valley being a suitable place to practice magnetizing.

Actually, the practice of magnetizing is more significant to people living out in the world compared to its significance for practitioners living in seclusion. Living in the world, one is inevitably confronted with problems of relationships, money and social status, etc., and so there is great suffering and unhappiness in people’s hearts. The activity of magnetizing will have positive effects in dealing with these daily issues. His Holiness once said: “In addition to benefiting sentient beings, those who have accomplished the activities of magnetizing will improve their own lives as well.”

Khenpo Sodargye also jokingly said in his teaching, “When you find yourself in financial difficulties and every day, you have to borrow money, first from the left and then from the right, and even if you have reached the point where others avoid you out of fear of having to lend you money; this would be a good time to start practicing magnetizing. Once you have accomplished the activity of magnetizing, you will never find yourself in this kind of situation again.”

So generally speaking, if one can practice magnetizing, and receive the blessings of deities, Dakinis and Dharma protectors of the magnetizing activities, one will find that both the body and the mind gradually come under control and one’s problems change for the better.

c. The Great Cloud of Blessings

The subtitle of this prayer is “*The Great Cloud of Blessings*”. This makes reference to the blessings of the Three Roots of magnetizing which will descend like the great rains of summer, and bring an uninterrupted flow of Siddhi to whoever earnestly recites it.

Those who consistently recite Wang Dü will not only receive blessings from the Three Roots, but will also form a bond with His Holiness Jigme Phuntsok Rinpoche, who personally promised that even after his passing he would not abandon those disciples who had formed a karmic bond with him. Those who recite Wang Dü, even if they have never seen or heard His Holiness personally, will be counted among his disciples and be received into his sphere of influence.

The blessing of His Holiness is indeed incredible. Khenpo Sodargye recalled his personal experience in his teaching saying, “I thought back to my decision to come to Larung Gar and realized that it must have been the result of His Holiness’ blessing. I hadn’t even graduated from school yet, but for an unexplainable reason, I felt the irresistible impulse to come to Larung and learn Buddhism. It was as if I had been pulled by an uncontrollable force.”

The fact that the Dharma has reached such levels of prosperity at Larung Gar, is also the result of H.H. Jigme Phuntsok Rinpoche’s great blessing. People from other monasteries have

attempted to spread the Dharma out of a sense of compassion, but their activities have seldom been fully effective. This is not the case at Larung Gar. It is common knowledge that His Holiness is the reincarnation of Dorje Dudjom⁵, a great siddha who accomplished the activity of magnetizing. While His Holiness was still alive and even after his departure from this world, Larung Gar has continued to be a holy site of the prosperous Dharma.

In his teaching, Khenpo said, “I used to think that once His Holiness passed away I would no longer wish to live at Larung; that without His Holiness, Larung would be like a land of ruins. I thought that even if some people remained, their number would be few. I never suspected that due to the benevolent influence of His Holiness, so many Buddhists would remain gathered together at Larung, or that Larung would continue to play such an important role in today’s Buddhism. This is not an exaggeration. As Mipham Rinpoche said, ‘Never use untruthful language, even if the subject of your praise is your root guru.’ For those who live in worldly society, speaking the truth is a crucial quality, and it is even more so for those who are committed to Buddhist practice.”

Throughout his life, His Holiness always had the highest regard for Wang Dü. Regardless of which holy site he visited, he would recite this prayer at least three times. Khenpo Sodargye also chants this prayer when on pilgrimage, or anytime he sees a victorious Buddha statue. If he doesn’t have the time to recite a longer prayer of aspiration, he will chant this prayer a minimum of three times. In the same way, Khenpo Sodargye always encourages all his students to understand the importance of Wang Dü and to keep it as an important prayer that they practice throughout their entire lives.

⁵ http://www.rigpawiki.org/index.php?title=Nanam_Dorje_Dudjom