



VAJRASATTVA
A Purification Practice



Why We Practice Vajrasattva

Sometimes we lose our balance, step off the path and get out of touch with our basic goodness. Using the power of meditation, visualization, mantra and our innate awareness, Vajrasattva practice helps us return to balance and re-experience the indestructible goodness of our Buddha nature.

Refuge

I take refuge in the Guru,
I take refuge in the Buddha,
I take refuge in the Dharma,
I take refuge in the Sangha. (x3)

Going For Refuge And Generating Bodhicitta

I take refuge until I am enlightened
In the Buddha, the Dharma, and the Sangha.
By the positive potential I create by listening to the Dharma,
May I attain Buddhahood for the sake of all sentient beings. (x3)

The Four Immeasurables

May all sentient beings have happiness
and the causes of happiness.

May all sentient beings be free of suffering
and the causes of suffering.

May all sentient beings be inseparable from the joyful happiness
that is free from suffering.

May all sentient beings abide in equanimity,
free from holding some close and others distant.

Recognition

We recognize our innate, indestructible balance.
We recognize we are off balance.

Purification

May the surface of the earth in every direction
Be stainless and pure without roughness or fault
As smooth as the palm of a child's soft hand
And as naturally polished as lapis lazuli.

May the material offerings of gods and men
Both those set before me and those visualized
Like a cloud of offerings of Samantabhadra
Pervade and encompass the vastness of space.

Purification Mantra

**OM NAMO BHAGAVATE, VAJRA SARA
PRAMARDANE, TATHAGATAYA, ARAHATE,
SAMYAK SAM BUDDHAYA, TAYATA, OM VAJRA
VAJRA, MAHA VAJRE, MAHA TEZA VAJRE, MAHA
VIDYA VAJRE, MAHA BODHICITTA VAJRE,
MAHA BODHI MANDROPA, SAMDRAMANA
VAJRE, SARWA KARMA AWARANA, VISHO
DHANA, VAJRE SOHA (x3)**

By the force of the truth from the three Jewels of Refuge,
By the firm inspiration from all the Bodhisattvas and Buddhas,
By the power of all the Buddhas who have fully completed
their collections of both good merit and insight,
By the might of the void, inconceivable and pure,
May all of these offerings be hereby transformed into their actual
nature of complete openness.

Regret

(If there is a particular person or persons you wish to address, visualize them standing in front of you.)

On my right side is my father. On my left side is my mother. Those people and other beings I find agitating are in front of me. People and other beings I am attached to are behind me. All other sentient beings are surrounding me.

I have in some way become preoccupied with my misperceived self, and lost sight of my Buddha nature. I have allowed the profound openness of the sky to slip from me, and in so doing I have misstepped into unbalance. I have lost my way, and my actions have even caused grief to others.

Remorse

My heart aches as I see clearly through what I have done, betraying those virtues I hold most closely to my heart. I cannot walk this path that causes sorrow any further.

Refuge

With refuge, we take steps off the unbalanced path, and the first steps on our return to balance. This is our safe direction.

At all times I take refuge in Buddha, Dharma, and Sangha,
I take refuge in all the three vehicles,
In the dakas and dakinis of secret mantra yoga,
In the heroes and heroines, the gods and goddesses,
And in the bodhisattvas of the ten bhūmis.
But most of all, I take refuge in my holy lama forever.

Holy lama, who has the power to liberate me;
My inner master, holder of the vajra,
whose essence is great compassion;
Lord of all migratory beings: to you, I go for refuge. (x3)

Generating Bodhicitta

With bodhicitta, we take steps off the lesser path, and the first steps onto the greater path:

I myself will become Heruka Vajrasattva for the sake of all living beings and then I will lead all of them to Heruka Vajrasattva's supreme state. (x3)

Visualization Of Heruka Vajrasattva

Out of the open space of dharmakaya, the skylike nature of mind, about six inches above the crown of my head, appears the seed syllable PAM, which transforms into a thousand petalled lotus. On top of the lotus appears the seed syllable AH, which transforms into a moon disc. In the center of the moon disc stands the seed syllable HUNG. Suddenly, the HUNG transforms into a white five-pronged vajra with a HUNG at its center.

Much radiant light emanates from both the HUNG and the vajra, going out into the ten directions and completing the two purposes: offering great blissful energy to all Lamas and Buddhas, and purifying the defilements of all sentient beings. The whole universe melts into light. This light then returns and is absorbed by the HUNG in the vajra. The HUNG and vajra also melt into light and transform into Heruka Vajrasattva.

Vajrasattva is white. He has one face and two arms. Sitting in the full lotus position, he holds a vajra in his right hand at his heart, and a bell in his left, which rests in his lap.

Mind Purification

His consort, Dorje Nyem-ma Karmo, embraces him, her legs encircling his body. She, too, is white and has one face and two arms. She holds a curved knife in her right hand and a skullcap in her left. They are both dressed in robes of heavenly silk and adorned by precious jewel ornaments. They both have the seed syllable OM at the crown chakra, AH at the throat chakra, and HUNG at the heart.

Brilliant light radiates from the HUNG at the heart, invoking the divine, supreme wisdom energy of all tathagatas to the space in front of Vajrasattva in the form of the wisdom beings.

JAH HUNG BAM HOH

They become non-dual, the union of appearance and awareness, free from any fixation. The wisdom beings, who are the wisdom energy of all tathagatas, joyfully sink into Vajrasattva's divine heart, becoming completely one, like a drop of water sinking into the ocean.

Vase Empowerment by the Buddhas of the Five Families

Again, brilliant light radiates from the HUNG at the divine heart, invoking all the initiating deities of the five families.

O tathagatas, please bestow on me the Heruka Vajrasattva initiation.

Upon this request, all the tathagatas hold up their initiation vases, which are full of the amrita-energy of divine transcendental wisdom, and the amrita starts to flow.

OM SARVA TATHAGATA ABISHEKATA SAMAYA SHRIYE AH HUNG

The divine body of perfect absolute wisdom, Heruka Vajrasattva, is completely filled with the amrita-energy of blissful transcendental wisdom. Some amrita overflows and transforms into Akshobhya, who adorns Vajrasattva's crown. The initiation deities melt into light and sink into Vajrasattva.

At the center of a moon disc at the divine heart stands the seed syllable HUNG, encircled by the hundred-syllable mantra.

O Bhagavan Vajrasattva, destroyer of all defilements, who has attained all realizations and has passed to the other shore, I request you to please purify all negativities, vices, and suffering, and broken and damaged pledges of myself and all other sentient beings.

Remedy

Having been thus requested, brilliant light radiates from the mantra rosary and the HUNG at the divine heart of Vajrasattva. The light purifies all negativities and obscurations of all sentient beings and becomes an offering for all the Buddhas and Bodhisattvas. The essence of the perfect qualities of their holy body, speech, and mind, all their transcendental knowledge wisdom, returns in the form of light that sinks into the HUNG and the mantra rosary at Vajrasattva's divine heart.

From the HUNG and the mantra rosary a stream of blissful white amrita-energy begins to flow down through the central channel of the divine couple. The amrita flows out through their secret chakras in union and flows into me through my crown chakra. Flowing down through my central channel, this stream of transcendental wisdom amrita-energy fills my whole body, destroying all negativities and defilements of my body, speech, and mind. These are completely purified.

(Here you can visualize the negativities draining out of your body and into the earth, like waste that fertilizes the ground.)

100 Syllable Mantra

**OM VAJRASATTVA SAMAYA MANU PALAYA
VAJRASATTVA TENOPA TISHTA DRIDHO ME
BHAWA SUTO KHAYO ME BHAWA SUPO KAHYO
ME BHAWA ANU RAKTO ME BHAWA SARWA
SIDDHI ME PRAYATSA SARVA KARMA SUTSA ME
CHITAM SHRIYAM KURU HUNG HA HA HA HA HO
BHAGAWAN SARVA TATHAGATA VAJRA MEME
MUNTSА VAJRA BHAWA MAHA SAMAYA SATTVA
AH HUNG PHEY** (x3, x7, x21, or x108)

Short Mantra

OM VAJRASATTVA HUNG (x3, x7, x21, or x108)



Praise

Non-dual divine wisdom;
Magnificent inner jewel ornament of all mother sentient beings;
Supreme, unchanging, everlasting great bliss;
Indestructible, magnificent wisdom mind that releases all sentient
Beings from all negativities of body, speech, and mind,
Especially broken vows and pledges:
To you, glorious Vajrasattva, I prostrate.

Confirmation Of Purification

Vajrasattva says: O child of good family, your negativities and obscurations and damaged and broken pledges are cleansed and purified. You are restored to your pure Buddha nature.

(Think that what Lama Vajrasattva says has actually happened. All your negativities have been completely purified. There is not the slightest trace of defilement left on your mental continuum. Your mental continuum is completely pure, returned to its original state of health and well-being.)

Resolve

(To make your confession perfect and most powerful, apply the power of not committing negative actions again.)

Guided by the Wisdom Mind of perfect freedom, from this moment on without hesitation or reservation, I will abstain from all the errors that I can abstain from, and I will abstain from those that are extremely difficult for me to abstain from - for one day, one hour, one minute, or at least a few seconds.

Repair

(Visualize again your family, friends, enemies, and all sentient beings around you, and if you should, the particular individual or individuals you are here and now addressing.)

Now that I have sought for myself the antidote for my misguided actions, I will, as far as possible, go forth and atone for those actions, making available that antidote to those whom I have affected.

Further, I will return to the refuge of Vajrasattva, again seeking his remedy for any future obscurations that divide me from my awareness and wakefulness.

Return

Dorje Nyem-ma Karmo is transformed into light and is absorbed into Vajrasattva. Vajrasattva then melts into light and sinks into my heart. My three doors (of body, speech, and mind) become inseparably one with Vajrasattva's holy body, speech, and mind. Vajrasattva and I are completely one, and I enjoy the bliss of shunyata in full samadhi, beyond the dualistic view that discriminates between subject and object.

We are home after a long journey. We are complete.

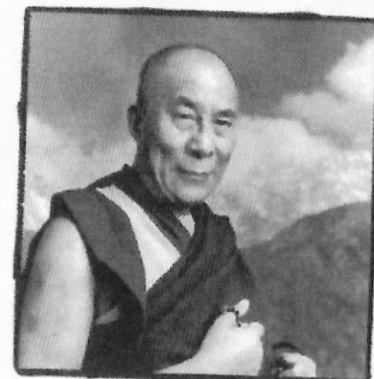
Rest

We rest in unfabricated ease.

Dedication Prayers

Because of this merit,
May I quickly become Heruka Vajrasattva
And lead each and every sentient being
Into his divine enlightened realm.

May the precious bodhi-mind
Not yet born arise and grow.
May that born have no decline,
But increase forever more. (x3)



Long Life Prayer for His Holiness the Dalai Lama

In the land encircled by snow mountains
You are the source of all happiness and good;
All-powerful Chenresig, Tenzin Gyatso,
Please remain until samsara ends.

Long Life Prayer for Jhado Tulku Rinpoche

May the teachings of the Buddha flourish, and
May the upholders of the teachings remain forever.
May all migrators achieve happiness, and
May they fulfill all their temporary and ultimate goals.

Long Life Prayer for Lama Yeshe Jinpa

Losang, magical display of the deep awareness of all the
Victorious Ones, Merciful giver of a stream of profound
and vast instructions to the fortunate migrators, please remain
always, unperishing, unchanging, unfading



Lama Yeshe Jinpa
Spiritual Director

Geshe Damchaabazar Gurjav
Resident Teacher

www.lionsroardharmacenter.org