



Vajrasattva
A Purification Meditation

www.losangsamten.com

Prayer of Refuge

Myself and all sentient beings, boundless as space, take refuge
In the precious lama, inseparable from the Buddha.
In all the buddhas, dharma, and sangha we take refuge.
In the gatherings of the lamas, yidams, and dakinis we take
refuge.
In the clear light of shunyata and dharmakaya, inseparable from
my mind
I take refuge.

*MA NAM KHA DANG NYAM PE SEM CHEN TAM CHE LA MA
SAN GYE RIN PO CHE LA KYAP SO CHE WO
SAN GYE CHO DANG GEN DUN NAM LA KYAP SO CHE WO
LA MA YI DAM KHAN DROI TSO G LA KYAP SO CHE WO
RANG SEM TONG SEL CHO KYI GU LA KYAP SO CHE WO*

The Purification of Negativities

The process of purification is related to confession, the
acknowledgement and disclosure of all negative actions of body,
speech, and mind committed in the past.

A proper confession requires the four powers:

1. The power of the basis, that is, refuge and bodhicitta;
2. The power of repentance. The great yogi Milarepa said,
“When I investigated if confession could purify the
negativities, I found that it is repentance that cleanses
them.” The force of repentance is the most important of
the four powers.
3. The power of the actual antidote. This may be any
positive act especially dedicated to purifying negativities,
in this case, Vajrasattva visualization and mantra
recitation.

Dedication of Merit

Through this virtuous action
May I quickly attain the state of a guru-Vajrasattva
And lead every being, without exception,
Into that pure world.

*GE WA DI YI NYUR DU DAG
DORJE SEM PA DRUB GYUR NAY
DRO WA CHIG KYANG MA LU PA
DE YI SA LA GO PAR SHOG*

DAK NI MI SHE MONG BA YI

TAMZIK LE NI GE SHIN NYAM

LAMA GOMPÖ KYAP SO CHIG

TSOWO DORJE DZIM BA TEY

THUK JE CHEN PÜ DAG NYI CHEN

DRO WEY DZO LA THA KYAP CHI

DORJE SEMPE SHE NE

RIK KI PU KYUR KI DIKDIP TANG TAMZIK NYAM CHA

TAMCHE JANG SHING THAK GO

SHEY SUNG NE RANG LA THIM PE RANG KI GO SUM

*TANG DORJE SEMPE KYUR SUNG THUK YER ME CHE PAR
GYUR*

4. The resolve never to indulge in the activities again. Although there may be certain types of negativities which you are prone to committing, nevertheless, it is very important at this point to resolve that you shall never indulge in them again, even at the cost of your life. It is said that resolving thus does not constitute lying. This strong resolve is very important, as it helps purify the negativities.

Vajrasattva Visualization

In the space above my head is the letter PAM.
This letter PAM transforms into a lotus.
On the lotus is a letter AH, which transforms into a moon disc.
On the moon disc stands a letter HUNG.
The HUNG transforms into a white 5-pronged dorje.
In the middle part of the dorje is another letter HUNG.

It radiates brilliant light rays in all directions.
The lights return, dissolving into the dorje, and it transforms into Vajrasattva, who is inseparable from your root lama.

Vajrasattva is brilliant white, with one face and two arms. In his left hand he holds a bell, in his right a dorje.
His consort, Dorje Nyegma, is also white, with one face and two hands. In her right she holds a curved chopper-knife, in her left a skull-cup.
Both wear many exquisitely colored silks and precious ornaments.
Vajrasattva sits in vajra position, and his consort sits in union with him.

In Vajrasattva's heart there is a moon disc, and standing upright on the moon disc is a white letter HUNG.
The HUNG is encircled by the hundred-syllable mantra.

The letter HUNG emits light rays, gathering myriad wisdom beings in the forms of Vajrasattva and his consort from all the ten directions. They all dissolve into the Vajrasattva and consort above my head and become inseparable with them.

Once again the HUNG in his heart emits radiant light, inviting all the dakas and dakinis, buddhas and bodhisattvas, and requesting that they empower him.
They all come, holding vases filled with nectar of wisdom and compassion.

They pour the nectar over Vajrasattva and his consort, chanting:

OM SARWA TATAGATA ABI KIKA TA SAMAYA SHIRI HUNG

Vajrasattva and his consort are filled with nectar, and a Buddha Akshobya appears on the crown of his head.

Request

Now I request to Buddha Vajrasattva:
May all sentient beings and myself be purified of all negative acts.
And especially, may all of the acts which have broken my vows be purified.

Response

Because of this heartfelt request to Vajrasattva and Dorje Nyegma, the HUNG in his heart again radiates light, which dissolves into myself and all sentient beings.

*OM BENZA SATTVA SAMAYA MANUPALAYA
BENZA SATTVA TENOPA
TISHTA DRIDHO ME BHAVA
SUTO KAYO ME BHAWA
SUPO KAYO ME BHAWA
ANU RAKTO MEY BHAWA
SARWA SIDDHI MEY PRA YATSA
SARWA KARMA SUTSA MEY
SITTAM SHRIYAM KURU HUNG
HA HA HA HA HO BHAGAWAN
SARWA TATHAGATA
BENZA MA ME MUN TSA
BENZA BHAWA MAHA SAMAYA SATTWA
AH HUM PHEH*

Request and Reply

I am filled with the darkness and confusion of ignorance,
Which has led me to break many commitments and perform many negative deeds in this and previous lives.

To you, lama-protector Vajrasattva, I request: please protect me.
Essential vajra-holder, you have reached enlightenment
Because you are filled with the power of great compassion.
Please protect all of us sentient beings.

Now he replies:
Children of noble family, all of your negativities are removed
and your vow-breaking acts are purified.

Vajrasattva and consort enter the crown of my head, dissolving
and becoming inseparable with me.

The One Hundred Syllable Mantra of Vajrasattva

Supreme praise,
The Vajrasattva samayas –
Grant your protection, Vajrasattva.
Remain firm in me,
Make me totally satisfied,
Increase the positive in me,
Be loving towards me,
Bestow all the accomplishments,
As well as all the activities.
Make my mind virtuous.
The heart essence seed syllable –
The four boundless, four empowerments, four joys and the four
kayas,
The sound of joyous laughter in them –
Bhagawan the Tathagatas –
Vajrasattva, don't abandon me;
I pray to become a vajra holder,
Great samaya sattva.

*Recite the mantra 21 or 28 times, or as much as you can. The 21
or 28 repetitions mean that the first seven is for the body, second
seven is for the speech, the third seven is for the mind and if you
do 28, the final seven is for the body, speech and mind together.*

*RANG KYI JI PUR **PAM** LE PEMA*

*DANG **AH** LE DAWHEY KYIL KOR*

*KYI DING DU **HUNG** LE DORJE KARPO*

*TSE NGA PA DE WA LA **HUNG***

KYI TSEN PA DE LE Ö SEL TRUL

DÜ YONG SU GYUR PA LE

*DORJE SEMPA KUNTOK KARPO SHE CHIK CHAKNYI KYI
DORJE TANG TILBU*

SEMPA YUM DORJE NYEGMA KARMO SHE CHIK CHAK

NYI KYI TI KUK TANG THÖPA DZIMBE KYUPA

*NYI KA THAR GYI NA SA TANG RIMPOCHE GYEN NATSOK
PE GYENPA*

YAB DORJE KYI DÖM KI SHUGPA

*TI KU KAR DA WEY DING DU **HUNG** YIK KARPO*

TE LE Ö SEL TRUL

RANG DE YE SHE PA CHEN DANG

NYI SU ME PAR KYUR

*LA YANG THU GEY **HUNG** LE Ö SEL TRUL*

WANG KYI LHA NAM CHEN TRANG DE SHIN SHEG PA TAM

CHE KYI DI LA NGOM PAR WANG KYUR DU SOL

SHE SOL WA THA PEY THE NAM KYI YE SHE KYI DÜTSI

GAM PE PUMBA THOG ME

***OM SARWA TATAGATA ABIKKA TA SAMAYA SHIRI
HUNG***

SHE WANG KYUR

*KU YE SHE KYI DUTSI KANG MI KYU PEY UGYEN PA
GYUR*

CHOM DEN DE DORJE SEMBA

THAG TANG SEMCHEN TAMCHE KYI DIKDUP TANG

*TAM ZIK NYAM CHAK TAMCHE JANG SHING TAK PAR DZE
DU SOL*

SHEY SOL WA THA PEY

*THU GYE **HUNG** LE Ö SEL TRUL*

SEM CHEN TAMCHE KYI DIKDIP JANG

SANG GYE SE CHE LA NYI PE CHÖD PA PUL

TEY NAM KYI YONDEN TAMCHE Ö KYI NAM PAR DU NE

(6)

*THU GYE **HUNG** LE THIM BEY SI JI TANG THUTHOP PÜ*

SUM TSOK PAR GYUR

Mantra Visualization

As you recite the mantra, it is important to visualize radiant light of many colours arises from Vajrasattva and consort above your head and enters your crown chakra.

- Visualize radiant light, primarily white, coming from the image and dissolving in you during the first seven mantras. The minute it enters you concentrate on purifying the body's negative actions.
- For the second set of seven mantras, radiant light of many colours continues, primarily red. As this light enters you, concentrate on purifying negativities of speech.
- For the third set of seven mantras, the primary colour of the radiant light is blue. Visualize the light entering you and purifying the negativities of mind.
- During the fourth set of seven mantras visualize many colours of light radiating down on you, with the primary colours being white, red and blue. These dissolve into you to purify the negativities of body, speech and mind together.

This visualization is an important aspect of this ceremony, yet it is of utmost importance to hold the feeling of the four powers during the mantra recitation.

(7)