

# VAJRASATTVA PURIFICATION

## WITH 4 OPPONENT POWERS



## *Vajrasattva Sadhana*

### *A Glance Meditation on the Graduated Path*

I take refuge in the holy Guru, the essence of all Buddhas, the original granter of all holy teachings and lord of all supreme beings. Please, O Guru-Buddhas, enable me to unify my mind with the Dharma and to succeed in practicing Dharma for receiving the graduated path. May nothing prevent my receiving this path.

#### *Lower scope*

Please bless me to take refuge in Buddha, Dharma, and Sangha with all my heart and to practice virtue and abandon non-virtue by realizing that I have received a perfect human rebirth, which is highly meaningful, for many reasons difficult to obtain, but perishable, transient, and fragile, decaying in the shortest second because of its changeable nature. Thus, my death is definite, but its actual time is most indefinite.

Karma is most profound. Even in one hour I create more negative karma, bringing rebirth in the lower suffering realms, than positive; even the smallest negative action has so many suffering results; and the ability of karma created to bring its results is never lost (even after more eons that the ordinary mind can imagine). And the sufferings of the three lower realms are very unimaginably unbearable.

#### *Middle scope*

By practicing in this way, I might be reborn in the upper realms, but I will still have to experience unlimited samsaric suffering because of uncontrolled delusion and karma. Please bestow on me the ability to realize fully the evolution of samsara from uncontrolled rebirth to death and rebirth so that I shall follow, night and day, the three-fold training of the path: supreme conduct, supreme concentration, and supreme wisdom – the main method to release me from samsara.

#### *Higher scope sutra*

But as each sentient being has been my mother and as all are in extreme suffering, please grant me blessings to bring success to

all, by renouncing the perfect self-happiness of nirvana and practicing the bodhisattva's deeds with bodhichitta (exchanging myself with others) on the basis of the equanimity meditation. Thus, I shall have no sorrow in experiencing the samsaric sufferings of all other sentient beings for no matter how long, having trained my mind in the general path.

*Highest scope tantra*

Please grant me blessings to be able to follow the quick Vajrayana teachings, by feeling sentient beings sufferings, very unimaginably unbearable for even the shortest second, as my own, and to attain the enlightened state of a Buddha immediately, at this very moment, by keeping my ordinations and the orders of the guru with greater and better care than anything else in my life, for the sole purpose of enlightening all sentient beings.

## **The Four Opponent powers.**

There is no negativity that cannot be purified. The purification process is basically a psychological one. As Lama Yeshe says, it is our mind (and on the basis of that - our actions) that create the negativity and it is our mind that transforms it by creating positive energy. Although, in Buddhism, we rely on Buddha's methods for the purification, it is not as if it is Buddha purifying us, or forgiving us; we ourselves, as Lama says, do the work.

We purify by applying, the 4 opponent powers.

**1. The Power of Regret:** sincerely regret, from the depths of your heart, anything you have done to harm any living, being, on this day, in this life, in all past lives. It is good to contemplate the various actions that you remember having done, and then to regret all the things as well that you don't remember.

The reason to regret is based on the understanding of karma: we cannot bear the thought of the future suffering that we ourselves will experience due to the harm we have done to others. We experience everything due to our past karma, our past actions; so having harmed others we ourselves will necessarily experience suffering in the future. And who wants that? We know from the present suffering that we do not want it, so the logic is, therefore, to remove the karmic seeds before they ripen as future suffering.

**2. The Power of Reliance:** There are two parts to this step: one, we rely upon the doctor whose medicine we will take to purify our deluded actions, in this case the Buddha. It's not that we need Buddha to forgive us; rather, we rely upon him by using his methods to purify ourselves.

Two, we also rely upon others beings, the very beings we have harmed, by developing compassion for them. We make the wish to purify for their sake: all those we have harmed in this life and in the past. Make a strong aspiration to do this practice of purification so that from now on we can only benefit others, not harm them.

## **The visualization**

Visualize Vajrasattva above the crown of your head. He is your guru manifesting in this aspect for your benefit: this is important. He is made of radiant, blissful white light. He's sitting cross-legged on a

white lotus, which although born out of the mud, is unstained by mud, just like our enlightened potential, which is born out of our delusions but is unstained by them. His face is radiant and beautiful. His eyes are long and narrow, peaceful and full of love and compassion for us. His mouth is red and very sweet. His hair is black and held up in a top knot. His arms are crossed at his heart, left underneath the right; the left is holding a bell, which represents wisdom, the right is holding a vajra, which represents the indestructibility of compassion; their being crossed represents the union of these two, which symbolizes enlightenment itself: the development of infinite wisdom and infinite compassion. The main thing is to really feel the presence of this enlightened energy above your head, and to imagine that it is a mirror image of your own potential. Now, say a prayer of refuge to Guru Vajrasattva:

### **Going for Refuge and Generating Bodhicitta**

I go for refuge until I am enlightened  
To the Buddha, the Dharma, and the Supreme Assembly  
By this practice, of meditating on Guru Vajrasattva,  
May I become a Buddha to benefit all sentient beings. [x3]

*sang gyä chö dang tsog kyi chog nam la  
jang chub bar du dag ni kyab su chi  
dag gi jin sog gyi pä sö nam gyi  
dro la phän chir sang gyä drub par shog [ x3 ]*

### **The Four Immeasurable Thoughts**

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

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

May all sentient beings never be separated from happiness that is free from suffering.

May all sentient beings abide in equanimity, free from desire for friends and hatred for enemies.

### **The Seven Limb Practice**

Reverently I prostrate with my body speech and mind;

I present every type of offering, actual and imagined;

I declare all my negative actions accumulated since

beginningless time

And rejoice in the merit of all holy and ordinary beings.

Please remain until the end of cyclic existence

And turn the wheel of Dharma for living beings.

I dedicate my own merits and those of others to the great enlightenment.

### **Outer Mandala Offering**

This ground, anointed with perfume, strewn with flowers,  
adorned with Mount Meru, four continents, the sun and the moon:

I imagine this as a Buddha field and offer it.

May all living beings enjoy this pure land!

### **Inner Mandala Offering**

The objects of my attachment, aversion, and ignorance –

Friends, enemies, and strangers – and my body, wealth, and enjoyments:

Without any sense of loss I offer this collection.

Please accept it with pleasure and

bless me with freedom from the three poisons.

### **IDAM GURU RATNA MANDALAKAM NIRYATAYAMI**

Now visualize that light goes out of Guru Vajrasattva's heart to all the ten directions and hooks the energy of the body, speech and mind of all the enlightened beings of the universe. This light comes back and dissolves into the heart of Guru Vajrasattva, who now embodies all their energy. He is even more brilliant and blissful than before.

**3. The power of the antidote**, which is the actual medicine, the doing of the actual practice of purification. There are three stages to the meditation, and it consists of visualization and recitation of mantra.

**Purification of body:** Guru Vajrasattva very compassionately sends powerful white nectar, like coming out of a hose very forcefully, from his heart, it enters your crown chakra and pours into your entire body, filling you completely. It keeps coming and it forces out of your lower orifices all the harm you have ever done to any living being with your body, in the form of inky liquid, which pours out of you and

disappears into space, not one atom left. Feel completely purified.  
Recite the mantra the whole time.

OM VAJRASATTVA SAMAYA MANU PALAYA  
/VAJRASATTVA DENO PATITA/ DIDO MAY BHAWA /SUTO  
KAYO MAY BHAWA /SUPO KAYO MAY BHAWA /ANU  
RAKTO MAY BHAWA /SARWA SIDDHI MEMPAR YATSA  
/SARWA KARMA SU TSA MAY /TSITAM SHRIYAM KURU  
HUM /HA HA HA HA HO /BHAGAWAN /SARVA TATHAGATA  
/VAJRA MA MAY MU TSA / VAJRA BHAWA MAHA SAMAYA  
SATTVA AH HUM PHAT!

Then feel so happy that your negativity of body is purified. Really imagine now that it is not possible that your body could do anything but benefit others; no way can it harm. Really want that.

**Purification of speech:** during the second stage of the visualization, Guru Vajrasattva very happily sends powerful nectar from his heart chakra again. It pours forcefully into your crown, filling your entire body, this time forcing the negativities up to the top of your body - like when water filling a dirty glass forces the dirt to come to the top and to overflow - all the negativity of your speech: all the gossip and malicious speech and useless speech and lying and whatever. All is

purified by this powerful nectar, leaving your body through the top orifices in the form of inky liquid, disappearing into space, not one atom left. Recite the mantra as you visualize this.

OM VAJRASATTVA SAMAYA MANU PALAYA  
/VAJRASATTVA DENO PATITA/ DIDO MAY BHAWA /SUTO  
KAYO MAY BHAWA /SUPO KAYO MAY BHAWA /ANU  
RAKTO MAY BHAWA /SARWA SIDDHI MEMPAR YATSA  
/SARWA KARMA SU TSA MAY /TSITAM SHRIYAM KURU  
HUM /HA HA HA HA HO /BHAGAWAN /SARVA TATHAGATA  
/VAJRA MA MAY MU TSA / VAJRA BHAWA MAHA SAMAYA  
SATTVA AH HUM PHAT!



Again, feel so happy that your speech is now completely purified and that no way could you do anything but say something beneficial or useful or appropriate or kind to others. Really want that.

**Purification of mind:** third, Guru Vajrasattva very compassionately sends this time light from his heart chakra. This powerful white light enters your crown chakra and fills your entire being, and just like when you turn on a light in a room the darkness is instantly dispelled, so too, just as the light hits your heart chakra, the darkness of the negativity of your mind, all the anger and violence the depression, resentment, jealousy and bitterness, etc. are all instantly dispelled, not one atom left. Recite the mantra as you visualize this.

OM VAJRASATTVA SAMAYA MANU PALAYA  
/VAJRASATTVA DENO PATITA/ DIDO MAY BHAWA /SUTO  
KAYO MAY BHAWA /SUPO KAYO MAY BHAWA /ANU  
RAKTO MAY BHAWA /SARWA SIDDHI MEMPAR YATSA  
/SARWA KARMA SU TSA MAY /TSITAM SHRIYAM KURU  
HUM /HA HA HA HA HO /BHAGAWAN /SARVA TATHAGATA  
/VAJRA MA MAY MU TSA / VAJRA BHAWA MAHA SAMAYA  
SATTVA AH HUM PHAT!

Again, feel happy that all your delusions, which are the cause of the harm we do with our body and speech, are totally purified, gone, finished, and that no way is there any space in your heart now for anything but love and kindness, forgiveness and wisdom, bliss and compassion.

**Purification of even the imprints of negativity of body, speech and mind:** This time imagine that Guru Vajrasattva sends light again and it fills you completely and eradicates even the subtlest imprint of negative energy from your mind. (it's like once you removed the garlic from a jar, you still need to remove the smell.) Again, recite the mantra.

OM VAJRASATTVA SAMAYA MANU PALAYA  
/VAJRASATTVA DENO PATITA/ DIDO MAY BHAWA /SUTO  
KAYO MAY BHAWA /SUPO KAYO MAY BHAWA /ANU  
RAKTO MAY BHAWA /SARWA SIDDHI MEMPAR YATSA



/SARWA KARMA SU TSA MAY /TSITAM SHRIYAM KURU  
HUM /HA HA HA HA HO /BHAGAWAN /SARVA TATHAGATA  
/VAJRA MA MAY MU TSA / VAJRA BHAWA MAHA SAMAYA  
SATTVA AH HUM PHAT!

Now feel you are completely purified, and feel very happy, Guru Vajrasattva is happy too.

**4. The power of the promise:** The fourth step in the purification process, and such an important one, is the determination not to harm with our body, speech and mind again. Without this, we keep doing the same old things; determination to not harm again is like a beacon that guides our body, speech and mind in new directions. If you actually vow to not do certain actions again for the rest of your life, fantastic. But be realistic. If you can vow not to do them again for a year, a month, a day, even a minute - whatever is realistic. Then in general vow to make the effort to avoid harming others. This determination not to do again is what gives us the strength to turn ourselves around.

Then, very happy, Guru Vajrasattva - your own guru manifesting; as the Buddha Vajrasattva solely for your benefit - melts into white light and absorbs into you through your crown chakra.

This energy of white light comes to your heart chakra and merges with your own very subtle consciousness, becoming oneness with you. Your body speech and mind become totally oneness with Vajrasattva's holy body speech and mind. Meditate on this union.

In emptiness there is no I, the creator of negative actions, there is no creating of negative actions, there is no negative action created. In emptiness, everything is just like space, luminous space. Meditate on the ultimate nature of your mind.

At the end of the meditation session dedicate all the merit, the positive energy, you have created by doing this purification to all living beings.

## Dedications

Through the merits of these virtuous actions  
May I quickly attain the state of a guru-buddha  
And lead all living beings, without exception,  
Into that enlightened state.

*ge wa di yi nyur du dag  
lama sang gyä drub gyur nä  
dro wa chig kyang ma lü pa  
de yi sa la gö par shog.*

May the precious bodhi–mind  
Not yet born arise and grow  
May that born have no decline  
But increase forever more.

*jang chub sem chog rin-po-che  
ma kye pa nam kye gyur chig  
kye-pa nyam-pa me pa yang  
gong nä gong du phel war shog.*

Just as the brave Manjushri, and Samantabhadra too,  
Realized things as they are,  
Also I dedicate all these merits in the best way,  
That I may follow their perfect example.

*jam päl pa wö ji tar khyen pa dang  
kün tu zang po de yang de zhin te  
de dag kün gyi je su dag lob chir  
ge wa di dag tham chä rab tu ngo.*

I dedicate all these roots of virtue  
With the dedication praised as the best  
By the victorious ones thus gone of the three times,  
So that I might perform the noble bodhisattva's deeds.

*dü sum sheg päi gyäl wa tham chä kyi  
ngo wa gang la chog tu ngag pa de*

*dag gi ge wäi tsa wa di kün kyang  
zang po chö chir rab tu ngo war gyi.*

### **Prayer for the Long Life of His Holiness the Dalai Lama**

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

*gang ri ra wä kor wäi zhing kham dir  
phän dang de wa ma lü jung wäi nä  
chän rä zig wang tän dzin gya tso yi  
zhab pä si thäi bar du tän gyur chig.*

May all beings everywhere  
Plagued by sufferings of body and mind,  
Obtain an ocean of happiness and joy  
By virtue of my merits.

May no living creature suffer,  
Commit evil or ever fall ill,  
May no one be afraid or belittled,  
With a mind weighed down by depression.

May the blind see forms  
And the deaf hear sounds,  
May those whose bodies are worn with toil  
Be restored on finding repose.

May the naked find clothing  
The hungry find food;  
May the thirsty find water  
And delicious drinks.

May the poor find wealth,  
Those weak with sorrow find joy,  
May the forlorn find hope,  
Constant happiness and prosperity.

May there be timely rains  
And bountiful harvests;  
May all medicines be effective  
And wholesome prayers bear fruit.

May all who are sick and ill  
Quickly be freed from their ailments,  
Whatever diseases there are in the world,  
May they never occur again.

May the frightened cease to be afraid  
And those bound be freed;  
May the powerless find power  
And may people think of benefiting each other.

For as long as space remains,  
For as long as sentient beings remain,  
Until then may I, too, remain  
To dispel the miseries of the world.

## **Multiplying Mantras**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR  
DZOG PÄI SANG GYÄ NAM PAR NANG DZÄ Ö KYI GYÄL PO LA  
CHHAG TSHÄL LO (1x)

JANG CHHUB SEM PA SEM PA CHHEN PO KÜN TU ZANG PO LA  
CHHAG TSHÄL LO (1x)

TADYATHA PÄNCHA GRIYA AVA BODHANI SVAHA  
OM DHURU DHURU JAYA MUKHE SVAHA (7x)

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR  
DZOG PÄI SANG GYÄ MÄN GYI LHA BAIDURYA Ö KYI GYÄL PO LA  
CHHAG TSHÄL LO (1x)

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR  
DZOG PÄI SANG GYÄ NGO WA DANG MÖN LAM [THAM CHÄ RAB  
TU] DRUB PÄ GYÄL PO LA CHHAG TSHÄL LO (1x)

Due to the power of the blessing of the eminent Buddhas and bodhisattvas, the power of infallible dependent arising, and the power of my pure special attitude, may all my pure prayers succeed immediately. The four types of karmic

### **Results that the four opponent powers purify:**

1. The power of regret purifies the experiences similar the cause, which, let's say for killing is to get killed, to die young or to get sick.
2. The power of reliance, Refuge and bodhicitta purify the environment result, which for killing is living in place where the food and medicine are not conducive to good health.
3. The power of the antidote, in this case the visualization and recitation of mantras – or whatever action one does as the actual antidote - purifies the throwing karma that causes birth in the lower realms.
4. The power of the promise of determination not to do again purifies the action similar to the cause, which in sense is the worst result. It's the habit to keep killing, which propels one back into the lower states.