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## *Vajrasattva Meditation*

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# Vajrasattva Meditation

*The meditation on Vajrasattva is, according to the Tantric tradition, very beneficial for the confession and purification of sins. In order to pacify all the obscurations accumulated since beginningless times, and in order to restore broken pledges<sup>1</sup>, one should practice this meditation regularly.*

*The most appropriate time to practice this meditation is at night, before going to sleep. One should then recall and confess all the sins accumulated during the day, through body, speech and mind, the faults one is aware of, and all the faults accumulated unconsciously, through ignorance.*

*There are two traditions, concerning this meditation. In one case, a single Vajrasattva is visualized; this meditation is common to all the Tantras. In the other, Shri Heruka (Vajrasattva and his consort Vajragarvi) is visualized. Shri Heruka's name is then substituted for Vajrasattva's name in the 100-syllable mantra. This meditation is mentioned in the Mahayoga Tantras, the special Mother Tantra. It is also practiced in the Hevajra Tantras.*

*Here is contained an explanation on the meditation of Vajrasattva.*

## Main Meditation

Before the main meditation, as before all meditations, one should take refuge and awaken the Bodhisattva's mind of great compassion:

**SANG YE CHO TANG TS'OK KYI CHOK NAM LA  
JANG CHUB BARDU DAK NI KYAB SU CHI  
DAK KI JIN SOK GYI PEI SONAM KYI  
DRO LA P'EN CHIR SANGYE DRUP PAR SHOK**

**In the Enlightened One, His Teachings and Exalted Assembly,  
I take refuge until Enlightenment is won.  
Through the merit of giving and other good deeds,  
May I attain Enlightenment for the sake of all beings.  
(3x or more)**

One then thinks of oneself as having regular physical appearance.<sup>2</sup> On the top of one's head one imagines a lotus flower on which rests a moon cush-

# NOTES

1. If one did not keep the vows to practice certain meditations received through initiation, Vajrasattva's meditation can help not to break completely the link with the deity.
2. Generally Mahayoga practitioners have to consider themselves as deity, and give rise to the deity's pride, but it is not so for the meditation of Vajrasattva.
3. One cannot think of the vajra as made of material substance but as having the same quality as a rainbow, made of bright, shining light.
4. Vajra crown, necklace, earrings, bracelets, anklets and apron.
5. Akshobhya Vajrasattva is here visualized as being about one-tenth of the size of Vajrasattva.
6. Tantras do not mention precise sizes for the visualizations, but it is helpful for one's practice to determine sizes with which one is comfortable. For instance, in this case one can think of the lotus as having about a two-foot diameter, about six inches above one's head. The size of the letter HUM is about one-tenth of the size of the gold vajra.
7. One can think of all sins and obscurations coming out as smoky liquid and coal liquid; all illnesses as pus, blood and other dirty things; all evil spirits as countless frogs, tadpoles, spiders, snakes and scorpions.
8. Vajrasattva sitting on top of one's head is the power of shrine: the power of the deity on whom one depends. Through him one can be purified. Producing a mind which strongly regrets all sins previously accumulated is the power of regret, of overpowering. The thought of never performing sinful actions again, from this time forth, even at the cost of one's life, is the power of the antidote. Strongly believing that this meditation will completely purify one's mental and physical obscurations is the power of restoration.
9. If one does not know Vajrasattva's hundred syllable mantra, one can repeat Vajrasattva's seven-syllable mantra: OM VAJRASATTVA HUM.

## Dedication Meditation

GAY WA DI YI NYUR TU DAK. DORJAY SEMPA DRUB GYUR  
NAY. DRO WA CHIK KYANG MA LU PA. TAY YI SA LA GOAD  
PAR  
SHO. GAY WA DI YI GYE WO GUEUN. SONAM YESHE TSOK  
TSOK NAY. SONAM YESHE LAY DJOUNG WAY. TAM PA NYI PO  
TOB PAR SHOK

**By this virtue, may I quickly attain the state of Vajrasattva and  
place upon his stage all living beings, without exception.  
By this virtue, may they all accumulate merits and achieve  
wisdom.  
May they all obtain the two kinds of benefits, for oneself and for  
others.**

*This commentary was composed by Hiroshi Sonami, Thartse Ken Rinpoche,  
in Purwala, Northern India, in 1981.*

ion - the lotus flower represents purity and the moon cushion, emptiness. On the moon cushion stands a five-pointed gold vajra. In the center of the gold vajra there is a white letter **HUM** - which stands on a small moon cushion. This letter **HUM**<sup>3</sup> represents the Dharmakaya of Vajrasattva, the nature of all the Buddhas.

From the letter **HUM**, with the sound **HUM**, the Dharmakaya form is transformed into the Sambhogakaya form: Vajrasattva appears. His body is white, he has one face, and two arms. His right hand is holding a gold vajra and his left hand, a silver bell. He is adorned with the six jewel ornaments<sup>4</sup>, and sitting in vajra asana position (full lotus).

On top of Vajrasattva's head, on a lotus flower and moon cushion, sits the Master of the Family, Akshobhya Vajrasattva. The top of his head is adorned with the top half of a gold vajra.<sup>5</sup>

In Vajrasattva's heart, there is a gold vajra on a moon cushion. In its center, on a small moon cushion, there is a white letter **HUM**. Imagine this letter as having three dimensions; it can be seen from any side.<sup>6</sup>

From the letter **HUM**, white light comes out and spreads throughout the ten directions. With this light, Vajrasattva emanates thousands of goddesses who bring offerings to all the Buddhas and Bodhisattvas. The light touches all natural elements - oceans, mountains, medicine, trees - and reaches all sentient beings, purifying all their defilements and transforming them into Buddhas. The light then comes back, and all the offering goddesses return with all the energies of the natural elements, and with the blessings of all the Buddhas. This light sinks into the letter **HUM** which then becomes very powerful, vibrant with pure energy. This light circulation is repeated many times.

We then request Bhagawan Vajrasattva:

**“O Blessed One, cleanse and purify, I pray, all the accumulations  
Of sins, obscurations, faults, failings and impurities which I and  
All beings have collected throughout beginningless times.”**

*(One then recalls all the sins gathered during the day and before.)*

From the letter **HUM**, nectar comes out. It entirely fills up Vajrasattva's body and drips down the moon cushion and lotus flower seat. It flows outside and inside one's body, like the most pleasant shower.



