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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 pledges¹, 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.² 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** represents the Dharmakaya of Vajrasattva, the nature of all the Buddhas.³

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 ornaments⁴, 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.⁵

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.⁶

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.



The nectar washes out all physical diseases and sicknesses. It clears away all mental obscurations and defilements. If one feels bothered by evil spirits, one can imagine the nectar clearing them away. All these come out through one's feet and lower apertures of the body as dirty liquid which then disappears in the Dharmadhatu.⁷ All physical and mental problems are thus purified.

With this visualization and while keeping in mind the thought of the four powers⁸, one respectfully chants the 100-syllable mantra of Vajrasattva, at least 21 times.⁹

ॐ बहु नाम या मरु द्वा या या बहु निर्वाचने द्वा अमे द्वा अमे
 शुद्धि द्वा अमे
 अमे द्वा अमे
 अमे द्वा अमे

OM VAJRASATTVA SAMAYA MANUPALAYA VAJRASATTVA
 TENOPA TISHTHA DRIDHO ME BHAVA SUTOSHYO ME
 BHAVA SUPOSHYO ME BHAVA ANURAKTO ME BHAVA SARVA
 SIDDHI ME PRAYACCHA SARVA KARMA SUCH ME CITTAM
 SHREYANG KURU HUM HA HA HA HA HOH BHAGAVAN
 SARVA TATHAGATA VAJRA MA ME MUNCA VAJRI BHAVA
 MAHA SAMAYASATTVA AH.

OM. Over the vow of adamantine being keep guard:
do thou, Vajrasattva, stay nearby, steady me. Gladden me,
enrich me, be loving toward me.
Bestow upon me all perfections and, in
all deeds also, make virtuous my mind.
HUM! Ha Ha Ha Hoh!

Blessed Ones, Thus Gone Ones,
 do not abandon me!
 Make me adamantine,
 Thou Being of the Great Vow!
 AH.

Completion Meditation

One more time, one asks Vajrasattva to purify all one's obscurations:

DAK NI MI SHAY MONG PA TAY. TAM TSHIK LAY NI GAL
 ZHING NYAM. LAMA GONPO KYAB DZOD CHIK, TSOWO
 DORJAY DZIN PA TAY. THUK JAY CHEM PO'I DAK NYID
 CHEN,
 DROWA'I TSO LA DAK KYAB CHI. KU SUNG THUK, TSAWA
 TANG, YEN LAK GI TAM TSHIK NYAM PA THAM CHED THO
 LO
 SHAK SO. DIK PA TANG, DRIB PA NYE PA TANG, TUNG WA
 THI
 MAI TSHOK THAM CHED, CHANG ZHING TAK PAR DZED
 DU
 SOL

I, deluded by ignorance, have broken and spoiled the vows; Guru and Protector, be my refuge.

To the highest Vajradhara, possessed of the essence of great compassion, the chief of all beings, I go for refuge.

I confess all my transgressions of the root and branch vows of body, speech and mind.

Cleanse and purify, I pray, all the accumulations of sins, obscurations, faults, failings and impurities.

Vajrasattva then says: "My child, I purify all your external and internal obscurations. You should now rejoice and feel happy." One thus feels encouraged and comforted.

Vajrasattva melts from the top of the Master of the Family down, from the lotus flower stem up. The light concentrates around his heart. This light is very powerful; it is the essence of all the energies and powers of all the Buddhas and Bodhisattvas.

The light slowly sinks down in our body. We are now identical to Vajrasattva. We cannot be separated from him. Our body becomes rainbow, free from all conceptions. We keep this feeling, joyful, natural, peaceful. We cannot separate the joyfulness from emptiness. It is a non-dual situation. We make sure our mind is stable, and we keep this state as long as possible.