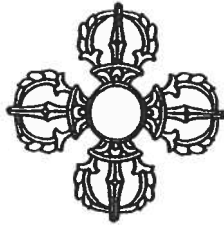




## **VAJRASATTVA SADHANA**

**FOR CENTRE USE ONLY AT GADEN SAMTEN LING**

**PLEASE DO NOT REMOVE FROM CENTRE**



## **VAJRASATTVA SADHANA**

### **Taking Refuge**

Sang-gye chö-dang tsog-kyi chog nam-la  
Jang-chub bar-du dag-ni kyab-su-chi  
Dag-gi jin-sog gyi-pay so-nam khi  
Dro-la pan-chir sang-gye drub-par-shog. (3x)

I go for refuge until I am enlightened  
To the Buddhas, the Dharma and the Highest Assembly.  
From the virtuous merit that I collect  
By practising giving and other perfections,  
May I attain the state of Buddha  
To be able to benefit all sentient beings.

### **The Four Immeasurables**

May all beings have happiness and its causes;  
May all beings never have suffering or its causes;  
May all beings dwell in measureless bliss;  
May all beings abide in equanimity. (3x)

### **THE FORCE OF RELIANCE**

We are relying on the Three Gems and on Vajrasattva in  
order of purify our negativities of body, speech and mind.

## **THE FORCE OF OVERCOMING MISDEEDS THROUGH THE ANTIDOTE**

### **Visualization**

On the crown of my head a PAM transform into a lotus, and  
an AH into a moon cushion, upon which from HUM a white  
five-pronged vajra emerges, marked by a HUM at its center.  
From that, light rays shine forth by which the two purposes  
are accomplished. The light rays return and transform into a  
white Vajrasattva with one face and two hands, holding vajra  
and bell. Seated in the vajra posture, he embraces his  
consort, the white Vajra Bhagavati, who has one face and two  
hands, holding curved knife and skullcup. Both are adorned  
with silk and precious ornaments. At their crowns is an OM,  
and their throats and AH, at their hearts a HUM. From the  
HUM at their hearts, light rays shine forth, inviting the divine  
Wisdom Beings, similar to themselves. DZA HUM BAM HOHI  
They become inseparable. Once more, light rays shine forth  
from the HUM at their hearts inviting the Empowering Deities.

"O Tathagatas, I request you all to bestow on them the actual  
empowerment." Having thus requested, they hold aloft vases  
filled with intuitive wisdom nectar, with which they bestow the  
empowerment.

### **OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM**

Their bodies are filled with the intuitive wisdom nectar. The  
surplus that overflows on the crown of their heads transforms  
into AKSHOBHYA, who becomes their crown ornament.

On the moon disc at his heart stands the syllable letter HUM,  
encircled by the hundred-syllable mantra.

"O Bhagawan Vajrasattva please clear away all negative  
karma and obscurations of myself and all living beings and  
purify all degenerated and broken commitments."

Having been requested, light rays shine forth from the HUM and the mantra rosary at his heart, which purify the negative karma and obscurations of all living beings and present delightful offerings to the Buddhas and their Sons. All qualities of their Body, Speech and Mind collect in the form of light and dissolve into the mantra rosary and the HUM. Thereby, a stream of white nectar begins to flow down from these, through the joined organs of the Lord and his Consort. The intuitive wisdom nectar enters the crown on my head and fills my whole body. Cleansing all my negative karma and obscurations of body, speech and mind, it purifies me completely.

### **The Mantra of Vajrasattva (100-syllable Mantra)**

**OM VAJRASATTVA  
SAMAYAM ANUPALAYA  
VAJRASATTVA TVENOPATISTHA  
DRIDHO ME BHAVA  
SUTOKOYO ME BHAVA  
SUPOKOYO ME BHAVA  
ANURAKTO ME BHAVA  
SARVA SIDDHIM ME PRAYATSA  
SARVA KARMA SUTSA ME  
CITTAM SRIYAM KURU  
HUM HA HA HA HA HOH  
BHAGAVAN  
SARVA TATHAGATA VAJRA  
MA ME MUNTSA VAJRA BHAVA  
MAHA SAMAYA SATTVA  
AH HUM PHAT**



**OM Vajrasattva  
Protect my commitment  
Vajrasattva, may I be upheld by you  
Remain firmly with me  
May you be pleased with me  
May you be happy with me  
Have affection for me  
Bestow on me all powerful attainments  
Make all my actions good  
Make my mind most glorious  
HUM HA HA HA HA HOH  
O Blessed One,  
All Thus Gone Ones  
Do not abandon me, indestructable one  
You of great commitment  
AH HUM PHAT.**

## **THE FORCE OF REPENTANCE<sup>1</sup>**

First recall the definition of negative karma - any action that results in suffering, usually an action motivated by ignorance, attachment or aversion.

"Almost every action I do, twenty-four hours a day, is motivated by worldly concern, attachment to the comfort of this life. It is like this from birth to death in this life and has been like that from beginningless rebirths. Nearly every action I have ever created has been non-virtuous, the cause of suffering. Not only that, but continuously I have also been breaking my pratimoksha, Bodhisattva and tantric vows. Worst of all, I have created the heaviest of negative karmas in relation to my virtuous friends - getting angry at them, generating wrong views, having non-devotional thoughts towards them, harming their holy body and disobeying their advice. Having these negative imprints on my mental continuum is unbearable. It's as if I've swallowed a lethal poison. I must practice the antidote right away and purify all this negative karma immediately, without a second's delay."

In this way, generate strong feelings of urgency and regret.

"Through ignorance and delusions I have broken and degenerated my commitments. O Spiritual Master, be my protector and refuge. Lord, Holder of the Vajra, endowed with Great Compassion, in you the foremost of beings I take refuge."

Vajrasattva responds: "O child of my family, your negative karma, obscurations and all degenerated and broken commitments are now cleansed and purified."

After saying this, he dissolves into me, and my three doors become inseparable from Vajrasattva's Body, Speech and Mind.

- 5 -

---

<sup>1</sup>From Daily Purification - A Short Vajrasattva Practice, Lama Zopa Rinpoche, with thanks.

## **THE FORCE OF NOT REPEATING THE MISDEEDS**

Make a personal commitment to cease being involved with negativity for a particular period of time. This personal commitment can relate to a particular negativity one wishes to purify or to just general negativity. In whichever case, the commitment should not be vague, rather commit oneself to a few hours or days initially. This means that one is not fooling oneself in regards to abandoning negativity. Real purification takes time.

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

Gang-ri ra-we kor-way shing-kam su  
Pen-dang de-wa ma-lu jung wey nay  
Chenrezig wang Tenzin Gyatso yi  
Shyap pe kal-gi par-du ten-gyrur chig.

In the heavenly realm of Tibet surrounded by a chain of snow, mountains

The source of all happiness and help for beings

Is Tenzin Gyatso - Chenrezig in person.

May his life be secure for hundreds of kalpas

### **Dedication**

Ge-wa di-yi nur-du-dag  
La-ma sang-gye drup-gyur-ne  
Dro-wa chig-kyang ma-lü-pa  
Kye-kyi sa-la gö-par-shog.

Jang-chub sem-chog rin-po-che  
Ma-kye pa-nam kye-gyur-chig  
Kye-pa nyam-pa me-par-yang  
Gong-nay gong-du pel-war-shog.

Jam pay pa wö jee tar chen pa dang  
Kun stu zang po day yang day zhin du  
Day dak kun jee jay su dak lo(p) cheng  
Gay wa dee dak tam chay rap tu ngo

- 6 -



Dü sum shek pay jel wa tam chay chee  
Ngo wa kang la cho tu nga pa day  
Da(k) gee gay way tsa wa dee koon chang  
Zang po chö shir ra(p) tu ngo war jee.

By this virtue may I quickly attain  
The state of Guru Buddha (Enlightenment)  
And then may I lead into that state  
Every being without exception.

May the most precious and supreme  
Boddhicitta awakening mind  
Which has not yet been generated now be generated  
And may the precious mind of Boddhicitta  
which has been generated  
Never decline but always increase.

Mighty Manjushri understands all things immediately and  
completely  
Samantabhadra does so also in the same way  
May I study/practice in the same way as all these  
Bodhisattvas  
And fully dedicate all these virtues to the benefit of all beings.

By all the Victorious Ones of the three times - past, present  
and future,  
This dedication of merit is considered most worthy of praise  
Thus I dedicate all of my virtues also  
To benefit all sentient beings.

#### Increasing Mantra (Gyuru gna)

**OM SAMBARA SAMBARA BIMANA SARA  
MAHA DZA WA HUNG;  
OM MARA MARA BIMANA CARA  
MAHA DZA WA HUNG.**

## **TAMZIG DORJE** **SADHANA FOR PURIFYING BROKEN VOW:<sup>2</sup>**

**Take refuge.**

**Visualize the commitment deity before you.**

**In Sanskrit his name is Pendyadrika, in Tibetan Tamzig Dorje.**

**He has a dark green body, 6 arms, 3 faces.**

**At my heart appears a lotus with sun and moon cushion. On the moon cushion the syllable HA appears. The HA suddenly becomes Manjushri's sword with the syllable HA on the blade. The sword then transforms into the commitment deity Pendyadrika. His body is dark green, he has three faces and six arms, and appears with a beautiful consort who is clothed in beautiful fabrics and jewels. Both Pendyadrika and his consort are marked with OM on their crown, AH at their throat, and HUM at their heart. At the hearts of both appear a lotus, sun and moon cushion. On the cushion is a double dorje. In the middle of the double dorje stands the syllable HA. Circling the double dorje and HA is the mantra of Pendyadrika: OM AH PENDYADRIKA HA HUNG. Nectar flows from the double dorje, the HA and the mantra, washing out all my broken vows and negativities, especially those of body, speech and mind.**

**Say the mantra as many times as possible.**

**OM AH PENDYADRIKA HA HUNG.**

**Dedicate the merit**

---

<sup>2</sup>This is a secret Tantric teaching given orally to members of Gaden Samten Ling by Kushok Lobsang Dhamchoe in June 2000 at Edmonton, Canada.