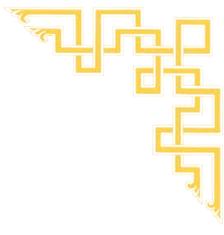
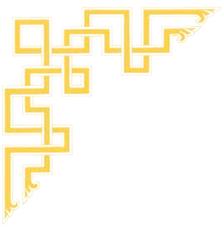




Sadhana of Vajrasattva

Sadhana of Vajrasattva



MORNING ACTIVITIES

Increasing Effect Mantra

OM SAMBHARA SAMBHARA BIMANA SARA MAHA JAVA HUM
OM SMARA SMARA BIMANA SKARA MAHA JAVA HUM (7X)

This mantra increases the merit of the day 100,000 times.

Mantra to Increase the Merit of Recitation

TADYATHA OM DHARE DHARE BEN DHARE SVAHA (7X)

This mantra increases the merit of the Dharma texts and sadhanas you recite. For mantras, it is like having recited the mantra many millions of times. So much merit!

Mala Blessing Mantra

OM RUCHIRA MANI PRAVARTAYA HUM (7X)

Recite seven times then blow on the mala. This increases the power of the mantras you recite over one million times.

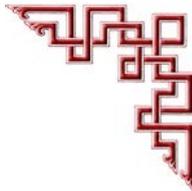
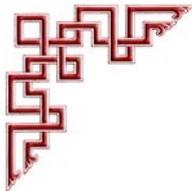
Mantra for Blessing the Feet

OM KHRECHA RAGHANA HUM HRI SVAHA (7X)

Recite seven times then blow on the sole of each foot, or shoe, whatever directly touches insects as you walk. (One may also recite this mantra then blow on the tyres of your car or bicycle).

Dependent-Related Heart Mantra

OM YE DHARMA HETU PRABHAVA HETUN TESHAN TATHAGATO
HYAVADAT TESHAN CHAYO NIRODA EVAM VADI MAHA SHRAMANA YE
SVAHA (3X)

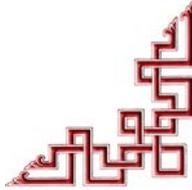
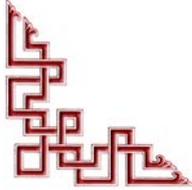


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PAM

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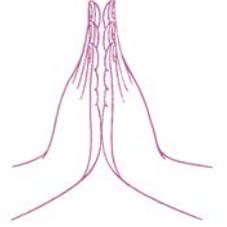
OM AH HUM



VAJRASATTVA SADHANA

Taking Refuge and Generating Bodhicitta

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA
JANG CHHUB BAR DU DAG NI KYAB SU CHHI
DAG GI JIN SOG GYI PÄ TSOG NAM GYI
DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3X)



*I go for refuge until I am enlightened
To the Buddha, Dharma, and the Supreme Assembly.
By my merit of giving and other perfections,
May I become a buddha to benefit all sentient beings. (3X)*

The Four Immeasurables

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 higher rebirths and the supreme bliss of liberation.

May all sentient beings abide in equanimity, free from attachment and hatred, not holding some close and others distant.

Visualisation of the Deity

Above the crown of one's head appears a white syllable **PAM**. This transforms into a white lotus which is clear and radiant. At the centre of the lotus appears a white **AH** which transforms into a white moon disc. At the centre of the moon disc appears a white **HUM**. This transforms into a white five spoked vajra marked by **HUM** at the centre. Light radiates out from the vajra into the ten directions filling all of the space. This light fulfills the two purposes and then reabsorbs into the vajra. The vajra dissolves into light from which appears Vajrasattva.

He is white, with one face and two arms.

His left hand holds a bell slightly upturned at his left hip; his right hand

holds a vajra at his heart.

He is sitting in the Vajra-asana posture, his legs crossed in full-lotus.

He is dressed in robes of heavenly silk and adorned with precious jewel ornaments.

At his crown is the syllable **OM**.

At his throat the syllable **AH**.

At the centre of a flat moon-disc in his heart is the syllable **HUM**.

Around the edge of the moon-disc, standing clockwise, are the 100 syllables of the mantra.

From the **HUM** at Vajrasattva's heart much light radiates our invoking the Divine Wisdom Being.

Offerings to the Wisdom Being

OM VAJRSATTVA SAPARIWARA ARGHAM PRATICCHA HUM SVAHA

(water for washing)

OM VAJRSATTVA SAPARIWARA PADYAM PRATICCHA HUM SVAHA

(water drinking)

OM VAJRSATTVA SAPARIWARA PUSHPE PRATICCHA HUM SVAHA

(flowers)

OM VAJRSATTVA SAPARIWARA DHUPE PRATICCHA HUM SVAHA

(incense)

OM VAJRSATTVA SAPARIWARA ALOKE PRATICCHA HUM SVAHA

(light)

OM VAJRSATTVA SAPARIWARA GHANDE PRATICCHA HUM SVAHA

(perfume)

OM VAJRSATTVA SAPARIWARA NAIVIDYA PRATICCHA HUM SVAHA

(food)

OM VAJRSATTVA SAPARIWARA SHABDA PRATICCHA HUM SVAHA

(music)

DZA HUM BAM HO.

The invoked Wisdom Being merges and becomes inseparable with the visualised deity.

Initiation

Again much light radiates out from the divine heart of Vajrasattva, invoking the buddhas and bodhisattvas in the aspect of the Five Dhyani Buddhas.

Offerings to the Initiating Deities

OM PANCHA KULA SAPARIWARA ARGHAM, PADYAM, PUSHPE, DHUPE, ALOKE, GHANDE, NAIVIDYA, SHABDA PRATICCHA HUM SVAHA

Receiving the Initiation

“O Tathagatas, please grant the initiation of Vajrasattva.”

The initiating deities lift the vase filled with nectar and pour it on Vajrasattva. The nectar fills his holy body , and from the overflow on his crown appears Akshobya Buddha.

OM SARWA TATHAGATA ABIKHE KATA SAMAYE SHRI YE HUM

Offerings to Vajrasattva

OM VAJRASATTVA SAPARIWARA ARGHAM, PADYAM, PUSHPE, DHUPE, ALOKE, GHANDE, NAIVIDYA, SHABDA PRATICCHA HUM SVAHA



Praise

I praise the non-dual, divine wisdom, the magnificent inner jewel ornament of all mother sentient beings, which has the characteristic nature of perfect unchangeable, great, everlasting bliss. By the power of this everlasting, blissful wisdom you release all sentient beings from negative energy, the breakage of pledges and vows and all negativities of body, speech and mind.

Indestructible magnificent wisdom mind, to you I prostrate.

Mandala Offering

**SA ZHI PÖ KYJ JUG SHING ME TOG TRAM / RI RAB LING ZHJ NYI DÄ GYÄN
PA DI / SANG GYÄ ZHING DU MIG TE ÜL WA YI / DRO KÜN NAM DAG
ZHING LA CHÖ PAR SHOG**

***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!***

IDAM GURU RATNA MANDALAKAM NIRATAYAMI



Request

O Bhagawan Vajrasattva, destroyer of all defilements, you who have all realisations and have passed to the other shore, I request you to purify all the negativities of myself and all other sentient beings and to wash away the defilements that have resulted from the breach and degeneration of my samaya.

After this request is made, much radiant light goes out from the **HUM** at Vajrasattva's heart into the ten directions. This washes away all the defilements and negativities of all mother sentient beings. It also becomes an offering for all the buddhas and bodhisattvas. The essence of their transcendental wisdom-knowledge comes back in the form of light and sinks into the **HUM** and mantra garland at Vajrasattva's heart.

From the **HUM** and the mantra at Vajrasattva's heart much blissful white

nectar flows down, and enters through your crown, purifying all negativities and defilements of body, speech and mind.

The Mantra

OM VAJRA SATTVA SAMAYA/ MA NU PA LA YA/ VAJRA SATTVA DE NO
PA TI THA/ DI DO ME BHA WA/ SU TO KAYO ME BHAWA/ SU PO KAYO
ME BHA WA / AH NU RA TO ME BHAWA/ SAR WA SIDHI ME PAR YA TSA/
SAWA KAR MA SU TSA ME/ TSI TAM SHRI YAM KU RU HUM/ HA HA HA HA
HO/ BHA GA WAN/ SARVA TATHAGATA/ VAJRA MA ME MU TSA/ VAJRA
BHA WA/ MAHA SAMAYA/ SATTVA AH HUM PHAT



Pledge

Due to my ignorance and my delusions I have created negative actions damaging my samaya. I go for refuge to Guru Vajrasattva, my inner master who is holding a vajra, who has the power to liberate me, whose essence is great compassion for all sentient beings.

Then Vajrasattva says to me:

“My child, your breach of samaya is forgiven and all your obscurations and negativities are washed away and purified.”

Absorbtion

After having said this, Vajrasattva dissolves into light and sinks into me. My three doors of body, speech and mind and Vajrasattva’s holy body, speech and mind become completely one without differentiation.

Dedication Prayers

GE WA DI YI NYUR DU DAG

Due to the merits of these virtuous actions

LA MA SANG GYÄ DRUB GYUR NÄ

May I quickly attain the state of a Guru-Buddha

DRO WA CHIG KYANG MA LÜ PA

And lead all living beings, without exception,

DE YI SA LA GÖ PAR SHOG

Into that enlightened state.

JANG CHHUB SEM CHHOG RIN PO CHHE

May the supreme jewel bodhicitta

MA KYE PA NAM KYE GYUR CHJG

That has not arisen, arise and grow;

KYE WA NYAM PA ME PA YI

And may that which has arisen not diminish

GONG NÄ GONG DU PHEL WAR SHOG

But increase more and more.

DONG NYI DA WA RIN PO CHHE

May the supreme jewel-like view of emptiness

MA KYE PA NAM KYE GYUR CHIG

That has not arisen, arise and grow;

KYE PA NYAM PA ME PA YI

And that which has arisen not diminish

GONG NÄ GONG DU PHEL WAR SHOG

But increase more and more.

Long Life Prayer for His Holiness the Dalai Lama

GANG RI RA WÄI KHOR WÄ ZHING KHAM DIR

In the land encircled by snow mountains

PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ

You are the source of all happiness and good;

CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI

All-powerful Chenrezig, Tenzin Gyatso,

ZHAB PA SI THÄI BAR DU TÄN GYUR CHIG

Please remain until samsara ends.

Long Life Prayer for Lama Zopa Rinpoche

THUB TSHÜL CHHANG ZHING JAM GÖN GYÄL WAI TÄN

***You who uphold the Subduer's moral way, who serve as the bountiful
bearer-of-all,***

DZIN KYONG PEL WÄ KÜN ZÖ DOG POR DZÄ

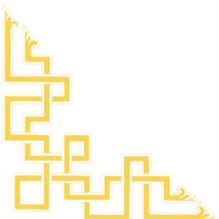
Sustaining, preserving, and spreading Manjunath's victorious doctrine;

CHHOG SUM KUR WÄI LEG MÖN THU DRUB PA

***Who masterfully accomplish magnificent prayers honouring the Three
Jewels:***

DAG SOG DÜL JÄI GÖN DU ZHAB TÄN SHOG

Saviour of myself and others, your disciples, please, please live long!



APPENDIX 1

How to Purify During Mantra Recitation

There are three ways to make purification while reciting the mantra. One can do all three or only one, whatever is most comfortable and depending on one's individual practice.

The First Method

Visualise the white blissful kundalini energy flows down from Vajrasattva into your central channel. It spreads throughout your nervous system, flowing very strongly like water coming from a hose or like a very powerful shower, and flushes out all the negativities of your body, speech and mind through the openings and pores of the lower part of your body. All this negative energy is expelled in the form of snakes, scorpions, ants, long worms, etc. or as black tar or dirty black oil.

Feel that you are completely purified, clean and clear, especially that your gross negativities are overcome and you are filled with blissful pure energy.

The Second Method

The blissful kundalini energy slowly fill your body starting from below.

As the level of amrita arises, your negativities start to rise as well, floating on top of the nectar, like oil floating on water. Your negativities and defilements are slowly pushed upward by the pure amrita kundalini energy; it gradually overflows out of your body through all your upper orifices and your crown chakra. You experience great bliss.

The Third Method

An immense amount of powerful light energy, limitless blissful kundalini energy in the form of light, radiates from Vajrasattva's heart. Immediately as it makes contact with your crown chakra, the negative energy, especially your ignorant attachment energy, completely disappears, just as when a bright light is switched on in a dark room, the darkness instantly and

completely disappears. You cannot say that the darkness leaves through the window or through the door when a light is turned on. It just disappears, no longer existing anywhere.

APPENDIX 2

Brief Summary of the Meaning of the Mantra

You, Vajrasattva, have generated the holy mind (*bodhicitta*) according to your pledge (*samaya*). Your holy mind is enriched with the simultaneously holy action of releasing transmigratory beings from samsara (the circling, suffering aggregates). Whatever happens in my life - happiness or suffering, good or bad - with a pleased, holy mind, never give up but please guide me. Please stabilise all happiness, including the happiness of the upper realms. Actualise all actions and sublime and common realisations, and please make the glory of the five wisdoms abide in my heart.

ॐ འོ་བ་ཇཱ་སཏཱ་ས་མ་ཡ་མ་རུ་བ་ལ་ཡ། བ་ཇཱ་ས་ཏཱ་ཏེ་ནོ་པ་ཏིལྱ།
ཏི་ཇཱོ་མི་གླ་བ། ལུ་ཏོ་ཕྱེ་མི་གླ་བ། ལུ་པོ་ཕྱེ་མི་གླ་བ།
ལུ་རུ་ར་ཏྟོ་མི་གླ་བ། ས་ཐ་སི་རྒྱུ་མི་བྲ་ཡ་རྩ། ས་ཐ་ཀ་མ་སུ་ཙ་མི
ཙི་རྩོ་ཤེ་ཡེ་ཀུ་ཅཱཱོ། ཏ་ཏ་ཏ་ཏ་ཏོ་ ལྷ་ག་བ་ན ས་ཐ
ཏ་ལྷ་ག་ཏ་བ་ཇཱ་སུ་མི་སུ་ལྷ། བ་ཇཱོ་གླ་བ་མ་རུ་ས་མ་ཡ་ས་ཏཱ ལེུ། །།
ལྷོ ས་ཏ

APPENDIX 3

Detailed Explanation of the Meaning of the Mantra

OM VAJRASATTVA SAMA YA MANUPALAYA / VAJRASATTVA
TVENOPATISTHA / DRIDHO ME BHAVA / SUTOSHYO ME BHAVA /
SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA / SARVA SIDDHIM ME
PRAYACCHA / SARVA KARMA SU CHAME / CHITTAM SHRIYAM KURU
HUM/ HA HA HA HA HO/ BHAGAVAN SARVA TATHAGATA / VAJRA MAME
MUNCHA / VAJRA BHAVA MAHA SAMAYA SATTVA AH HUM PHAT

OM: The qualities of Buddha's holy, speech, and mind; all that is auspicious and of great value;

VAJRASATTVA: The being who has the wisdom of inseparable bliss and emptiness;

SAMAYA: A pledge that must not be transgressed;

MANUPALAYA: Lead me along the path you took to enlightenment;

VAJRASATTVA TVENOPATISHTHA: Make me abide closer to Vajrasattva's vajra holy mind;

DRIDHO ME BHAVA: Please grant me a firm and stable realisation of the ultimate nature of phenomena;

SUTOSHYO ME BHAVA: Please grant me the blessing of being extremely pleased with me;

SUPOSHYO ME BHAVA: Bless me with the nature of well-developed great bliss;

ANURAKTO ME BHAVA: Bless me with the nature of the love that leads me to your state;

SARVA SIDDHIM ME PRA YACCHA: Please grant all powerful attainments;

SARVA KARMA SU CHAME: Please grant all virtuous actions;

CHITTAM SHRIYAM KURU: Please grant your glorious qualities;

HUM: The vajra holy mind;

HA HA HA HA HO: The five transcendental wisdoms;

BHAGAVAN: One who has no defilements, has attained all realisations and

passed beyond suffering;

SARVA TATHAGATA VAJRA: All those who have realised emptiness, knowing things just as they are;

MAME MUN CHA: Do not abandon me;

VAJRA BHAVA: The nature of indestructible inseparability;

MAHA SAMAYA SATTVA: The great being who has the pledge, the vajra holy mind;

AH: The vajra holy speech;

HUM: The transcendental wisdom of great bliss;

PHAT: Clarifying the transcendental wisdom of inseparable bliss and emptiness and destroying the dualistic mind that obstructs it.

Reference Acknowledgement

“Taking the Eight Mahayana Precepts” from ‘FPMT Retreat Prayer Book - Prayers and Practices for Retreat’, Foundation for the Preservation of the Mahayana Tradition, 2014.

