

Solitary Vajrasattva Practice

The Antidote to Eliminating Non-virtue and Transgressions

(dorje sempai nyamlen diktung jompai nyenpo)

Refuge

I go for refuge in the holy glorious spiritual masters, the root and lineage masters, the kind lords of the aryas' spiritual assembly: source of eighty-four thousand teachings that uniquely bring together the enlightened activities and qualities of body, speech, and mind of the *tathagatas* of the three times and the ten directions.

I take refuge in the Spiritual Master,
I take refuge in the Buddha,
I take refuge in the Dharma,
I take refuge in the Sangha, (3x)

I take refuge in the deities and the multitude of gods and goddesses,
in their mandalas, and in their entourage.
I take refuge in those who possess the eye of wisdom, the holy protectors,
glorious and watchful, who care for the teachings.

I go for refuge until I am enlightened.
To the Buddha, the Dharma, and the Supreme Assembly.
Due to the two accumulations collected by my practice of giving
and other perfections,
May I become a buddha to benefit all sentient beings. (3x)

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 the supreme bliss which
is without sorrow.
May all sentient beings abide in equanimity, without attachment
or aversion.

Generating Regret

To you, perfect buddhas and bodhisattvas,
Who abide in all directions,
To all of you who are endowed with great compassion
With folded hands, I make requests.

I sincerely confess all of the non-virtuous actions
I have committed or that I have encouraged others to do
In this life and in other lives
Throughout beginningless cyclic existence.

I also confess the negative actions I have rejoiced in committing
As a result of overwhelming deluded ignorance.
I acknowledge these faults
And sincerely confess them all.

I confess everything I have done against the Three Jewels,
Against my father, my mother, my teachers, and other beings
Influenced by negative emotions
Of body, speech, and mind.

Whatever terrible negative karma I have committed
Due to numerous faults arising from attachment,
With great remorse,
All of this I confess to my saviors.

Seven-limb Prayer

To all the buddhas of the three times
Abiding in the worlds of the ten directions,
With a sense of deep respect,
With body, speech, and mind, I bow down.

With the energy of aspiration for excellent conduct,
I imagine before me the victorious ones
And with as many bodies as there are atoms in the buddha fields,
I prostrate before you with respect.

On every atom are buddhas numberless as atoms,
Each amidst a host of bodhisattvas,
And I am confident that the sphere of all phenomena
Is entirely filled with buddhas in this way.

With infinite oceans of praise for you,
And oceans of melody from the aspects of my voice,
I sing the breathtaking excellence of buddhas,
And celebrate all of you gone to bliss.

Beautiful flowers and regal garlands,
Sweet music, scented oils, and parasols,
Sparkling lights and sublime incense,
I offer to you victorious ones.

Fine dress and fragrant perfumes,
Sandalwood powder heaped high as Mount Meru,
All wondrous offerings in spectacular array,
I offer to you victorious ones.

With transcendent offerings, peerless and vast,
With profound admiration for all the buddhas,
With strength of conviction in the bodhisattva way,
I offer and bow down to all victorious ones.

Every harmful action I have done
With my body, speech, and mind

Overwhelmed by attachment, anger, and confusion,
All these I openly lay bare before you.

I lift up my heart and rejoice in all positive actions
Of the buddhas and bodhisattvas in the ten directions,
Of the solitary realizers, hearers still training, and those beyond,
And of all ordinary beings.

You who are the bright lights of worlds in the ten directions,
Who have attained a buddha's omniscience through the stages
of awakening,
All of you who are my guides,
Please turn the supreme Wheel of Dharma.

With palms together, I earnestly request:
You who may actualize parinirvana,
Please stay with us for eons numberless as atoms of the world,
For the happiness and well-being of all wanderers in samsara.

Whatever slight positive potential I may have created,
By paying homage, offering, and acknowledging my faults,
Rejoicing, and requesting that the buddhas stay and teach,
I dedicate all this to full awakening.

The Foundation of All Good Qualities

The foundation of all good qualities is the kind and perfect, pure teacher;
Correct devotion to the guru is the root of the path.
By clearly seeing this and applying great effort,
Please bless me to rely upon my teacher with great respect.

Understanding that the precious freedom of this rebirth is found only once,
Is greatly meaningful, and is difficult to find again,
Please bless me to generate the mind that unceasingly,
Day and night, takes its essence.

This life is as impermanent as a water bubble;
Remember how quickly it decays and death comes.

After death, just like a shadow follows the body,
The results of black and white karma follow.

Finding firm and definite conviction in this,
Please bless me always to be careful
To abandon even the slightest negativities
And accomplish all virtuous deeds.

Seeking samsaric pleasures is the door to all suffering:
They are uncertain and cannot be relied upon.
Recognizing these shortcomings,
Please bless me to generate the strong wish for the bliss of liberation.

Led by this pure thought,
Mindfulness, alertness, and great caution arise.
The root of the teachings is keeping the pratimoksha vows:
Please bless me to accomplish this essential practice.

Just as I have fallen into the sea of samsara,
So have all mother migratory beings.
Please bless me to see this, train in supreme bodhichitta,
And bear the responsibility of freeing migratory beings.

If I develop only bodhichitta, but I do not practice the three types
of ethics,
I will not achieve enlightenment.
With my clear recognition of this,
Please bless me to practice the bodhisattva vows with great energy.

Once I have pacified distractions to wrong objects
And correctly analyzed the meaning of reality,
Please bless me to generate quickly within my mindstream
The unified path of calm abiding and special insight.

Having become a pure vessel by training in the general path,
Please bless me to enter
The holy gateway of the fortunate ones:
The supreme vajra vehicle.

At that time, the basis of accomplishing the two attainments
Is keeping pure vows and samaya.
As I have become firmly convinced of this,
Please bless me to protect these vows and pledges like my life.

Then, having realized the importance of the two stages,
The essence of the Vajrayana,
By practicing with great energy, never giving up the four sessions,
Please bless me to realize the teachings of the holy guru.

Like that, may the gurus who show the noble path
And the spiritual friends who practice it have long lives.
Please bless me to pacify completely
All outer and inner hindrances.

In all my lives, never separated from perfect teachers,
May I enjoy the magnificent Dharma.
By completing the qualities of the stages and paths,
May I quickly attain the state of Vajradhara.

Generation of the Deity

All external and internal phenomena are illusory and like a dream,
As the reflection of the moon appearing on a clear lake.
Samsara and nirvana have no inherent existence,
The law of cause and effect and dependant arising are infallible.

A star, a visual aberration, a flame of a lamp,
An illusion, a drop of dew, or a bubble,
A dream, a flash of lightning, a cloud, or the veil of a cataract,
See conditioned things as such!

OM SVABHAVA SHUDDO SARVA DHARMA SVABHAVA
SHUDDO HAM

I and all appearances become empty.

From emptiness, above the crown of my head appears the seed syllable PAM. From PAM appears an eight-petalled white lotus, in the center of which is the syllable AH, which transforms into a moon disc. In the center of the moon disc is the seed syllable HUM. From HUM appears a white five-pronged vajra with a HUM at its center.

Rays of light emanate from the HUM, then return, and transform into Vajrasattva.

Vajrasattva's body is white. He has one face and two arms.

His legs are in the vajra posture and he holds a vajra and a bell.

At his crown is an OM, at his throat an AH, and at his heart a HUM. From the HUM at his heart rays of light shine forth inviting the wisdom beings.

Offerings to Vajrasattva

OM VAJRA SATTVA ARGAM PRATICHA HUM SVAHA
 OM VAJRA SATTVA PADYAM PRATICHA HUM SVAHA
 OM VAJRA SATTVA PUSHPE PRATICHA HUM SVAHA
 OM VAJRA SATTVA DUPE PRATICHA HUM SVAHA
 OM VAJRA SATTVA ALOKE PRATICHA HUM SVAHA
 OM VAJRA SATTVA GENDE PRATICHA HUM SVAHA
 OM VAJRA SATTVA NAIVIDYA PRATICHA HUM SVAHA
 OM VAJRA SATTVA SHAPTA PRATICHA HUM SVAHA

DZA HUM BAM HO

The wisdom beings and Vajrasattva become non-dual.

Once more, rays of light shine forth from the HUM at the heart of Vajrasattva, inviting the empowering deities in front of me.

Offerings and Requests to the Initiation Deities

OM VAJRA KULA SAPARIVRA ARGAM, PADYAM, PUSHPE, DUPE,
 ALOKE, GENDE, NAIVIDYA, SHAPTA PRATICHA HUM SVAHA

I request the tathagatas to bestow the initiation

OM SARVA TATHAGATA ABISHEKATA SAMAYA SHRIYE HUM

The initiation deities hold aloft the vase filled with wisdom nectar and bestow the empowerment. Vajrasattva's body is filled with wisdom nectar. Akshobhya becomes his crown ornament and the initiation deities dissolve into him.

Offerings to Vajrasattva

OM VAJRASATTVA ARGAM PRATICHA YE SVAHA
OM VAJRASATTVA PADYAM PRATICHA YE SVAHA
OM VAJRASATTVA PUSHPE PRATICHA YE SVAHA
OM VAJRASATTVA DUPE PRATICHA YE SVAHA
OM VAJRASATTVA ALOKE PRATICHA YE SVAHA
OM VAJRASATTVA GENDE PRATICHA YE SVAHA
OM VAJRASATTVA NAIVIDYA PRATICHA YE SVAHA
OM VAJRASATTVA SHAPTA PRATICHA YE SVAHA

OM VAJRASATTVA AH HUM

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!

The objects of my attachment, aversion, and ignorance –
Friends, enemies, 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 MANDALA KAM NIRYATAYAM

Praise

Merely recalling your name
Eradicates all obstacles and immediately purifies all negative karma.
To you, unsurpassed Vajrasattva,
I make prostrations.

Purification

I request Bhagavan Vajrasattva to purify me and all mother sentient beings
from all negative karmas and broken samayas.

On a moon disc in the heart of Vajrasattva is the syllable HUM surrounded by the hundred-syllable mantra. From the mantra, rays of light shine forth to all beings, purifying their negative karmas and non-virtues. The rays of light bring back the blessing of the mind of the buddhas and bodhisattvas of the ten directions in the form of white rays of light and nectar. The light and nectar dissolves into the mantra rosary at the heart of Vajrasattva. The nectar fills my body, purifying all broken samaya, negative karma, non-virtues, and obscurations.

Mantra Recitation

Recite the following mantra seven times, visualizing that the nectar fills your body from head to toe. Recite the mantra seven more times, visualizing that the nectar fills your body from below. Lastly, recite it a final seven times, visualizing that the nectar instantaneously purifies all of your negative karma, and imagine a very bright light shining at your heart.

OM VAJRASATTVA SAMAYA MANUPALAYA / VAJRASATTVA
TVENOPATITHA / DRIDHO ME BHAVA / SUTOCHYO ME BHAVA /
SUPOCHYO ME BHAVA / ANURAKTO ME BHAVA /
SARVA SIDDHIM ME PRAYATCHA / 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 PEH

Common pronunciation

OM BENDZASATTO SAMAYA MANUPALAYA / BENDZASATTO
TENOPATICHTA / DRIDHO ME BHAVA / SUTOKAYO ME BHAVA /
SUPOKAYO ME BHAVA / ANURAKTO ME BHAVA / SARVA
SIDDHIM ME PRAYATSA / SARVA KARMA SUTSA ME / TSITAM
SHRIYAM KURU HUM / HA HA HA HA HOH / BHAGAVAN SARVA
TATHAGATA / BENDZA MA ME MUN TSA / BENDZA BHAVA
MAHA SAMAYA SATTO AH HUM PEH

Through the ignorance of not understanding,
I have degenerated and transgressed my samayas.

Please protect me.

I go for refuge to you, Vajrasattva,
The foremost vajra holder,
Whose essence is great compassion.

Visualize that in reply Vajrasattva says:

"Oh child of the lineage, your obscurations, non-virtues, damaged and broken pledges are completely purified."

Saying these words, the Vajrasattva on the crown of my head dissolves into me. My body, speech, and mind and the body, speech, and mind of Vajrasattva become indivisible.

Offerings to Vajrasattva

OM VAJRASATTVA ARGAM PRATICHA YE SVAHA
OM VAJRASATTVA PADYAM PRATICHA YE SVAHA
OM VAJRASATTVA PUSHPE PRATICHA YE SVAHA
OM VAJRASATTVA DUPE PRATICHA YE SVAHA
OM VAJRASATTVA ALOKE PRATICHA YE SVAHA
OM VAJRASATTVA GENDE PRATICHA YE SVAHA
OM VAJRASATTVA NAIVIDYA PRATICHA YE SVAHA
OM VAJRASATTVA SHAPTA PRATICHA YE SVAHA

Praise

Merely considering your name alone
Eradicates all obstacles and immediately purifies all negative karma.
Thus, to you, unsurpassed Vajrasattva,
I prostrate.

Dedication

Whatever virtues I have created, I dedicate as causes
Enabling me to uphold the holy Dharma of scripture and insights
And to fulfill without exception the prayers and deeds
Of the buddhas and bodhisattvas of the three times.
By the force of this merit may I never be parted
In all my lives from the four wheels of the Mahayana vehicle,
And may I reach the end of the journey along the paths
Of renunciation, bodhichitta, the pure view, and the two stages of
tantric practice.

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

Colophon:

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