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བཞི་བ་དྲོ་སེམས་སྒྲིམ་བཟུང་ནི།  
**Vajrasattva Purification**

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ཨུ་ བདག་ཉིད་ཐ་མལ་ཕྱི་བོ་རུ།  
**ah daknyi tamal chiwo ru**  
Āḥ! I am in my ordinary form. Above my head

བད་དཀར་ཟླ་བའི་གདན་གྱི་དབུས།  
**pekar dawé den gyi ü**  
On a white lotus, in the centre of a moon disc seat

ལྷོ་ལས་ཟླ་མ་དྲོ་ཚེ་སེམས།  
**hung lé lama dorjé sem**  
Is hūṃ, which becomes the Lama Vajrasattva:

དཀར་གསལ་ལོངས་སྤོང་རྩོགས་བའི་སྐུ།  
**karsal longchö dzokpé ku**  
Brilliant white, with complete sambhogakāya adornments,

དྲོ་ཚེ་དྲིལ་འཛིན་སྟེམས་མ་འཁྲུལ།  
**dorjé dril dzin nyemma tril**  
Holding vajra and bell, and embracing the consort Vajragarvā.

ཁྱེད་ལ་སྐྱབས་གསོལ་སྟོན་པ་སྦྱོང་ས།  
**khyö la kyab sol dikpa jong**  
I take refuge in you and pray—purify all our negative actions!

འགྲོད་སེམས་དྲག་པོས་མཐོལ་ལོ་བཤགས།  
**gyösem drakpö tol lo shak**  
With the deepest regret I acknowledge them all and ask your forgiveness:

ཕྱིན་ཚད་སོག་ལ་བབས་ཀྱང་སྟོམ།  
**chinché sok la bab kyang dom**  
From now on—even if my life is at stake—I shall refrain from indulging in them again.

ཁྱེད་ལྟགས་ཟླ་བ་རྒྱས་བའི་ཉིང་།  
**khyö tuk dawa gypé teng**  
In your heart, upon a full moon

ལྷོ་ཡིག་མཐའ་མར་སྟགས་ཀྱིས་བསྐོར།  
**hung yik tamar ngak kyi kor**  
Is the letter hūṃ, encircled by the mantra.

བཟུངས་པ་སྟགས་ཀྱིས་རྒྱུད་བསྐྱལ་བས།  
**depa ngak kyi gyü kulwé**  
Reciting the mantra invokes your wisdom mind, and

ཡབ་ཡུམ་བདེ་རོལ་སྐྱོར་མཚམས་ནས།

**yabyum dé rol jortsam né**

From the point of union of the blissful play of yab-yum

བདུད་ཚི་བྱང་ཚུབ་སེམས་ཀྱི་སྒྲིན།

**dütsi changchub sem kyi trin**

A cloud of bodhicitta nectar

ག་བྱར་རྩལ་ལྷར་འཇག་བ་ཡིས།

**gabur dul tar dzakpa yi**

Flows down like a shining stream of milk. Through this,

བདག་དང་འཇམས་གསུམ་སེམས་ཅན་གྱི།

**dak dang kham sum semchen gyi**

For me and all sentient beings of the three worlds

ལས་དང་ཉོན་མོངས་སྐྱུག་བསྐལ་རྒྱ།

**lé dang nyönmong dukngal gyu**

May our negative karma and destructive emotions—the causes of suffering—

ནད་གདོན་སྐྱིག་སྐྱིབ་ཉེས་ལྷུང་གྲིབ།

**nedön dikdrib nyetung drib**

Illnesses, harmful influences, negative actions and obscurations, along with wrong doing, downfalls, and blockages due to breakages of samaya,

མ་ལུས་བྱང་བར་མཛད་དུ་གསོལ།

**malü jangwar dzé du sol**

Be purified, till not a single one remains!



ཨོ་བཛཎ་སད་ས་མ་ཡེ། མ་ལུ་སྐལ་ཡེ། བཛཎ་སད་ཏེ་ལོ་བ་ཏིལྱ་དྲི་ཚོ་མེ་གླ་མེ། ལུ་ཏོ་ཕྱོ་མེ་གླ་མེ། ལུ་པོ་ཕྱོ་མེ་གླ་མེ། ཨ་ལུ་རྟོ་མེ་གླ་མེ། སང་སྐྱི་སྐྱེ་པ་ཡོངྱེ། སང་ཀམ་སུ་ཅ་མེ

། ཅིཏྲི་ཤེ་ཡིེ། ཀྱ་ཅ་རྩྱེེ། ཏ་ཏ་ཏ་ཏ་ཏོེ། ལྷ་ག་སྐལ་ལེ། སང་ཏ་ལྷ་ག་ཏ་བཛཎ་མེ་སུལྱ་བཛྲི་གླ་མེ་མ་ལུ་ས་མ་ཡེ་སད་ལྷེ།

**om badzar sato samaya | manupalaya | badzar sato tenopa tishta dridho mé bhava | sutokhayo mé bhava | supokhayo mé bhava | anurakto mé bhava | sarva siddhi mé prayaccha | sarva karma su tsa mé | tsittam shreyang | kuru hung | ha ha ha ha ho | bhagavan | sarva tatagata badzar ma mé muntsa badzri bhava maha samaya sato ah**

ཅེས་ཅི་ལུས་བསྐྱེས་མཐར།

*Recite as many times as possible*

མགོན་པོ་བདག་ནི་མི་ཤེས་སྤོངས་པ་ཡིས།

**gönpo dak ni mishé mongpa yi**

O protector! In my ignorance and delusion

དམ་ཚིག་ལས་ནི་འགལ་ཞིང་ཉམས།

**damtsik lé ni gal shying nyam**

I have gone against and corrupted my samaya.

སླ་མ་མགོན་པོས་སྐྱབས་མཛོད་ཅིག།

**lama gönpö kyab dzö chik**

Lama protector, be my refuge!

གཙོ་བོ་རྩོ་རྩེ་འཛིན་པ་སྟེ།

**tsowo dorjé dzinpa té**

Chief of all the maṇḍalas, vajra holder,

སྤྱགས་རྩེ་ཆེན་པོའི་བདག་ཉིད་ཅན།

**tukjé chenpö daknyi chen**

Embodiment of great compassion:

འགྲོ་བའི་གཙོ་ལ་བདག་སྐྱབས་མཆོ།

**drowé tso la dak kyab chi**

Chief of all living beings, in you I take refuge!

སྐྱ་གསུང་ལྷགས་རྩ་བ་དང་ཡན་ལག་གི་དམ་ཚིག་ཉམས་པ་ཐམས་ཅད་མཐོལ་ལོ་བཤགས་སོ།

**ku sung tuk tsawa dang yenlak gi damtsik nyampa tamché tol lo shak so**

I confess all my impairments of the root and branch samayas of the body, speech and mind.

སྤྱིག་པ་དང་སྐྱབ་པ་ཉེས་ལྷུང་ངོ་མའི་ཚོགས་ཐམས་ཅད་བྱང་ཞིང་དག་པར་མཛོད་དུ་གསོལ།

**dikpa dang dribpa nyetung drimé tsok tamché jang shying dakpar dzé du sol**

I implore you: let my negative actions, obscurations, wrong doing and downfalls—all my flaws—be completely cleansed and purified!

ཞེས་བཛོད་པས་རྩོ་རྩེ་སེམས་དཔའ་དགུམ་བཞིན་འཇུག་པ་དང་བཅས་པས་རིགས་ཀྱི་བྱ་ལྷོད་ཀྱི་སྤྱིག་སྐྱབ་ཉེས་ལྷུང་ཐམས་ཅད་དག་པ་ཡིན་ནོ།

**shyé jöpé dorjé sempa gyé shyin dzumpa dang chepé rik kyi bu khyö kyi dik drib nyetung tamché dakpa yin no**

At these words of mine, Vajrasattva is pleased and smiling, says, “Son/daughter of an enlightened family, your negative actions, obscurations, wrong doing and downfalls are all purified”.

ཞེས་གནང་བ་བྱིན་ཞིང་འོད་དུ་ལྷུ་ནས་རང་ལ་ཐེམ་པའི་རྐྱེན་ལས་

**shyé nangwa jin shying ö du shyu né rang la timpé kyen lé**

Granting his forgiveness, he melts into light and dissolves into me.

རང་ཉིད་ཀྱང་རྩོ་རྩེ་སེམས་དཔའ་སྤོངས་མེ་ལོང་ནང་གི་གཟུགས་བརྟན་ལྷ་བྱུར་གྱུར་པའི་སྤྱིགས་སྟོན་རྩྱ་གི་མཐའ་མར་ཡི་གེ་འབྲུ་བཞི་བོ་གསལ་བ་ལས་འོད་ཟེར་འཇོག།

**rangnyi kyang dorjé sempa nangtong melong nang gi zuknyen tabur gyurpé tuk sok hung gi tamar yigé dru shyipo**

**salwa lé özer trö**

Through this, I too become Vajrasattva, appearing yet empty, like a reflection in a mirror. At my heart is hūṃ, around which the four brilliantly radiant syllables om vajra sattva emanate rays of light.

ཁམས་གསུམ་སྣོད་བཅུད་དང་བཅས་པ་དྲོད་སེམས་རིགས་ལྔའི་རྟེན་དང་བཟེན་པའི་རང་བཞིན་དུ་སངས་རྒྱལ་པར་གྱུར།

**kham sum nöchü dang chepa dorsem rik ngé ten dang tenpé rangshyin du sangyé par gyur**

Whereby the three worlds—the whole universe of the environment and beings within it—attain enlightenment all together as the buddha fields and buddhas of the five families of Vajrasattva.

ཨོཾ་བཌྲ་སཏཱ་ཧུཎྜ།

**om badzar sato hung**

ཞེས་ཅི་རུས་སུ་བསྐྱེས་ལ། མཉམ་པར་བཞག་གོ།

*Recite as many times as possible, then rest in meditation.*

**[Dedication Prayer]**

དགེ་བ་འདི་ཡིས་སྐྱུར་དུ་བདག་

**gewa di yi nyurdu dak**

Through the positivity and merit of this, may I swiftly

དོ་རྗེ་སེམས་དཔའ་འགྲུབ་གྱུར་ནས།

**dorjé sempa drub gyur né**

Attain the realization of Vajrasattva, and thereby

འགྲོ་བ་གཅིག་ཀྱང་མ་ལུས་པ།

**drowa chik kyang malüpa**

Every single sentient being

དེ་ཡི་ས་ལ་འགོད་པར་ཤོག་

**dé yi sa la göpar shok**

Reach his state of perfection too.

### **Vajrasattva Purification**

All the special experiences and realizations of the profound path are prevented from arising by your harmful actions, obscurations and habitual tendencies. There is no method for purifying them more profound than the meditation and recitation of the Lama Vajrasattva. The way to practise it is as follows.

Consider that you remain in your ordinary form. At an arrow's length above your head, upon a lotus and a moon disc seat, is a brilliant white syllable HUNG which becomes, in essence, your glorious root master, the incomparable treasury of compassion who embodies all the buddhas of past, present and future. He is in the form of the sambhogakāya Buddha Vajrasattva, white in colour, and as bright as a snowy peak lit up by a hundred thousand suns. He has one face and two arms. With his right hand, he holds a five-pronged vajra of awareness and emptiness in front of his heart. With his left, he rests the bell of appearance and emptiness upon his left hip. His two legs are crossed in the vajra posture, and he embraces, in an inseparable union, his consort white Vajragarvā (Dorje Nyemma). Their bodies are not like those of ordinary beings, but are pure and composed of light.

At Vajrasattva's heart is a full moon disc, and upon it is a white syllable HUNG, as fine as if it were drawn with a single hair. The HUNG is encircled in a clockwise direction by a string of letters forming the hundred syllable mantra. They are like the horns of cattle (meaning that they are close together and yet they do not touch). As you recite the hundred syllable mantra, ensuring that the four powers are complete, imagine that the white bodhicitta nectar drips down from each syllable of the mantra garland.

Flowing through the body of Vajrasattva, the nectar emerges from the point of union with the consort, and then, passing through the "aperture of Brahma" at the crown of your head, it cleans the entire interior of your body. Everything impure pours out of your body from the two lower orifices, the soles of your feet and all the pores of your skin. All your physical illnesses are flushed out in the form of rotten blood and pus; all negative forces are expelled in the form of fish, snakes, frogs, tadpoles, spiders, scorpions and ants; and all your negativity is expelled as smoke, black liquid, clouds and vapours.

The golden earth beneath you opens up to reveal King Yāma, the Lord of Death, surrounded by all the male and female beings to whom you owe karmic debts, and those who seek your life in vengeance. As you recite the hundred syllable mantra, the impurities pour down into their open mouths and into the hands and arms they raise expectantly towards you.

At the end, imagine that Death and all the others beneath the earth every kind of karmic creditor and all those who seek your life in vengeance are completely satisfied. Past scores have been settled; debts have been repaid; the desire for vengeance has been pacified; and you are cleansed of all your past negative actions and obscurations. Yama closes his mouth and fists, and lowers his arms. The earth closes over once again.

Imagine that your body now becomes transparent inside and out, like an immaculate crystal vase. At the crown of your head is the chakra of great bliss with its thirty-two radial channels curving downwards. In your throat is the chakra of enjoyment with its sixteen radial channels curving upwards. At the level of your heart is the Dharma chakra with its eight radial channels curving downwards. At the level of your navel is the chakra of manifestation with its sixty-four radial channels curving upwards.

As the shining, white bodhicitta fills these four chakras, you receive the four empowerments (vase, secret, wisdom and precious word); you are purified of the four obscurations (karmic, emotional, cognitive and those of habitual tendencies); and you accomplish the four kāyas (nirmānakāya, sambhogakāya, dharmakāya and svābhāvikakāya).

Lama Vajrasattva is pleased and, smiling at you, he says:

Son/daughter of an enlightened family, your negative actions, obscurations, impairments and breakages of samaya are all purified.

Granting his approval in this way he melts into light, just like butter that is placed on a hot stone, and then dissolves into you.

Now you yourself appear in the form of Vajrasattva, exactly as you visualized him before. In your heart is a moon disc, the size of a flattened mustard seed. At its centre is a blue HŪṂ. In front of the HŪṂ is a white syllable OṂ; to its right is the word VAJRA in yellow; behind it is a red SA; and to its left is a green TVA.

As you recite the mantra (OṂ VAJRA SATTVA HŪṂ), immeasurable rays of coloured light emanate from the syllables and make offerings that delight all the buddhas and bodhisattvas of the ten directions. The blessings of their body, speech and mind come streaming back in the form of light and rays of light that dissolve into you, so that you obtain all the supreme and ordinary accomplishments. This establishes the interdependent conditions for benefiting yourself through realizing the dharmakāya.

Then consider that the rays of light touch all the sentient beings dwelling throughout the six realms of the three worlds, purifying their karma, disturbing emotions, habitual patterns, negativity and obscurations.

The entire outer world becomes the buddhfield of Abhirati ('Manifest Joy'), and all the beings within it are transformed into white, yellow, red, green and blue Vajrasattvas, all of whom recite the mantra OṂ VAJRA SATTVA HŪṂ, creating an immense humming sound. This establishes the interdependent conditions for benefiting others through attaining the rūpakāya. As it is said:

Actualizing the benefit of self and others through the emanation and re-convergence [of light], cognitive obscurations are purified.

At the end of the session, visualize that the whole universe—the pure realm of Manifest Joy—dissolves into the beings within it, the Vajrasattvas. Then, all of these Vajrasattvas dissolve into you, the principal Vajrasattva. Gradually, you too melt into light from the outside inwards, dissolving into the OṂ at your heart. The OṂ then dissolves into the VAJRA, the VAJRA into the SA, the SA into the TVA, the TVA into the shabkyu of the HŪṂ, the shabkyu into the A-chung, and the A-chung into the body of the HA. The body then dissolves into the head, the head into the crescent, the crescent into the bindu, and the bindu into the nāda. Finally, the nāda too dissolves, and you remain for a short while in a state that is without conceptual reference.

When you arise from that state, recognize the whole outer universe and the beings contained within it as the environment and inhabitants of the pure realm of Manifest Joy, and dedicate the merit.

*(Do not keep this Dharma text in any place dirty or unclean. Do not put it on the ground. It is good to keep on your altar as they it is the Holy Dharma and contains immeasurable blessings. Never step over this text or any kind of spiritual object. If you do not want this anymore than either give it to someone else or burn it, never throw it away.)*



*(If you were interested in any transmissions or empowerments for this book or others in way of video call or in person, then please contact us.)*



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