

THE MEDITATION AND RECITATION OF
GLORIOUS VAJRASATTVA
That Encompasses the
Four Classes of Tantra



Composed by

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NOTICE OF RESTRICTION

This liturgy is restricted to those formal students of Vajrayāna Buddhism who have received a Vajrasattva empowerment from a qualified master. Beginners on the path, shamatha students and ngöndro practitioners should use the Basic Liturgy available

at www.prayer4peace.net/practice.html/.

As a genuine practitioner, please respect this.

THE MEDITATION AND RECITATION OF GLORIOUS VAJRASATTVA That Encompasses the Four Classes of Tantra

NAMO GURU VAJRASATTVĀYA

The root of the wandering of all sentient beings in saṃsāra is none other than ego-clinging; the causes of the experience of suffering are none other than misdeeds and obscurations. Therefore, it is necessary to first exert oneself in the methods for the purification of these. Regarding the antidotes that purify misdeeds, those that are known as the "four powers" are very important.

REFUGE AND BODHICITTA

a) *The first is **the power of the support** — going for refuge and engendering bodhicitta:*

With one-pointed respect, I along with all others take refuge
In guru Vajrasattva, the embodiment of the three jewels.
In order to establish all beings in the state of the Lord of All Families,
I will enter the profound path.

Three times.

PRACTICE ONE

b) *The **power of applying the antidote** — the meditation and recitation of Vajrasattva:*

With my body in its ordinary form, there sits above the crown of my head, on a
lotus and moon,
Guru Vajrasattva, lucid white, peaceful, and smiling.
He is fully adorned with the major and minor marks and ornamented with silks
and jewels.
His right hand holds a golden vajra at his heart,
His left rests a bell on his hip.
Sitting with legs loosely crossed in an expanse of radiant light, he thinks of me
with joy.

At his heart center, on a moon, is a white HŪM,
Circled clockwise at its edge by the hundred-syllable mantra garland.
Samaya and jñāna become, as they have always been, inseparable within
spontaneous presence.

c) **The power of regret** — *fervent remorse born from within for one's previous wrongdoings:*

O glorious guru Vajrasattva, consider me.
Please bless myself and others, all sentient beings limitless as space,
That all misdeeds, obscurations, wrongdoings and downfalls without exception
We have accumulated in our lives from beginningless time until now,
Be swiftly cleansed and purified.

Through supplicating in that way, from the life-force syllable and mantra garland
Descends a stream of amṛita, filling his body and leaving through his toe.
It washes my body inside and out.
Misdeeds and obscurations in the form of soot, and illness and dōns in the form of
pus, blood,
And little creatures, depart and vanish beneath the earth.
With all obscurations cleansed, my body shines like crystal.

In that way, meditate one-pointedly and supplicate. Then, invoking his mind stream, recite the hundred-syllable [mantra, or its six-syllable form, OM VAJRASATTVA HŪM] as many times as you can.

d) **The power of turning away from re-committing any wrongdoing** — *the firm resolve that one will not commit misdeeds in the future, even if it costs one's life:*

Lord of all families, guru Vajrasattva,
Embodiment of all sources of refuge, I supplicate you.
Even if it costs my life, I will not commit misdeeds,
And will guard the samayas of body, speech and mind.
Please bless me that my previously accumulated negative karma be purified.

Through the intensity of devotion, his mind stream is invoked.
He forgives me with delight and dissolves into me.

The above is a meditation and recitation that accords with the outer kriyā-tantra.

PRACTICE TWO

Before my forehead, throat and heart centers
Are Vajrasattvas of the colors white, red and blue.
They hold a wheel, lotus and vajra and bell,
Sitting in half-lotus posture on a lotus and moon, complete with sambhogakāya
ornaments.
In their heart centers are seed syllables and mantra garlands of their own color.
Light radiates, purifying the misdeeds and obscurations of my own and others'
three gates.

Imagining that, recite the hundred syllables. When finished:

They dissolve into my three gates and I receive the blessings
Of the great wisdom of vajra body, speech and mind.

That was a practice that accords with the inner charyā-tantra.

PRACTICE THREE

I am Vajrasattva, lucid white with sambhogakāya garments,
Holding a bell and vajra, sitting cross-legged on a lotus and moon.
From three syllables in the three places of the samayasattva,
Lights radiate, inviting the jñānasattvas, who dissolve inseparably.
In the heart center, in an expanse of light within the heart center of the
jñānasattva seated there,
Is a samādhisattva on a moon in the form of a white vajra.
At its center is HŪṂ, surrounded at its edge by the mantra garland.
Light radiates, invoking the mind stream of the victorious ones
And conquering within primordial wisdom all causes and results of the five
poisons of the three realms.
It accomplishes all the deeds of the buddhas.

*Meditating in that samādhi and reciting the hundred syllables is the creation stage and recitation
that accords with the secret yoga-tantra.*

PRACTICE FOUR

In an instant, I become glorious Vajrasattva,
In union with Vajrātopa, who is lucid white and holds a hooked knife and skull-
cup.

We sit in an expanse filled with countless billions of light rays.
The skandhas become the five families, the five elements the five supreme
consorts,
The āyatanas sattvas and their consorts, and the activity faculties
Gatekeeper deities in union, uncreated and primordially perfect.

At the heart center, on a moon, is a vajra marked with HŪṂ
Surrounded by the hundred syllables, from which light radiates.
All appearance is the deity, sound is mantra and thought is great wisdom,
The environment and its inhabitants a maṇḍala of infinite purity.

Imagining that and reciting the hundred syllables or six syllables is the very secret anuttara yoga.

For all four of those, it is sufficient to recite just the essential six-syllable mantra.

Finally:

That which appears as the deity is my own mind;
Mind in itself is empty of essence.
It is natural luminosity, the connate dharmakāya.

Rest evenly within the inexpressible.

Once again, I am the self-arisen Vajrasattva,
Abiding within appearance, sound and thought as deity, mantra and dharmakāya.
By this virtue, may all beings quickly accomplish the indestructible four vajras.
May saṃsāra be stirred from its depths.

Thus, chant the verses for daily life and dedication. Since the practices of all four classes of tantra would be complete within one session, it is best if one practices all four of the above in succession. However, it is also sufficient to practice separately the liturgies for which one has the time and inclination.

At the special request of Karma Changchub, whose mind is oriented towards virtue, this was composed by Karma Ngawang Yönten Gyamtsö on an isolated mountainside. May it be a cause for establishing all beings in the state of Vajrasattva. May virtue and goodness increase. SARVA MANGALAM.



OM VAJRASATTVA HŪM

DEDICATION OF MERIT

By whatever boundless merit we have attained
Through practicing this precious, genuine dharma of the supreme yāna,
May all beings become a stainless vessel
Of the precious, genuine dharma of the supreme yāna.

By this virtue, may all beings
Perfect the accumulations of merit and wisdom
And achieve the two genuine kāyas
Arising from merit and wisdom.

DEDICATION SONG

All you sentient beings I have a good or bad connection with
As soon as you have left this confused dimension
May you be born in the west in Sukhāvātī
And once you're born there complete the bhūmis and the paths.

Dedication song composed by Khenpo Tsultrim Gyamtso Rinpoche.

The above meditation and recitation liturgies of Vajrasattva were excerpted from The Vast Treasury of Authoritative Speech, or Gya-chen Ka-Dzö, of Jamgön Kongtrul Lodrö Thaye. They were translated under the direction of The Dzogchen Ponlop Rinpoche by Tyler Dewar for Nalandabodhi, January, 2002. The large headings were inserted by the translator. Many thanks to Scott Wellenbach and Anna-Brown Griswold for their suggestions.