

THE MEDITATION AND RECITATION OF
GLORIOUS VAJRASATTVA

Composed by

Jamgön Kongtrul Lodrö Thaye

NALANDABODHI PUBLICATIONS
P.O. Box 95657, Seattle, WA 98145-2657
United States of America
E-mail: nalandabodhipubs@nalandabodhi.org
www.nalandabodhi.org

THE MEDITATION AND RECITATION OF GLORIOUS VAJRASATTVA. Copyright © 2002 by The Dzogchen Ponlop Rinpoche and Nalandabodhi except where otherwise indicated and as follows:

English translation of the liturgy © 2002 by The Dzogchen Ponlop Rinpoche, Tyler Dewar, and Nalandabodhi.

Vajrasattva six-syllable mantra calligraphy by The Dzogchen Ponlop Rinpoche, used by permission, © 2001 by The Dzogchen Ponlop Rinpoche.

Translation of "Dedication of Merit" © 2000 by The Dzogchen Ponlop Rinpoche and the Nālandā Translation Committee.

Translation of "Dedication Song" © 1999 by Jim Scott.

THE MEDITATION AND RECITATION OF GLORIOUS VAJRASATTVA

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.

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.

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 HŪṂ,
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 aṃṛita, 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.

For [the mantra recitation], it is sufficient to recite just the essential six-syllable mantra.

At the special request of Karma Changchub, whose mind is oriented towards virtue, this was composed by Karma Ngawang Yönten Gyamtso 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 liturgy of Vajrasattva was excerpted from The Vast Treasury of Authoritative Speech, or Gya-chen Ka-Dzö, of Jamgön Kongtrul Lodrö Thaye. It was translated under the direction of The Dzogchen Ponlop Rinpoche by Tyler Dewar for Nalandabodhi, January, 2002. Many thanks to Scott Wellenbach and Anna-Brown Griswold for their suggestions.