

A Vajrasattva Sadhana, with commentary by Lama Lodo

## **DORJE SEMPA MEDITATION AND THE RECITATION OF HIS MANTRA**

**(which purifies harmful actions and removes the obscurations of the  
mind)**

This text was composed more than eight hundred years ago by the Ninth Karmapa.

The Guru embodies all Buddhas and Bodhisattvas. Most important in attaining enlightenment is the Guru-disciple relationship. The Guru's kindness and compassion and the disciple's devotion- these two come together.

The Guru is closer to us, kinder than the Buddhas and Bodhisattvas. Due to our ignorance, impurity, we do not see Buddha right now. He is the past, present, and future Buddhas and Bodhisattvas, so it is very important to maintain devotion. His body is the Buddha, speech, Dharma, and mind is enlightenment itself.

The first prayer from our heart is for the blessing of the Gurus.

**Glorious and precious Root Guru who sits on a lotus-moon seat on the crown of my head, through your great kindness, having taken me as your disciple, grant me the accomplishments of the Body, Speech and Mind (of the Buddhas).**

Refuge and Bodhicitta

Guru Vajrasattva, his body is Sangha, speech, Dharma, and mind, Buddha. Vajrasattva mind is Buddha, speech (word) is Dharma, and body, the Sublime Assembly, which shows how to practice with devotion and

compassion. In the Sangha, we learn how to do good things, in group practice. He is the Sangha as the Bodhisattva's perfect activity and example.

Think that you are under the protection of the Buddha, Dharma and Sangha. You are completely safe, not only yourself, but all sentient beings.

### Enlightenment Mind - The Heart of Enlightenment

You wish to attain perfect Buddha in order to benefit all sentient beings and guide them to enlightenment; to free them all from suffering and discomfort, unconditionally, whoever is suffering. This is wishing and willing to contribute to free them from suffering and the causes, not only temporarily, but forever, and make it so that all have happiness and the cause of happiness, not only temporarily, but happiness that lasts forever.

But this body, this mind, this speech, can only temporarily remove their suffering, only temporarily give happiness, therefore, I must strive, put all my effort into attaining enlightenment like the Buddha.

Great Compassion is without discrimination. This is very powerful. This kind of thought always in your heart, this means the Heart of Enlightenment, this means the heart of altruism, this means the heart of bodhicitta.

Generosity- whatever practice you have

Morality- no anger, desire, jealousy, greed, hope and doubt; none allowed. What you do not allow, that is morality.

Patience- when there is difficulty, either with visualization or laziness, or from pains, you take it, be patient.

Diligence- to visualize, to recite, and not allow distractions, this is the opposite of laziness. During practice, laziness is the main difficulty.

Concentration- on deities, mind not withdrawn from visualization

Wisdom- all these inherently not existent. Truly, they are empty, they are the nature of bliss and joy.

**I take refuge, until I attain enlightenment, in the Buddha, the Dharma, and the Sublime Assembly. By the merit that I have accumulated through generosity and other virtues, may I obtain Buddhahood for the sake of all beings. (Repeat 3 times)**

Next, bring your mind to a sense of emptiness, absence of thought, the natural state.

After you have quieted down your mind, visualize yourself in your usual state with a 'pom' on the crown of your head. This turns into a lotus, upon which is the syllable 'ah'. The 'ah' turns into a moon-disk on this lotus, upon which there is a white 'hung', which changes into a white vajra, with a white hung in the center.

White, red, blue, green, and yellow light radiates to the six realms, realms of confusion and suffering, and pain. These rays of light completely purify suffering and the cause of suffering. The rays of light then return.

The five colors again radiate, this time reaching to all holy beings, from Buddha to your Root Guru, wrathful and peaceful Buddhas and Bodhisattvas, Dharmapalas and Divine Beings. The rays of light return, and Vajrasattva appears. He is the power of purification of all Buddhas. Right leg out, and left leg drawn in, he is very peaceful and completely white, and transparent.

From Vajrasattva's heart, lights radiate to Divine Beings, from Buddha all the way through the lineage Guru's to your own Root Guru, all the tantric

deities, past, present, and future, Dharmapalas. Light reaches to please all the enlightened ones.

Light then returns from them in the form of Vajrasattva. Visualize the Wisdom Beings from their Pure Land merging with the Samaya Being, like rain dissolving into an ocean. They become one.

**On the crown of my head, on a lotus-moon seat, is Lama Dorje Sempa, white in color and wearing all the ornaments. He has one face and two arms; in his right hand he holds a vajra and in his left, a bell; he sits in cross-legged posture.**

**(Rays of light emanate from Dorje Sempa's heart center, invoking the assembly of absolute knowledge deities [yeshepas] who are absorbed into him. Meditate that Dorje Sempa is in essence the union of all the rare and sublime jewels.**

Then, think that there is nothing that cannot be purified; affliction (sin), obscuration, disease. Vajrasattva is the purity of all enlightened beings.

Before and during the recitation think (of the Four Powers):

1- In the past, whatever action I have done due to my negative emotions, which cause me suffering and affliction, all these I repent. All these which obstruct, all these, so negative, I repent. Embodiment of enlightenment, I ask that you forgive me.

2nd- Now, even at the cost of my life, I will not do this action anymore. From my heart I repent. Because this causes pain, confusion, obstruction, I will not do this action anymore.

3rd- Trust and devotion. Trust in Vajrasattva. Have faith that this is the embodiment of all Buddhas, stainless purity and compassion, having the power to purify. Any virtuous action is the third power.

4th- You are purified because of the intention to benefit other sentient beings; altruism, bodhicitta.

Cultivate these.

Then say)

**"Lama Dorje Sempa, please purify and remove all harmful actions, obscurations of the mind, faults and transgressions which I and other beings limitless as space have accumulated."**

**After this prayer, in Dorje Sempa's heart center, on a moon disc, the letter HUNG appears, surrounded by the hundred syllable mantra; from the syllables arises an uninterrupted stream of nectar which flows from his form, enters through the opening in the crown of my head, fills my body and purifies all harmful actions and transgressions.**

Visualize at the heart of Vajrasattva, the hundred syllable mantra, on a moon disk. As the mantra is recited, a nectar stream uninterruptedly flows down and fills Vajrasattva's body with wisdom nectar. From his right front big toe, on the crown of your head, nectar flows down like a waterfall, through the crown of your head, and flows through your body.

**OM BENZRA SATO SAMAYA MANU PALAYA BENZRA SATO  
TENOPA TISHSTA DRI BO ME BHAWA SUTO KAYO ME BHAWA  
SUPO KAYO ME BHAWA ANURAKTO ME BHAWA SARWA SIDDHI  
MEM PRAYATSA SARWA KARMA SU TSA ME TSI TANG SHRI YA  
KU RU HUNG HA HA HA HA HO BA GA WAN SARWA TA TA GA TA  
BENZRA MA ME MUN TSA BENZRA BA WA MA HA  
SA MA YA SATO AH**

**By the vow of Vajrasattva, keeping guard, thou Vajrasattva, stay near, steady me, satisfy me, enrich me, be loving towards me. Bestow on me**

**all perfections. In all deeds, also, make my mind virtuous. The four joys. Blessed ones. All the thus-gone. Diamond (one), do not abandon me. Make me adamant. (Thou) being of the great vow!**

## **OM BENZRA SATO HUNG**

The hundred wrathful and peaceful deities of the bardo, all tantric deities are embodied in this mantra.

The flow comes in the nine openings as nectar, and pushes out obscurations, as pus and blood, obscurations, sickness, disease, physical and mental disease (soot); cockroach, ugly, nectar pushing out, pushing out impurities coming from your body. All this goes under the earth. Keep reciting, not too slow or too quick. Pronounce each syllable. Completely concentrate your mind. Do not let it wander. Continue reciting while applying the Four Powers (regret, resolve, faith, and altruism).

All disease, any karmic action, especially any that cause obstruction to spiritual practice are completely purified by this.

**"Protector! Through ignorance and delusion, I have not kept my commitments and have broken them. Lama, Protector, give me refuge. O Lord of beings, Holder of the Vajra, who possesses the true nature of compassion, I take refuge in you. I openly admit all the Vajrayana commitments of body, speech and mind which I have not fulfilled and have also broken, whether they be primary or secondary commitments. Grant me your blessing so that I am purified, and all harmful actions, obscurations of the mind, faults and transgressions are removed."**

Vajrasattva overhead is pleased. Smiling, he speaks,

**Dorje Sempa assures me that I am purified, melts into light and is absorbed into me. We become indivisible.**

All is purified. Now I think of myself as completely clear and radiating.  
(rest mind)

There is no past, no future, no present time mind; no color, no shape, nothing to analyze. Keep mind without contriving effort, relaxed mind, bliss and joy, yet very empty. Keep this as long as you want. If you like you can follow your breath, as long as you want.

### **Dedication Prayer**

**Through this virtue I pray all beings without exception experience the undying state of permanent bliss by merging supreme knowledge and methods and come to realize Dorje Sempa. Dedicating the merit of traveling the inner Vajra path, may I be granted the stage of Buddhahood.**

Then we practice taking and sending, removing all suffering of sentient beings, giving all happiness.

This is the complete tantric path.