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## SUNDAY MORNING VAJRASATTVA PURIFICATION PRACTICE

- Recitation Before Teaching (on card)

- Mandala Offering

*SA SHEE PO KYI JUK SHING MAY TOK TRAM!*

*REE RAP LING SHEE NYEE DA GEN PA DEE!*

*SANG GEY SHING LA MIK DEY BUL WAR YEE!*

*DRO KUN NAM DAK SHING LA CHO PUR SHAUG!!*

*IDAM GURU RATNA MANDALAKAM NIRYATAYAMI*

- Shamata Meditation ( ½ hour )

- Heart Sutra Mantra ( repeat 7 times)

*TEYATA GATÉ GATÉ PARAGATÉ PARASAMGATÉ BODHI SOHA*

- A Short Version of Vajrasattva Purification Practice (on following pages )



## A SHORT VERSION OF VAJRASATTVA PURIFICATION PRACTICE

1. Make three prostrations while reciting the prostration mantra:

*OM NAMO MANJUSHRIYE  
NAMO SUSHRIYE  
NAMO UTAMMA SHRIYE SOHA*

( recite 3 times )

2. Take refuge by reciting the refuge formula three times while contemplating the spiritual qualities of the Buddha, Dharma and Sangha.

*LAMA LA KYAP SU CHI WO  
SANGHEY LA KYAP SU CHI WO  
CHO LA KYAP SU CHI WO  
GENDUN LA KYAP SU CHI WO*

( recite 3 times )

3. Generate Compassion and Bodhicitta intention to attain Buddhahood while reciting the Bodhicitta arousal prayers.

*DRO KUN SEY SHEE JIKPA LES DROL CHIR  
ZOK PAY JANG CHUB THOB PAR DHO PAY SEM  
DENG NEY SUNG TEY SANGHEY MA THOB BAR  
SOK GYI CHIR YANG MEE TANG ZUNG WAR GYEE*

English translation:

THE ALTRUISTIC INTENTION IS THAT WHICH SOLELY SEEKS FOR THE ATTAINMENT OF ENLIGHTENMENT,  
TO RELEASE (EVERY SINGLE) SENTIENT BEING FROM THE FEAR OF SAMBARIC EXISTENCE  
AND TO RELEASE THEM FROM THE ABSORPTION OF AN INDIVIDUAL NIRVANIC STATE.  
FROM TODAY UNTIL I ATTAIN FULL ENLIGHTENMENT, MAY I NEVER LOOSE OR GIVE UP  
BODHICITTA INTENTION EVEN AT THE COST OF MY LIFE.

LAMA GYALWA SEY CHEY NAM! DAK LA GONG PAR ZEYDU SOL  
JEE TAR NGON GYEE DEE SHEK KYI! JANG CHUP THUK NEE KEE PA DANG  
JANG CHUP SEM PAY LABPA LA! DE DAK RIM SHIN NEY PA TAR  
DAK KYANG DRO LA PHEN DON DU! JANG CHUP SEM NYI KYEE GEE SHING  
JANG CHUP SEM PAY LABPA LA! RIMPA SHIN DU LABPAR GYEE

English translation:

LAMAS, BUDDHAS AND BODHISATTVAS WHO ARE THE SONS OF ALL THE BUDDHAS, MAY I ASK FOR YOUR ATTENTION.

AS THE BUDDHAS AND BODHISATTVAS IN THE PAST HAVE PAINFULLY GENERATED THE MIND OF ENLIGHTENMENT, AND HAVE PROPERLY CULTIVATED IN ORDER (THE BODHISATTVAS PATHS), AND HAVE KEPT THE COMMITMENTS UNBROKENLY, MAY I TOO, FOR THE BENEFIT OF ALL SENTIENT BEINGS, STRIVE EARNESTLY FOR THE GENERATION OF BODHICITTA, AND PROPERLY CULTIVATE THE BODHISATTVAS PATHS IN ORDER, BY KEEPING THE COMMITMENTS UNBROKENLY (AS ALL THE BODHISATTVAS AND BUDDHAS HAVE DONE IN THE PAST).

4. Now briefly bring the image of Vajrasattva to your awareness and rest your mind on it for a few minutes.
5. Then recite the 100 seed syllable mantra 21 times, mindfully, with a sense of the sincere feeling of regret towards your past negative actions and misdeeds.

OM BANZA SATO SAMAYA / MANU PALAYA / BANZA SATO TENO PER THI KYA /  
DRI DRO MEY BHAWA / SUTO KYO YO MEY BHAWA / SUPO KYO YO MEY BHAWA  
/ ANU RAKTO MEY BHAWA / SAWA SITI MEY TRA YA TSA / SAWA KAMA SUTSA  
MEY TSI TAM SHRI YAM KURU HUNG / HA HA HA HA HOE / BHA GHA WANA /  
SAVA TATHAGATA / BANZA MA MEY MUN ZHA / BHAN ZHI BHAWA / MAHA  
SAMA YA / SATO AH HUNG PHEDI

6. After the recitation, briefly imagine three colored lights come down simultaneously, but in their respective order, first white, the red, then golden. When this happens imagine that three things are happening. Imagine that the white light cleanses all negativities and obscurations, the red light burns away all the remaining subtle negativities and obscurations that are left, and the then the golden light is planting a seed for your enlightenment. These three are also in respective order but happening simultaneously. Then rest there for a few moments with the belief that this has really happened to you without thinking or questioning.
7. Recite this prayer:

TSAM MEY NGA PO DAK GHI DIKPA NAM  
GANG GYEE MEY SHEY WANG GYEE JEY PA DAK  
DEE YI SANGPO CHO PA DEH JHO NA  
NYUR DU MALU YONG SU JANG WAR SHOK

English translation:

THE FIVE IMMEDIATE RETRIBUTION ACTS AND OTHER RELATED MISDEEDS THAT I HAVE COMMITTED IN THE PAST OUT OF IGNORANCE AND SELFISHNESS, MAY ALL OF THESE BE PURIFIED COMPLETELY AND QUICKLY, WITHOUT REMAINING, BY THE POWER OF THE PURIFICATION MANTRAS AND SAMANTABHADRA BUDDHA PRAYERS THAT I HAVE JUST RECITED.

8. Recite this supplication and apologetic prayer:

*LHAKPA DANG NEY CHEY PA DANG  
CHO GEY YAN LAK NYAMPA DANG  
DAK GYI JEE NYEE CHI CHEE PA  
DEH YANG ZOPAR ZEYDU SOL*

English translation:

DUE TO (THE FLAWS OF MY) FORGETFULNESS AND DISTRACTION,  
WHATEVER (PARTS OF THE PRAYERS AND MANTRAS) LEFT OUT BY BEING  
UNREAD OR MISPRONOUNCED,  
AND UNNECESSARY REPETITIONS AS WELL AS DELETIONS,  
MAY I ASK FOR YOUR (VAJRASATTVA) COMPASSIONATE FORGIVENESS AND  
HARMONIZING POWER AND ENERGY.

9. Recite the dedication prayer:

*GEY WA DEE YEE KEY WO KUN  
SONAM YEE SHEE TSOK RAP SAK  
SONAM YEE SHEE LEY CHUNG WEY  
DAM PA KU NYEE TOP PUR SHOK*

English translation:

BY THE GOODNESS OF WHAT I HAVE JUST DONE,  
MAY ALL BEINGS COMPLETE THE ACCUMULATION OF MERIT AND WISDOM  
AND THUS GAIN THE TWO ULTIMATE BODIES THAT MERIT AND WISDOM MAKE.

Below is a list of the five acts of immediate retribution as well as the ten negative actions. These are listed to help you remember and reflect on our past negative actions in order to help you to realize which one is more dominant in you so you can make an effort to correct yourself or prevent yourself from repeating them.

The five acts of immediate retribution:

1. Killing one's father.
2. Killing one's mother.
3. Killing an Arhat (Realized Being).
4. Causing a schism within the Sangha community.
5. Intending to draw blood from the Buddha's body with a hateful feeling.

The ten actions having the natural potential to bring unwanted painful consequences to oneself and others:

1. Killing – taking life
2. Stealing – taking what is not given to you either by force or deceptive means.
3. Sexual misconduct – inappropriate and irresponsible sexual intercourse just for selfish gratification of desirous lust.
4. Lying – consciously telling an untruth either for your gain or to give loss to others.
5. Slander/Divisiveness – causing a conflict or disharmony between friends, relatives, couples, etc. by means of unnecessarily delivering words between those people.
6. Harsh or insulting words – any words that you choose to express in order to hurt others feelings or inject unpleasant emotions.
7. Idle Gossip – indulgence in unnecessary or meaningless chat that ignites unpleasant feelings and unwholesome states of mind.
8. Coveting – harboring desirous attachment towards others belongings or objects while wishing for them to be owned by you.
9. Ill Will – harmful thought to do any form of harm to others, with or without reason to be harmful.
10. Wrong or False View – denying the existence of the natural law of karma, denying the existence of subtle reality beyond the conventional, objective, physical, relative reality that is apparent to our sense perception and ordinary conceptual mind. Also to be prejudice or hateful towards others beliefs by seeing what you believe as being the only truth and holding it as superior.

## Explanation of the mantra

OM: the qualities of the Buddha's holy body, speech and mind; all that is auspicious and of great value.

BANZA SATO: the being who has the wisdom of inseparable bliss and emptiness.

SAMAYA: a pledge that cannot be transgressed.

MANU PALAYA: lead me along the path you took to enlightenment.

BANZA SATO TENO PER THI KYA: make me abide closer to Vajrasattva's vajra holy mind.

DRI DRO MEY BHAWA: please grant me the ability to have a firm and stable realization of the ultimate nature of phenomena.

SUTO KYO YO MEY BHAWA: please have the nature of being extremely pleased with me.

SUPO KYO YO MEY BHAWA: may I be in the nature of well-developed great bliss.

ANU RAKTO MEY BHAWA: please have the nature of the love that leads me to your state.

SAWA SITI MEY TRA YA TSA: please grant me all powerful attainments.

SAWA KAMA SUTSA MEY: please grant me all virtuous actions.

TSI TAM SHRI YAM KURU: please grant me your glorious qualities.

HUNG: the vajra holy mind.

HA HA HA HA HOE: the five transcendental wisdoms.

BHA GHA WANA: one who has destroyed every obscuration, attained all realizations, and has passed beyond suffering.

SAVA TATHAGATA: all those who have gone into the realization of emptiness, knowing things just as they are.

BANZA: inseparable, indestructible.

MA MEY MUN ZHA: do not abandon me.

BHAN ZHI BHAWA: the nature of inseparability.

MAHA SAMA YA SATO: the great being who has the pledge, the vajra holy mind.

AH: the vajra holy speech.

HUNG: the transcendental wisdom of great bliss.

PHED: clarifies the transcendental wisdom of inseparable bliss and emptiness and destroys the dualistic mind that obstructs that.

## Summary of the meaning of the mantra

O great being whose holy mind is in the indestructible nature of all the Buddhas, having destroyed every obscuration, attained all realizations and passed beyond all suffering, the one gone to the realization of things just as they are, do not forsake me. Please make me closer to your vajra holy mind, and grant me the ability to realize the ultimate nature of phenomena. Please help me to realize great bliss. Lead me to your state, and grant me all powerful attainments. Please bestow upon me all virtuous actions and glorious qualities.

Source for the explanation is <https://thubtenchodron.org/2006/07/sadhana-vajrasattva/> modified using the CTS transliteration

\* The five transcendental wisdoms: mirror-like wisdom, equalizing wisdom, discriminating wisdom, all-accomplishing wisdom, wisdom of the sphere of reality