

Buddha Vajrasattva's Mantra

When reciting mantra's during a group puja you should do so verbally but such that only you can hear the words. This enables us to say the mantra under our breathe without disturbing others.

It is more powerful to use Vajrasattva's long mantra, but if we are just beginning this practice, lack time, or are tired, we can use the short version:

OM VAJRA SATTO SARWA SIDDI HUM

Outside of formal practice, the mantra can be recited when we are cleaning or washing for example. By doing this with the intention to purify, we are transforming everyday activities into purification practice. We can dedicate this action to the purification of all living beings' negativities and obstructions.

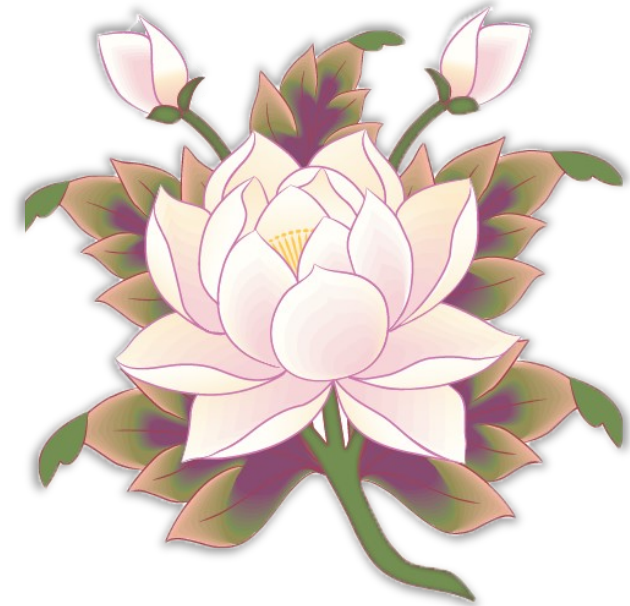
Buddha Vajrasattva's full, or long, mantra is as follows:

OM VAJRA SATTÖ SAMAYA, MANU PALAYA, VAJRA SATTÖ
TENÖ PATITA, DRIDHO ME BHAWA, SUTO KAYO ME BHAWA,
SUPO KAYO ME BHAWA, ANURAKTO ME BHAWA, SARWA
SIDDHI ME PRAYATZA, SARWA KARMA SUTZA ME, TZITAM
SHRIYAM KURU HUM, HA HA HA HA HO BHAGAWÄN,
SARWA TATHAGATA, VAJRA MA ME MUN TSA, VAJRA BHAWA,
MAHA SAMAYA SATTÖ AH HUM PHAT

Further Reading

Further explanations and instruction on karma and purification can be found in the following books by Geshe Kelsang:

- Joyful Path of Good Fortune (p.73-77)
- The New Guide to Dakini Land (p.70-79)
- Universal Compassion (p.81-85)



Purification Practice

Vajrasattva Retreat



Buddha Vajrasattva is the manifestation of all the Buddha's purifying Power; therefore, the meditation and recitation practice of Vajrasattva is a very powerful method for purifying our mind of all negativity.

We have been accumulating non-virtuous actions and experiencing their suffering results since beginningless time, but now we have the opportunity to purify them completely. Purification is the root of all future happiness and spiritual realisations. By purifying our mind through the practice of Vajrasattva we will experience greater inner peace and happiness in our daily life and eventually attain the state of full enlightenment.

Purification Practice

Purification is essential if we wish to be free of problems, so we are able to help others. Our goal is to purify all negative actions. The suffering we experience now is a result of our past negative actions. We have an unlimited potential for suffering in the future. We can either experience suffering or purify it before it ripens. With every negative action, we create the causes to experience four effects:

- 1 Environmental effect
- 2 Ripened effects
- 3 Experience similar to the cause
- 4 Tendencies similar to the cause

How to Purify

Purification is an action of mind. How much we purify depends upon the strength of applying the four opponent powers:

- 1 The Power of **Regret**: purifies experiences similar to the cause
- 2 The Power of **Reliance**: purifies the environmental effect
- 3 The Power of **The Opponent Force**: purifies the ripened effect
- 4 The Power of **Promise**: purifies tendencies similar to the cause

The Power of Regret

Once we realise the dangers of our negative actions and the suffering they cause ourselves and others, we develop the mind of regret. We can apply the power of regret by considering the many harmful and negative actions we have committed in this and

previous lives. Regret is not guilt. Regret comes from wisdom and a wish not to harm. Based on regret, we can develop a determination not to commit negative actions. Regret purifies experience similar to the cause.

The Power of Reliance

Buddha has given us techniques so we can purify in one lifetime. We apply the power of reliance by acknowledging that there are two main objects of our harmful actions: the Three Jewels and living beings, and relying upon them. We need the conviction that we can receive help from the three Jewels and we rely on them by developing complete confidence in their power to protect us. We rely on living beings by generating love and compassion for them. In particular, we develop faith in Buddha Vajrasattva, The Buddha of Purification. We can then develop great compassion and an actual ability to help others. Reliance purifies environmental effect.

The Power of The Opponent Force

Reciting Vajrasattva's mantra with a mind of regret is applying the power of the opponent force. Any virtuous action that we have dedicated to purification also is an application of the opponent force. When we respond with love, patience, or compassion instead of anger, resentment, or jealousy, we have applied the opponent force. As we recite the mantra with a mind of regret, we should focus on Buddha Vajrasattva on our crown. From his heart white light and nectar descends, enters through our crown and purifies the negative karmic potential on our mental continuum. The power of the opponent force purifies the ripened effect.

The Power of Promise

We apply this at the end of our practice, before we dedicate. Due to regret for having committed negative actions, we make a promise to Vajrasattva to refrain from committing that action again. We need to be realistic about the length of time we promise to refrain from certain negative actions, such as hurtful speech, anger or jealousy. We can start with one hour, one day, two days, and then expand the length of time to a week, a month, and so on and so forth. Making the length of time reasonable will keep us from breaking our promise to Vajrasattva. The Power of Promise functions to stop our negative habits and purifies our tendencies similar to the cause.