



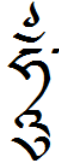
VAJRASATTVA PURIFICATION PRACTICE

To start the visualization practice, say refuge and bodhichitta prayers 3 times, then:

Visualize at the crown of your head PAM  Buddha Dakini, which turns into an 8-petaled lotus.

Above the lotus is the RAM,  which becomes a flat sun disk,

Above the sun disk is the AH,  which turns into the moon disk.

Resting on top of the lotus, sun and moon is the HUNG,  which turns into a white, 5-pronged *vajra*.
The HUNG is located where the prongs converge.

At the center, light radiates from the HUNG as an offering to the noble Buddhas and Bodhisattvas, who fulfill the aims of enlightenment for all sentient beings.

The light then returns into the HUNG and the entire *vajra* turns into Dorje Sempa (VajraSattva), who is not separate from your own root Lama and all the six sources of refuge.

His body is white and clear with one face and two hands. His right hand holds the *vajra* at his heart. In his left hand he holds at his side a silver bell with a golden *vajra* handle. He sits in *vajra* mudra (full lotus position).

The *vajra* is the male symbol of indestructible mind; the purification of the five basic unstable emotions into the five Buddha families, representing the void nature of mind. The bell (*drilbu*) is the symbol of the five elements blended with the natural wisdom mind as the realization or void nature of this phenomenal world.

CREATION PHASE

His upper and lower garments are of precious silks of five colors. He wears the five-jeweled crown and five other peaceful ornaments. On the crown of his head on his topknot sits Aksobya, the blue Buddha field of the Dharmakaya, symbol of wisdom mind that purifies anger, aversion, and hatred.

His body is adorned with the thirty-two major and eighty minor marks of the rainbow body Sambogakaya. His body is clear and emits measureless light. It appears to lack all substantiality, like a hologram or like a reflection of the moon in water.

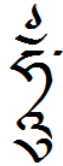
In his head is a white OM



In his throat is a red AH



In his heart is a blue HUNG



Above a lotus, sun, and moon encircling a white HUNG in his heart, like a snake coiled clockwise are the letters of his 100-hundred syllable mantra. The letters are white and clear, and face outward away from the HUNG.

Light radiates out from the mantra as an invitation to all Bodhisattvas and Buddhas of the ten directions and the three times. They all dissolve into VajraSattva, who becomes the unity of all these infinite Precious Ones (Buddhas, Bodhisattvas, Lamas, Protectors, etc.).

Now pray to him out loud for the removal of all past harmful acts and obstructions of one's past and present lives.

Excellent Dorje Sempa (VajraSattva), I pray that you remove and purify all my harmful deeds, obstructions, unstable emotions, delusions, transgressions, and all negative and harmful activities, and of all those sentient beings filling space in the six realms of rebirth.

Then visualize the white light of wisdom and purification pouring down from the seed syllable HUNG and the circle of one hundred mantra letters in his heart, filling up his entire body. The excess streams out through the big toe of his right foot and enters my body in the form of light. (If the visualization is Yab/Yum then light flows into me from their place of union). The light enters at the crown of my head at the Uma channel (eight fingers back from the hairline).

All harmful deeds and obstructions gathered throughout beginningless lifetimes take the form of soot and sludge. All unstable emotions and disease take the form of different insects and parasites. All the substances comprising your physical body including flesh, blood, and bones, etc. stream out like bubbles through the lower orifices, sense organs, and skin pores, and dissolve into the golden ground, becoming nectar and food for the living beings in the Earth.

Then visualize that your body has been purified by the elixir of awareness. The elixir overflows at the crown of your head and comes in contact with VajraSattva's foot. Visualize this very clearly while reciting the 100-syllable mantra. It is said, "If your mind is distracted during the visualization, reciting the mantra alone won't affect purification". Do the visualization without a moment's distraction, and continuously recite the 100-syllable mantra clearly and softly out loud at a moderate pace. Think that your body is insubstantial and clear, the "Rainbow Body" of VajraSattva, an Enlightened Bodhisattva Deity. This body looks like a transparent container, into which the white elixir is pouring. Hold your mala in the left hand for counting and try to do 100 to 300 recitations per hour with single-pointed concentration.

OM VAJRA SATTVA SAMAYA
MANU PALAYA
VAJRA SATTVA TEN O PA TISHTA
DRIDHO ME BHAVA
SUTO KAYO ME BHAVA
SUPO KAYO ME BHAVA
ANURAKTO ME BHA VA
SARVA SIDDHI ME PRAYA TSA
SARVA KARMA SU TSA ME
CITTAM SHRI ANG KURU HUM
HA HA HA HA HO BHAGAVAN
SARVA TA THA GA TA
VAJRA MA ME MUNCA
VAJRI BHAVA
MAHA SAMAYA, SATTVA AH

(Do this 108 times or more each session, doing 111,111 times to complete the practice)

Pleased by your recitation, the smiling Vajrasattva calls out, “Oh (son or daughter) of this Buddha family, all your harmful deeds, obscurations and transgressions are purified from this day forward”.

Then think:

Vajrasattva breaths on me and dissolves into light, which melts into me and is absorbed into me and we become inseparably one. Now Vajrasattva’s body, speech, and mind are not separate from my own body, speech, and mind.

Now say the mantra, OM VAJRA SATTVA HUNG at least as many times as you said his 100-syllable mantra. (HUNG is the symbol of the five Buddha families, PHET is the sound of no hindrances to your practice).

DISSOLUTION (Accomplishment) PHASE (the wisdom practice):

You as VajraSattva dissolve into the mantra at your heart, the mantra dissolves into the seed syllable HUNG, the HUNG dissolves into a tiny point of light (tiple). This tiple fades into voidness – now RELAX! Stay in this state for up to ten minutes. Have no grasping, attachment, or aversion to the thoughts arising in your mind. Let them come and let them go. Do not become dull or bored, sleepy, or have anxiety or fear. Watch with no distractions; remain alert and aware in this state of Mahamudra.

At the close of each meditation session, share the merit with all beings--all who ultimately are not separate from you by saying, “Once I have become VajraSattva, may every single sentient being in these six realms of rebirth be placed in this state of purity and wisdom by the virtue and wisdom of this practice”.

MAY ALL BEINGS HAVE HAPPINESS AND THE CAUSE OF HAPPINESS
MAY ALL BEINGS NOT HAVE SUFFERING AND THE CAUSES OF SUFFERING
MAY ALL BEINGS NEVER BE WITHOUT THE SUPREME BLISS WHICH IS FREE FROM ALL SUFFERING
MAY ALL BEINGS LIVE IN THE GREAT EQUANIMITY WHICH IS FREE FROM ALL ATTACHEMENT AND AVERSION, DELUSION, PRIDE, AND ENVY.