

A SHORT SADHANA OF VAJRASATTVA YAB-YUM

According to the Gelug tradition
of Tibetan Buddhism

Adapted from The Union of the Three Purifications of Shri Chakrasamvara
(Pel Kor.lo Dom.pa dag pa sum gyi nel.jor [Tib.])

This sadhana practice is intended only for those people
who have received the Vajrasattva yab-yum initiation from a qualified Lama.

Gaden for the West

Version 2

June 2004



Vajrasattva yab-yum

A Short Sadhana Of Vajrasattva Yab-Yum

Taking Refuge

At all times I take refuge in Buddha, Dharma, and Sangha,
In all the three vehicles,
And in the dakinis of secret mantra yoga,
In the heroes, heroines and empowering goddesses,
And in the great beings, the Bodhisattvas,
And above all, at all times,
I take refuge in my spiritual master

[3x]

Generating Bodhichitta

For the sake of every living being
I myself shall become Vajrasattva
And then I shall lead all beings
To the supreme Enlightened state of Vajrasattva

[3x]

Visualization of Vajrasattva

On the crown of my head a white PAM ལྷོ་ transforms into a lotus and an AH ཨ་ into a moon-disc. Upon these, a white HUM ཧུམ་ transforms into a white five-pronged vajra. The vajra is marked by a HUM ཧུམ་ at its center. From that, light-rays shine forth by which the two purposes are accomplished.

The light-rays return and transform into a white Vajrasattva with one face and two arms, holding vajra and bell. Seated in the vajra posture he embraces his consort the white Vajra Bhagavati, who has one face and two hands, holding curved knife and skullcup. Both are adorned with silks and various precious ornaments. At their crowns is a white OM ཨོཾ་, at their throats a red AH ཨ་, at their hearts a blue HUM ཧུམ་.

Inviting and absorbing the Wisdom beings

From the HUM ཧུམ་ at their hearts light-rays shine forth, inviting the divine Wisdom Beings, similar to themselves.

DZA HUM BAM HO

They merge with Vajrasattva yab-yum and become as one.

Requesting Empowerment

Once more light-rays shine forth from the HUM ॐ at their hearts inviting the Empowering Deities.

All Tathagata Buddhas, I request you to bestow the actual empowerment on Vajrasattva. Requested in this way, the five Dhyani Buddhas hold aloft vases filled with wisdom nectar, with which they bestow the empowerment on Vajrasattva yab-yum.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRI YE HUM

Their bodies are filled with the wisdom nectar. The surplus that overflows on the crown of their heads transforms into Akshobya Buddha, who becomes their crown ornament.

On the moon-disc at his heart stands the white syllable HUM ॐ, encircled by the hundred syllable mantra.

Requests

Bhagavan Vajrasattva, please cleanse and purify all negative karmas, obscurations, and damaged and broken commitments of myself and all living beings.

Requested in this way, light-rays shine forth from the HUM ॐ and the mantra-rosary at his heart. The light-rays purify the negative karma and obscurations of all living beings, and transform into offerings delighting all Buddhas and Bodhisattvas. All qualities of their Body, Speech and Mind gather in the form of light and dissolve into the mantra-rosary and the HUM ॐ.

Purification with mantra recitation

Thereby a stream of white wisdom nectar flows down from the HUM ॐ and the mantra at the heart of Vajrasattva yab-yum. The nectar flows through the place of union of Vajrasattva yab-yum and into my crown. It fills my entire body with a stream of pristine awareness. My body, speech and mind are cleansed of all sickness, harmful spirits, negative karma, and obscurations. I become completely purified.

OM VAJRASATTVA SAMAYA,
MANU PALAYA,
VAJRASATTVA TVENO PATISHTA,
DRIDHO ME BHAVA,
SUTOKAYO ME BHAVA,
SUPOKAYO ME BHAVA
ANURAKTO ME BHAVA
SARVA SIDDHI ME PRAYACCHA,
SARVA KARMA SUCCHA ME,
CHITTAM SHRI YAM KURU HUM,
HA HA HA HA HO,
BHAGAVAN SARVA TATHAGATA,
VAJRA MA ME MUNCHA,
VAJRA BHAVA,
MAHA SAMAYA SATTVA,
AH HUM PHAT

[Recite as much as possible]

Due to my ignorance and my delusions, I have created negative karma, and I have damaged and broken my sacred commitments. Vajrasattva, please protect me and be my refuge. I take refuge in you, who hold the vajra, who has the power to liberate me, whose essence is great compassion for all living beings.

Vajrasattva, father and mother, reply to me:

Child of my family, all of your negative karmas, obscurations, and damaged and broken commitments are now cleansed and completely purified

Absorbing Vajrasattva yab-yum into oneself

After having said this, Vajrasattva yab-yum dissolves into me. My body, speech, and mind become inseparable from the Enlightened Body, Speech, and Mind of Vajrasattva.

Dedication

Through this practice I will quickly reach the Enlightened state of Vajrasattva, and then I will lead each and every living being to the same state of complete Enlightenment.

Gaden for the West Colophon:

Under the kind supervision of the Venerable Zasep Tulku Rinpoche, this Gaden for the West (GFTW) version of the short sadhana of Vajrasattva yab yum has been lightly edited by Chuck Damov and formatted by Peter Lewis.

Please forward editing suggestions / corrections to chuckdamov@yahoo.ca , and formatting suggestions / corrections to peterl@netidea.com .

Updated versions will be available on the web.

We dedicate any and all merit of this effort to the study and pure practice of the precious Vajrayana teachings.

Commentary

Visualizing oneself in ordinary aspect, have a white PAM འོ། appear just above the crown of one's head. This transforms into a white lotus. Within that comes a white AH ཨ། that becomes a white moon-disc filling the lotus flower completely. Upon this a white HUM ཧུམ། transforms into a white five-pronged vajra. This has a white HUM ཧུམ། within its central hub. Light-rays emitted from this accomplish the two purposes of:

- 1) purifying all sentient beings
- 2) making delightful offerings to the Buddhas and Bodhisattvas.

The light-rays condense back into the white HUM ཧུམ། and vajra and it becomes a mass of white light. This transforms into a white Vajrasattva embraced by his yum. They are resplendent with silk gowns and precious ornaments. The ornaments are a crown of five jewels, necklace, wristlets and armlets, belt of jewels and anklets. Their bodies are clear like crystal and brilliant with radiance. The colour white can have shades of whiteness, some pearl white and some soft white.

At their crown, throat and heart chakras are white OM ཨོཾ།, red AH ཨ། and bluish white HUM ཧུམ། respectively. From the HUM ཧུམ། at their hearts radiates brilliant light that attracts the attention of the Buddhas and Bodhisattvas from the ten directions. The Buddhas and Bodhisattvas send emanations of themselves in Vajrasattva's yab-yum aspect. These come to the space above the visualized Vajrasattva to merge into one form. With DZA the upper form starts to settle onto the lower pair, with HUM ཧུམ། they start to merge, with BAM འོ། they become one, and with HOH they are totally inseparable;

Again light radiates and attracts the Buddhas' and Bodhisattvas' attention. We request them to initiate Vajrasattva. This is performed by offering gods and goddesses that emanate from the Buddhas. They come above Vajrasattva yab-yum and, from white vases, pour white wisdom nectar upon them. This enters their bodies and fills them completely, purifying imperfections of our visualization and bestowing greater bliss and power to them. The surplus that collects upon their crowns transforms into a blue Akshobya, the Lord of their family. He has one face and two arms, and is seated in meditation posture.

Then one prays sincerely to Vajrasattva yab-yum that, by relying upon him together with one's own meditative concentration, may all negativities be purified. To accomplish this fully one should (apply the Four Opponent Powers):

- 1) Recognize that previously performed negative actions are like a slow acting poison existing within one's being.
- 2) Turn one's attention to the fully Enlightened Beings, who are worthy objects of refuge.
- 3) Have abiding faith in the meditative method and the power of the mantra to purify all negativity (poison) from oneself.
- 4) Make a personal commitment to cease being involved with negativity for a particular period of time. This personal commitment can relate to a particular negativity one wishes to purify or to just general negativity. In whichever case, the commitment should not be vague, rather commit oneself to a few hours or days initially. This means that one is not fooling oneself in regards to abandoning negativity. Real purification takes time.

Recitation of the mantra should be done as follows. Do not recite it too loudly, too quickly, nor too softly or too slowly. The mantra is recited just loud enough that you can hear it but someone beside you will not notice it. Recite at least twenty-one mantras and make the wish that at some future time you will try and do a retreat of one hundred thousand mantras.

The visualization that is used with this method has three parts.

The first part is to allow the wisdom nectar to flow slowly like thick honey down from the crown to the soles of one's feet. The nectar washes before it all negativities of the body from this life and all past lives out the lower parts of the body as black soot and filth.

The second visualisation is like filling a vase with milk. Just as milk fills a vase from the bottom to the top, have the nectar slowly flow to the lowest portion of the body and gradually fill the body upwards. From the upper openings like the mouth, nose and eyes have all negativities of speech flow out and away from one's body.

The third visualisation is of the nectar flowing in a single stream to the level of the heart. When the nectar reaches the heart all negativities of mind instantly disappear in a flash, just as darkness goes when a light is turned on in a room. This time feel the negativity vanishes just as the darkness vanishes. In the first two visualisations have the negativity and filth disappear deep within the earth.

Meaning of the Mantra

OM (spelt A-U-M)

Consists of three letters symbolizing respectively the body, speech and mind of a Fully Awakened Being

VAJRASATTAVA

Vajrasattva

SAMAYA MANU PALAYA

Protect my commitment

VAJRASATTVA TVENO PATISHTA

May I be upheld by you

DRIDHO ME BHAVA

Remain firmly with me

SUTOKAYO ME BHAVA

May you be pleased with me

SUPOKAYO ME BHAVA

May you be happy with me

ANURAKTO ME BHAVA

Have affection for me

SARVA SIDDHI ME PRAYACCHA

Bestow on me all powerful attainments

SARVA KARMA SUCCHA ME

Make all my actions good

CHITTAM SHRI YAM KURU

Please make my mind most glorious

HUM

Seed syllable representing primordial awareness

HA HA HA HA HOH

Symbolizes the five types of awareness :

- mirror-like wisdom reflecting forms as they are
- wisdom of equality, equanimity of all feelings
- wisdom of discrimination, cognition of individual objects
- accomplishing wisdom, understanding why to perform actions
- all embracing wisdom, understanding the ultimate nature

BHAGAVAN

Blessed One

SARVA TATHAGATA

All Ones Thus Gone (Buddhas)

VAJRA MA ME MUNCHA

Do not abandon me

VAJRA BHAVA

Being of indestructible nature

MAHA SAMAYA SATTVA

One with the great commitment

AH

Show the non-self-existent nature of all phenomena

HUM

Blissful mental consciousness of pristine awareness

PHAT

Destroy all defilements and interferences

Full English Version

OM VAJRASATTVA,
PROTECT MY COMMITMENT,
VAJRASATTVA,
MAY I BE UPHELD BY YOU,
REMAIN FIRMLY WITH ME,
MAY YOU BE PLEASED WITH ME,
MAY YOU BE HAPPY WITH ME,
MAY YOU HAVE AFFECTION FOR ME,
BESTOW ON ME ALL POWERFUL ATTAINMENTS,
MAKE ALL MY ACTIONS GOOD,
MAKE MY MIND GLORIOUS,
HUM,
HA HA HA HA HO,
BLESSED ONE,
ALL BUDDHAS,
DO NOT ABANDON ME,
INDESTRUCTIBLE ONE,
GREATLY COMMITTED ONE,
AH HUM PHAT

Conclusion

Having completed the mantras, then recite the concluding prayers. When Vajrasattva yab-yum absorb into one's body, pause to enjoy the bliss and purity of that experience.