

**THE PURIFICATION OF OBSCURATIONS:  
THE MEDITATION OF VAJRASATTVA**

*Two Practices from His Holiness Dudjom Rinpoche*



**Recitation of the Preliminary Practice of the Profound Secret Heart Essence of  
the Dakini called Chariot of the Path of Union  
His Holiness Dudjom Rinpoche  
(New York, NY, Yeshe Nyingpo, n.d., circa 1984)**

*The meditation and recitation of Vajrasattva to purify unfavorable circumstances, sins, and obscurations.*

*Visualize the Root Teacher in the form of Vajrasattva and consort, [Nyema], as actually sitting above the crown of one's head. Generating fierce remorse and repentance for previous sins, from now on vow never to repeat them even at the cost of one's life. Think that by the continuous stream of Bodhicitta nectar coming from the mantra circling in his heart, all one's sins, obscurations, faults, and downfalls without remainder become purified. By keeping in mind the essential points of the four powers:*

**RANG-GI CHI-WOR PED MA DA-DEN LA**

Above the crown of my head, on a lotus and moon seat

**LA-MA DOR-JE-SEM-PA SHEL-GYI DOK**

Is the Teacher, Vajrasattva, the color of crystal,

**SHI-DZUM TSHEN-PEI LANG-TSO CHOG-TU BAR**

Peaceful, smiling, supremely radiant, youthful, with the major characteristics and minor marks,

**YE-YÖN THAP-SHE DOR-JE DRIL-BU DZIN**

Right and left hands holding [gold] vajra of skillful means and [silver] bell of wisdom,

**LONG-KUI CHE-DZOK KYIL-MO-TRUNG- GI SHUG**

With complete Sambhogakaya adornments, sitting in the lotus posture,

**PANG-DU NYEM-MA DRI THÖD DZIN-PE KHYUD**

Embracing Nyema in his lap, who holds a curved blade and skull cup.

**THUG-KAR DA-KYIL HUNG THAR NGAG-TRENG LE**

From the mantra garland around the HUNG on the moon disk in his heart,

**CHANG-SEM DUD-TSII GYUN-BAB JOR-TSHAM GYUD**

Bodhicitta nectar streams down through the point of their union

DAG-GI TSHANG-BUG NE-SHUG LU-KUN GANG

And enters through my aperture of Brahma, filling my entire body.

NYAM-CHAG DIG-TUNG MA-LÜ KUN-CHANG GYUR

All damaged and broken vows, sins, and downfalls without exception are purified.

~ OM VAJRA SATTVA SAMAYA MANU PALAYA

VAJRA SATTVA TE NO PA TISHTHA DRI DHO ME BHA WA

SU TO KHAYO ME BHA WA

SU PO KHAYO ME BHA WA

ANU RAKTO ME BHA WA

SARWA SIDDHIM ME PRA YATTSA

SARWA KARMA SU TSA ME

TSITTAM SHRE YAM KURU HUNG

HA HA HA HA HO!

BHA GA WAN

SARWA TA THA GATA VAJRA MA ME MUNTSA VAJRI BHA WA MAHA SAMAYA SATTVA AH ~

*Thus, by reciting as much as one is able, one's whole body inside becomes fully white, and having become completely filled by the continuous stream of nectar, all sins, obscurations, and breakage of vows are purified. Imagining that one's body and mind are pervaded by stainless bliss is the outer manner of purification of obscurations. Finally, with fierce, yearning devotion:*

GON-PO DAG-NI MI-SHE MONG-PA YI

Protector! Through un-knowing and ignorance

DAM-TSHIG LE-NI GAL-SHING NYAM

I have transgressed and damaged my samaya vows.

LA-MA GON-PÖ KYAB-ZÖD CHIG

Teacher! Protector! Grant me refuge!

TSO-WO DOR-JE DZIN-PA KYE

O Lord, Holder of the Vajra,

THUG-JE CHEN-POI DAG-NYID CHEN

Who is the very nature of great compassion,

DRO WAI TSO-LA DAK-KYAP CHI

Lord of all beings, I take refuge in you.

KU-SUNG THUG TSA-WA DANG YEN-LAG GI DAM-TSHIG

All samaya vows of body, speech, and mind, root and branch

NYAM-CHAG THAM-CHAD THOL-LO SHAK SO  
Which I have damaged and broken, I repent and confess.

DIG-DRIP NYE-TUNG DRI-MAI TSHOG THAM-CHED  
All accumulations of defilements, obscurations, faults, downfalls, and stains,

CHANG SHING DAG-PAR DZED-DU SOL  
I beseech you to purify and cleanse.

*Having fervently prayed thus:*

DOR-JE SEM-PA GYE-SHIN DZUM-PA DANG CHE-PE  
Vajrasattva, with a pleasantly smiling face, says:

RIG KYI-BU KHYOD-KYI DIG DRIB NYE-TUNG  
“Son [Child] of noble family, all of your sins, obscurations, faults, and downfalls

THAM-CHAD DAG-PA YIN-NO SHE KAI NANG-WA TSAL WAR GYUR  
are purified.” Imagine that absolution is granted.

DIG-DRIP KUN-DAG SHEL-GONG TA-BUR GYUR  
All sins and obscurations purified, one’s body becomes like a crystal globe.

LAR-YANG ÖD-KAR NAM-PAR MER-GYI SHU  
Once more, Vajrasattva shimmeringly melts into the form of white light,

DAG-NANG DANG-DRE DOR-SEM KU-RU GYUR  
Mingling with self-phenomena, which become the form of Vajrasattva.

NANG-SID DAG-PA RAB-JAM ROL-PAR TA  
Regard all phenomenal existence as the display of infinite purity.

~ OM VAJRA SATTVA HUNG ~

*Thus, Vajrasattva on the crown of one’s head dissolves into one. Imagine that one also becomes Vajrasattva. Regarding appearances, sounds, and thoughts (three) as the play of the deity, mantra, and Dharmata [Dharma’s true nature], while reciting the quintessential mantra [OM VAJRA SATTVA HUNG], is the inner manner of purification of obscurations. Finally, even the conceptualization of deity and mantra dissolves into luminous clarity, pure from the beginning. Awareness/voidness is the real meaning of seeing the self-face of Vajrasattva. This is the secret, unsurpassable manner of the purification of obscurations.*

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**The Preliminary Practice of the New Treasure of Dudjom  
His Holiness Dudjom Rinpoche, Jigdral Yeshe Dorje,  
Supreme Leader of the Nyingmapa School  
(New York, N.Y., Yeshe Nyingpo, 1984)**

*Remain in one's ordinary state.*

AH

CHI WOR LAMA DOR SEM YER MED PAI  
Above one's head is Vajrasattva, inseparable from the Lama.

KU LE DUD TSI GYUN BAB DRIB JANG GYUR  
From Vajrasattva's body, a nectar stream descends, purifying my obscurations.

**~ OM VAJRA SATTVA SAMAYA MANU PALAYA  
VAJRA SATTVA TE NO PA TISHTHA DRI DHO ME BHA WA  
SU TO KHAYO ME BHA WA  
SU PO KHAYO ME BHA WA  
ANU RAKTO ME BHA WA  
SARWA SIDDHIM ME PRA YATTSYA  
SARWA KARMA SU TSA ME  
TSITTAM SHRE YAM KURU HUNG  
HA HA HA HA HO!  
BHA GA WAN  
SARWA TA THA GATA VAJRA MA ME MUNTSA VAJRI BHA WA MAHA SAMAYA SATTVA AH ~**

*Thus, with the visualization of the nectar descending and purifying, recite the hundred syllables and*

**~ OM VAJRA SATTVA HUM ~**

*Then recite the six syllable mantra as much as one can. Then...*

ÖD ZHU DAG NANG DANG DRE RO CHIG GYUR

Vajrasattva melts into light and becomes mingled in one taste with one's own perceptions.

*Thus, having gathered Vajrasattva into oneself, remain in meditation.*