HOW TO PURIFY NEGATIVE KARMA THE PRACTICE OF VAJRASATTVA IN THE CONTEXT OF THE FOUR OPPONENT POWERS

PURIFICATION: THE PRACTICE OF VAJRASATTVA IN THE CONTEXT OF THE FOUR OPPONENT POWERS

There is no negativity that cannot be purified. The purification process is basically a psychological one. As Lama Yeshe says, "We create negativity with our mind, so we can change it by creating positivity with our mind."

We purify by applying the Four Opponent Powers.

THE PRACTICE

1. THE POWER OF REGRET

Sincerely regret, from the depths of your heart, anything you have done to harm any living being, on this day, in this life, in all past lives. Think of specific actions of both your body and your speech; then in general regreat all.

The reason to regret is based on the logic of karma: We experience everything due to our past karma, our past actions; so having harmed others we ourselves will necessarily experience suffering in the future. Thus we cannot bear the thought of the future suffering that we ourselves will experience. Who wants that? We know from the present suffering that we do not want it, so the logic is, therefore, to remove the karmic seeds before they ripen as future suffering.

Think like this: “I regret from the depths of my heart having harmed others with my body and my speech; broken my vows, etc., because I do not want the future suffering. I am sick of suffering.”

Also regret the anger, attachment and the rest that are the cause of why we harm others. Again think: I’m sick of this suffering.

Then think, “What can I do about it? Whom can I turn to?”

2. THE POWER OF RELIANCE

Refuge We rely upon, turn to, the Buddha, the doctor, who has the methods that we can use the purify. It’s not that we need Buddha to forgive us; we purify ourselves by relying upon his methods.

Visualize Vajrasattva above the crown of your head. He is your guru manifesting in this aspect for your benefit. He is made of radiant, blissful white light. He’s sitting cross-legged on a white lotus, which although born out of mud is untainted by mud, just like our enlightened potential, which is born out of our delusions but is untainted by them.

His face is radiant and beautiful. His eyes are long (horizontally) and peaceful and full of love and compassion for us. His mouth is red and very sweet. His hair is black and held up in a top knot.

His arms are crossed at his heart, left underneath the right; the left is holding a bell, which represents wisdom, the right is holding a vajra, which represents the indestructibility of compassion; their being crossed represents the union of these

two, which symbolizes enlightenment itself: the development of infinite wisdom and infinite compassion.

Now, say a prayer of refuge:

To the Buddha, the Dharma and the Sangha
I go for refuge until I am enlightened.
By this practice of meditating on Guru Vajrasattva
May I reach Buddhahood so as to benefit all sentient beings!

b. Compassion In order to develop compassion, we need to rely upon other beings, the very beings we have harmed and who have harmed us, by developing compassion for them.

Think in particular of people you have harmed recently; and in the past; and then, in general, all beings we have ever harmed since beginingless time.

Then remember those who have harmed you: have compassion for them because they will suffer as a result of the harm they have done to you.

Make the strong aspiration to do this practice of purification for the sake of all these sentient beings. "I must purify for their sake."

3. THE POWER OF THE REMEDY

This is the actual medicine, the doing of the actual practice of purification. There are three stages to the meditation, and it consists of visualization and recitation of mantra.

a. Purification of body

Guru Vajrasattva very compassionately sends powerful white nectar, like coming out of a hose very forcefully, from his heart. It arcs around and enters your crown and pours into your entire body, filling you completely. It keeps coming and it forces out of your lower orifices all the harm you have ever done to any living being with your body in the form of inky liquid, which pours out of you and disappears into space, not one atom left. Feel completely purified.

Recite the mantra as you visualize (3 or 7 or as many as you wish, the short or the long mantra):

SHORT MANTRA

OM VAJRASATTVA HUM

LONG MANTRA

OM VAJRASATTVA SAMAYA MANU PALAYA / VAJRASATTVA DENO PATITA / DIDO MAY BHAWA / SUTO SHAYO MAY BHAWA / SUPO SHAYO MAY BHAWA / ANU RAKTO MAY BHAWA / SARWA SIDDHI MEMPAR YATSA / SARWA KARMA SU TSA MAY / TSITAM SHRIYAM KURU HUM / HA HA HA HA HO / BHAGAWAN / SARVA TATHAGATA / VAJRA MA MAY MU TSA / VAJRA BHAWA MAHA SAMAYA SATTVA / AH HUM PHAT!

Then be delighted that all the harm you have ever done to any sentient being with your body is completely purified. And think that there is no way you could do anything but benefit others now with your body.

b. Purification of speech

Again, Guru Vajrasattva very happily sends powerful nectar from his heart chakra. It arcs around and forcefully enters your crown, filling your entire body, this time forcing up to the top of your body all the negativity of your speech, which overflows and disappears into space, not one atom left – just like, as Lama Yeshe says, when you turn on the tap in the sink and fill the dirty glass, all the junk in glass comes to the top and overflows.

So imagine that all the gossip and harsh speech and useless speech and lying and talking badly about others behind their backs – all this is purified by the powerful nectar filling you.

Recite the mantra as you visualize this.

SHORT MANTRA

OM VAJRASATTVA HUM

LONG MANTRA

OM VAJRASATTVA SAMAYA MANU PALAYA / VAJRASATTVA DENO PATITA / DIDO MAY BHAWA / SUTO SHAYO MAY BHAWA / SUPO SHAYO MAY BHAWA / ANU RAKTO MAY BHAWA / SARWA SIDDHI MEMPAR YATSA / SARWA KARMA SU TSA MAY / TSITAM SHRIYAM KURU HUM / HA HA HA HA HO / BHAGAWAN / SARVA TATHAGATA / VAJRA MA MAY MU TSA / VAJRA BHAWA MAHA SAMAYA SATTVA / AH HUM PHAT!

Again, feel so happy that your speech is now completely purified. And imagine that it's not possible that you could do anything but benefit others with your speech.

c. Purification of mind

Third, Guru Vajrasattva now very compassionately sends powerful beams of laser light from his heart chakra, which arcs around and enters your crown chakra and fills your entire being – just like, as Lama Yeshe says, when you turn on a light in a room the darkness is instantly dispelled. So, just as the light hits your heart chakra, the darkness of the negativity of your mind – all the attachment and neediness, the anger and violence, the depression and resentment and jealousy and bitterness, etc. – all instantly dispelled, not one atom left.

Recite the mantra as you visualize this.

SHORT MANTRA

OM VAJRASATTVA HUM

LONG MANTRA

OM VAJRASATTVA SAMAYA MANU PALAYA / VAJRASATTVA DENO PATITA / DIDO MAY BHAWA / SUTO SHAYO MAY BHAWA / SUPO SHAYO MAY BHAWA / ANU RAKTO MAY BHAWA / SARWA SIDDHI MEMPAR YATSA / SARWA KARMA SU TSA MAY / TSITAM SHRIYAM KURU HUM / HA HA HA HA HO / BHAGAWAN / SARVA TATHAGATA / VAJRA MA MAY MU TSA / VAJRA BHAWA MAHA SAMAYA SATTVA / AH HUM PHAT!

Again, be delighted that all your delusions, which are the source of our own suffering and the cause for why we harm others with our body and speech, are totally purified, gone, finished.

Think: there is no space in your heart now for anything but love and kindness and forgiveness and wisdom and bliss and compassion.

d. Purification of even the imprints of negativity of body, speech and mind

This time imagine that Guru Vajrasattva sends light again and it fills you completely and eradicates even the subtlest imprint of negative energy from your mind. (It's like once you removed the garlic from a jar, you still need to remove the smell.) Again recite the mantra.

SHORT MANTRA

OM VAJRASATTVA HUM

LONG MANTRA

OM VAJRASATTVA SAMAYA MANU PALAYA / VAJRASATTVA DENO PATITA / DIDO MAY BHAWA / SUTO SHAYO MAY BHAWA / SUPO SHAYO MAY BHAWA / ANU RAKTO MAY BHAWA / SARWA SIDDHI MEMPAR YATSA / SARWA KARMA SU TSA MAY / TSITAM SHRIYAM KURU HUM / HA HA HA HA HO / BHAGAWAN / SARVA TATHAGATA / VAJRA MA MAY MU TSA / VAJRA BHAWA MAHA SAMAYA SATTVA / AH HUM PHAT!

Now feel you are completely purified, not one atom of negativity left in your mindstream; even the subtlest obscurations to omniscience have been removed.

4. THE POWER OF RESOLVE

The fourth step in the purification process, and such a crucial one, is the determination not to harm with our body, speech and mind again. Without this, we keep doing the same old things. The determination, the aspiration, to not harm again is like a beacon that guides our body, speech and mind in new directions. Remember, as Lama Zopa Rinpoche says, "Everything exists on the tip of the wish, the aspiration."

As for our other old habits, if we can't commit to never do them again, then don't lie to ourselves, as Lama Zopa Rinpoche says. So think carefully and then decide to refrain from them for a year, a month, a day, even a minute – whatever is realistic. Then in general vow to make the effort to avoid the others.

This determination not to do again is what gives us the strength to change.

CONCLUSION

Guru Vajrasattva is delighted with us. Wanting to merge with your mind, he melts into white light and absorbs into you through your crown. Think: "My guru's body, speech and mind, Vajrasattva's body, speech and mind, my own body, speech and mind: same thing." "Union-oneness," as Lama Yeshe would say. Meditate on this.

Next, as Lama Zopa Rinpoche recommends, meditate on the emptiness of the three circles: "In emptiness, there is no I, creator of negative karma; there is no action of creating negative karma; there is no negative karma created." Place your mind in that emptiness for a little while. In this way, look at all phenomena as empty – they do not exist from their own side.

DEDICATION PRAYERS

Finally, dedicate all the merit, the positive energy, you have created by doing this purification to all living beings, thinking: "May all the virtuous karma I have created from doing this practice ripen as my enlightenment for the sake of sentient beings as quickly as possible."

If you like, you may recite these prayers as well:

As a result of the three-times' merits of myself and others,
May bodhichitta – from which the happiness of all sentient beings comes –
Be generated in the minds of self and other sentient beings without delay, even for one second.
And that which has been generated, may it increase.

As a result of the three-times' merits of myself and others,
May emptiness be generated in the minds of self and others sentient beings, without delay, even for one second.
And that which has been generated, may it increase.

As a result of the three-times' merits of myself and others,
May I, who am empty form my own side,
Achieve Guru Shakyamuni Buddha's enlightenment, which is empty from its own side.
And lead all sentient beings, who are empty from their own side,
To that enlightenment, which is empty from its own side,
As quickly as possible, by myself, alone.

THE MEANING OF THE MANTRA

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

VAJRASATTVA the being who has the wisdom of inseparable bliss and emptiness

SAMAYA a pledge that must not be trangressed

MANU PALAYA lead me along the path you took to enlightenment

VAJRASATTVA DENO PATITA make me abide closer Vajrasattva's vajra holy mind

DIDO MAY BHAWA please grant me a firm and stable

realization of the ultimate nature of phenomena

SUTO SHAYO MAY BHAWA please grant me the blessing of being extremely pleased with me

SUPO SHAYO MAY BHAWA bless me with the nature of well developed great bliss

ANU RAKTO MAY BHAWA bless me with the nature of the love that
leads me to your state

SARWA SIDDHI MEMPAR YATSA please grant all powerful att ainments
SARWA KARMA SU TSA MAY please grant all virtuous actions

TSITAM SHRIYAM KURU please grant your glorious qualities

HUM the vajra holy mind

A HA HA HA HO the five transcendental wisdoms

BHAGAWAN one who has destroyed every obscuration, attained all realizations, and passed beyond suffering

SARVA TATHAGATA all those who have realized emptiness, knowing things just as they are

VAJRA MA MAY MUTSA do not abandon me
VAJRA BHAWA the nature of indestructible inseparability

MAHA SAMAYA SATTVA the great pledge being; the great being who has the pledge, the vajra holy mind

AH the vajra holy speech

HUM the transcendental wisdom of great bliss

PHAT! clarifying the transcendental wisdom of inseparable bliss and emptiness and destroying the dualistic mind that obstructs it

COLOPHON
By Robina Courtin, based on the teachings of her lamas, Lama Thubten Yeshe and Lama Zopa Rinpoche.