

Purification on the Four Opponent Powers



There's No Karma That Can't Be Purified
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Lhagsam Tibetan Meditation
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1. THE POWER OF REGRET
2. THE POWER OF RELIANCE: The Refuge
3. THE POWER OF THE REMEDY
4. THE POWER OF RESOLVE

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. Know that all your negative actions with your body, speech and mind have harmed living being, and thus will eventually harm you as well.

And not only that, but continuously you have also been breaking your Pratimoksha, Bodhisattva, and Tantric vows. Worst of all, you have created the heaviest of negative karmas in relation to your virtuous friends – getting angry at them, generating wrong views, having non-devotional thoughts towards them, harming their holy body, and disobeying their advice.

Realize that having these negative imprints on your mental continuum is unbearable. It's as if you've swallowed a lethal poison, and you must

practice the antidote right away and purify all this negative karma immediately, without a second's delay.

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. And 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. Go through the three non-virtuous action of the body and four of the speech, regretting those we remember and those we don't, in other words all the harm we have ever done to any sentient being since beginningless time. If we have taken vows, then we must regret having broken them specifically: pratimoksha vows, bodhisattva vows, tantric vows. For all of these, think like this: "I regret from the depths of my heart having harmed others, broken my vows, etc., because I do not want the future suffering. I am sick of suffering."

Then think: *"What can I do about it? Whom can I turn to?"*



Vajrasattva, painted by Nepali-Tibetan artists. Photo courtesy of FPMT.

2. THE POWER OF RELIANCE: The Refuge

We rely upon, turn to, the Buddha, the doctor, who has the methods that we can use to 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 in the bodhisattva aspect, radiant, blissful white light. He is adorned with jewels and silken clothes. 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 you. His mouth is red and very sweet. His hair is black and held up in a top knot. Guru Vajrasattva's right hand, holding a vajra, which represents compassion and bliss, is at his heart; his left, holding a bell, which represents the wisdom realizing emptiness, is resting in his lap.

On a moon disk at Guru Vajrasattva's heart stands a HUM encircled by a garland of the hundred-syllable mantra.

Think: *"Vajrasattva is my root guru, the holy mind of all the buddhas, the dharmakaya, who out of his unbearable compassion, which embraces me*

and all other sentient beings, appears in this form to purify me and all others.”

Now invite the wisdom beings to merge with your visualization, the commitment being: imagine light goes out of from the HUM at Guru Vajrasattva’s heart to all the ten directions and hooks the energy of the body, speech and mind of all the enlightened beings of the universe. This light comes back and dissolves into the heart of Guru Vajrasattva, who now embodies all their energy. He is even more brilliant and blissful than before.

Now, say a prayer of refuge:

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA
I go for refuge until I am enlightened.

JANG CHHUB BAR DU DAG NI KYAB SU CHHI
To the Buddha, the Dharma, and the Supreme Assembly.

DAG GI JIN SOG GYI PA DI DAG GI
By my practice of giving and other perfections,

DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3X)
May I become a buddha to benefit all sentient beings. (3x)

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 beginningless 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.

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

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.

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.

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.

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.

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.

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.

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.

If you have taken vows, then think, I will never break my pratimoksha vows. I will never break my bodhisattva vows. I will never break my tantric vows and commitments.

As for our other old habits, if we can't commit to never do them again, then don't lie to ourselves. 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. Now 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.

To Become a Guru-Buddha

GE WA DI YI NYUR DU DAG

Due to the merits of these virtuous actions

LA MA SANG GYÄ DRUB GYUR NÄ

May I quickly attain the state of a Guru-Buddha

DRO WA CHIG KYANG MA LÜ PA

And lead all living beings, without exception,

DE YI SA LA GÖ PAR SHOG

Into that enlightened state.

To Actualize Bodhicitta

JANG CHHUB SEM CHHOG RIN PO CHHE

May the supreme jewel bodhicitta

MA KYE PA NAM KYE GYUR CHIG

That has not arisen, arise and grow.

KYE PA NYAM PA ME PA YI

And may that which has arisen not diminish,

GONG NÄ GONG DU PHEL WAR SHOG

But increase more and more.

To Realize Emptiness

TONG NYI TA WA RIN PO CHHE
May the precious view of emptiness

MA KYE PA NAM KYE GYUR CHIG
That has not arisen, arise and grow.

KYE PA NYAM PA ME PA YI
And may that which has arisen not diminish,

GONG NÄ GONG DU PHEL WAR SHOG
But increase more and more.

To Dedicate in the Same Way as All the Past Buddhas and Bodhisattvas

JAM PÄL PA WÖ JI TAR KHYEN PA DANG
Just as the brave Manjushri and Samantabhadra, too,

KÜN TU ZANG PO DE YANG DE ZHIN TE
realized things as they are,

DE DAG KÜN GYI JE SU DAG LOB CHHIR
I, too, dedicate all these merits in the best way,

GE WA DI DAG THAM CHÄ RAB TU NGO
that I may follow their perfect example.

DÜ SUM SHEG PÄI GYÄL WA THAM CHÄ KYI
I dedicate all these roots of virtue,

NGO WA GANG LA CHHOG TU NGAG PA DE
with the dedication praised as the best,

DAG GI GE WÄI TSA WA DI KÜN KYAN
by the victorious ones thus gone of the three times,

ZANG PO CHÖ CHHIR RAB TU NGO WAR GYI
so that I might perform good works.

*For Lama Tsongkhapa's Teachings to Spread in the Hearts of All
Sentient Beings*

DAG GI JI NYE SAG PÄI GE WA DI
May whatever virtue I have collected

TÄN DANG DRO WA KÜN LA GANG PHÄN DANG
benefit the teachings and all migratory beings,

KHYÄ PAR JE TSÜN LO ZANG DRAG PA YI
and, in particular, may it cause the essence of

TÄN PÄI NYING PO RING DU SÄL JE SHOG
perfect, pure Losang Dragpa's teachings to shine forever.

Longlife Prayer for His Holiness the Dalai Lama

GANGRI RAWAI KORWAI SHINGKHAM DIR
In the land encircled by snow mountains [and so forth]

PENDANG DEWA MALU JUNGWAY NAY
You are the source of all happiness and good.

CHENREZIG WANG TENZIN GYATSO YI
All-powerful Chenrezig, Tenzin Gyatso,

SHAYPAY SITAY BARDU TENGYUR CHIK
Please remain until samsara ends.

Longlife Prayer for Lama Zopa Rinpoche

THUB TSUL CHANG SHING JAM GÖN GYÄL WÄI TEN
You who uphold the Subduer's moral way who serve as the bountiful
bearer-of-all

DZIN KYONG PEL WÄ KÜN ZÖ DOG POR DZÄ
Sustaining, preserving and spreading Manjunath's victorious doctrine

CHOG SUM KUR WÄI LEG MÖN THU DRUB PA
Who masterfully accomplish magnificent prayers honoring the Three
Jewels

DAG SOG DUL JÄI GÖN DU SHAB TEN SHOG
Protector of myself and others, your disciples: please, please live long.