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Vajrasattva

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Vajrasattva (Sanskrit: वज्रसत्त्व, Tibetan: རྡོ་རྗེ་སེམས་དབང་། - Short form is "dorsem" རྡོ་རྗེ་སེམས།, Монгол: Доржсэмбэ)^[1] is a bodhisattva in the Mahayana, Mantrayana/Vajrayana Buddhist traditions. In the Japanese Vajrayana school of Buddhism, Shingon, Vajrasattva is the esoteric aspect of the bodhisattva Samantabhadra and is commonly associated with the student practitioner who through the master's teachings, attains an ever-enriching subtle and rarefied grounding in their esoteric practice. In Tibetan Buddhism Vajrasattva is associated with the sambhogakāya and purification practice.

Vajrasattva appears principally in two Buddhists texts: the *Mahavairocana Sutra* and the *Vajrasekhara Sutra*. In the Diamond Realm Mandala, Vajrasattva sits to the East near Akshobhya Buddha.

In some esoteric lineages, Nagarjuna was said to have met Vajrasattva in an iron tower in South India, and was taught tantra, thus transmitting the esoteric teachings to more historical figures.^[2]



Tibetan Vajrasattva holds the vajra in his right hand and a bell in his left hand.

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Nomenclature, orthography and etymology

Vajrasattva' (Standard Tibetan: Dorje Sempa, Japanese: Kongōsatta, Chinese: 金剛薩埵 Jīn gāng sà duǒ) is a bodhisattva in the Mahayana and Vajrayana buddhist traditions. Vajrasattva's name translates to *Diamond Mind* or *Thunderbolt Mind*.

Shingon Buddhism

In the Shingon Buddhist lineage, Vajrasattva is traditionally viewed as the second patriarch, the first being Vairocana Buddha himself. According to Kukai's writings in *Record of the Dharma Transmission* he relates a story based on Amoghavajra's account that Nagarjuna met Vajrasattva in an iron tower in southern India. Vajrasattva initiated Nagarjuna into the abhiseka ritual and entrusted him with the esoteric he had learned from Vairocana Buddha, as depicted in the Mahavairocana Sutra. Kukai does not elaborate further on Vajrasattva or his origins.^[2]

Elsewhere, Vajrasattva is an important figure in two esoteric Buddhist sutras, the Mahavairocana Sutra and the Vajrasekhara Sutra. In the first chapter of the Mahavairocana Sutra, Vajrasattva leads a host of beings who visit Vairocana Buddha to learn the Dharma. Vajrasattva inquires about the cause, goal and foundation of all-embracing wisdom, which leads to a philosophical discourse by the Buddha. The audience cannot comprehend the teaching, so the Buddha demonstrates through the use mandala. Vajrasattva then questions why rituals and objects are needed if the truth is beyond form. Vairocana Buddha replies to Vajrasattva that these are expedient means to bring practitioners to experience awakening more readily, and so on. In Shingon Buddhist rituals for initiation, the *kechien kanjō*, the initiate re-enacts the role of Vajrasattva and recites mantra and dialogue from the sutras above. The Maha Acharya enacts the role of Mahavairocana Buddha bestowing wisdom upon the student.^[2]



Depiction of Vajrasattva seated on a lotus. Japan, 14th century CE

Tibetan Buddhism

In Tibetan Buddhism the Vajrasattva root tantra is *Dorje Gyan*, or "Vajra Ornament".^[3] Vajrasattva practices are common to all of the four schools of Tibetan Buddhism and are used both to purify obscurations so that the Vajrayana student can progress beyond Ngondro practices to the various yoga practices of tantra and also to purify any broken samaya vows after initiation. As such, Vajrasattva practice is an essential element of Tibetan Buddhist practice.

In addition to personal practice, the Vajrasattva mantra is regarded as having the ability to purify karma, bring peace, and cause enlightened activity in general. Following the September 11, 2001 attacks on the United States, The Dzogchen Ponlop Rinpoche announced a project, Prayer 4 Peace, to accumulate one billion six syllable Vajrasattva recitations by practitioners around the world. The six syllable mantra (OM VAJRASATTVA HUM), is a less formal version of the one hundred syllable mantra on which it is based but contains the essential spiritual points of the longer mantra, according to lama and tulku Jamgon Kongtrul.^[4]

Hundred Syllable Mantra

In Tibetan Vajrayana Buddhist practice, Vajrasattva is used in the Ngondro, or preliminary practices, in order to *purify* the mind's defilements, prior to undertaking more advanced tantric techniques. The *yik gya*, the "Hundred Syllable Mantra" (Tibetan: ཡིག་རྒྱུ, Wylie: *yig brgya*) supplication of Vajrasattva, approaches universality in the various elementary Ngondro sadhana for sadhakas of all Mantrayana and Sarma schools bar the Bonpo. The pronunciation and orthography differ between lineages.

Om (1)

om

(The most excellent exclamation of praise)

ཨོ་བཙུན་སདྲ་ས་མ་ཡ་མ་རུ་	Vajrasattva (5) samaya (8)manupālaya (13)	O Vajrasattva honour the agreement!	Vajrasattva's Samaya: O
པ་ལ་ཡ།	Vajrasattva (17) tvenopatiṣṭha (22)	Reveal yourself as the vajra-being!	Vajrasattva, protect the Samaya
བཙུན་སདྲ་དེ་ལོ་པ་དེ་ལྷ།	Dr̥ḍho me bhava (27)	Be steadfast for me!	May you remain firm in me
དྲི་ལྷོ་མེ་གླ་བ།	Sutoṣyo me bhava (33)	Be very pleased for me!	Grant me complete
སྤྱོད་ལྷོ་མེ་གླ་བ།	Supoṣyo me bhava (39)	Be fully nourishing for me!	satisfaction
ལྷོ་དོ་རྩོ་མེ་གླ་བ།	Anurakto me bhava (46)	Be passionate for me!	Grow within me (increase the positive within me)
ལྷོ་པོ་རྩོ་མེ་གླ་བ།	Sarva siddhiṃ (50) me prayaccha (54)	Grant me all success and attainment!	Be loving towards me
ལྷོ་པོ་རྩོ་མེ་གླ་བ།	Sarvakarmasu (59) ca me (61)	And in all actions make my mind more lucid!	Grant me all the siddhis Show me all the karmas
ཨ་རུ་ར་ཧྲོ་མེ་གླ་བ།	citta śriyaḥ kuru hūṃ (68) Hā hā hā hā hoḥ (73)	hūṃ ha ha ha ha hoḥ	(activities) Make my mind good, virtuous and auspicious!
ས་པ་སི་རྣེ་མེ་བྲ་ཡ་མྱོ།	Bhagavan (76)	O Blessed One, vajra of all	(The heart essence, seed syllable of Vajrasattva)
ས་པ་ཀ་མ་སྤྱོད་མེ་ཙོ།	sarva (78) Tathāgata (82)	O being of the great	(Symbolises the four
རྩོ་ཤེ་ཡེ་ཀུ་རྩོ་ཧྲོ།	Vajra (84)mā me muñca (88)	contract be a vajra-bearer! āḥ	immeasurables, the four empowerments, the four joys, and the four kayas)
ད་ད་ད་ད་དོ།	Vajra bhava (92)		(The exclamation of joy at this accomplishment)
གླ་ག་བ་ན	mahāsamaya (97) sattva āḥ (100)		O blessed one, who embodies all the Vajra Tathagatas
ས་པ			Do not abandon me
ད་སྤྱོད་ག་ད་བཙུན་མེ་ལྷ།			Grant me the realization of the Vajra Nature
ལྷ།			O great Samayasattva
བཙུན་གླ་བ་མ་དུ་ས་མ་ཡ་			Make me one with you
སདྲ			
ཨུཾ །། ཧྲོ་པ་ཏ			

Longchen Nyingtig

The evocation of the Hundred Syllable Mantra in the Mantrayana lineage of Jigme Lingpa's (1729–1798) Ngondro from the *Longchen Nyingtig* sports Sanskrit-Tibetan hybridization, such textual and dialectical *diglossia* (Sanskrit: dvaibhashika) is evident from the earliest transmission of tantra into the Himalaya where the Sanskrit phonemes and lexical items are often orthographically rendered in the Tibetan, rather than the comparable indigenous terms (Davidson, 2002).^[5] Though Jigme Lingpa did not *compose* the Hundred Syllable Mantra, his scribal style bears a marked similarity to it as evidenced by his biographies (Gyatso, 1998).^[6] Jigme Lingpa as *pandit*, which in the Himalayan context denotes an indigenous Tibetan versed in Sanskrit, often wrote

in a hybridized Sanskrit-Tibetan diglossia.

Dzogchen

"The Mirror of the Heart of Vajrasattva" (Tibetan: རྫོག་ཇེ་སེམས་དཔལ་ལྷོང་གི་མེ་ལོང, Wylie: *rdo rje sems dpa' snying gi me long*) is one of the Seventeen Tantras of Dzogchen Upadesha.^[7]

Samantabhadra discourses to Vajrasattva and in turn Vajrasattva asks questions of Samantabhadra in clarification in the Kulayaraja Tantra (Wyl. kun byed rgyal po; Tib. künjé gyalpo) or "The All-Creating King Tantra", the main tantra of the Mind Series of Dzogchen.^[8]

Consorts

Vajrasattva is often depicted with various consorts, the peaceful one Vajragarvi aka Vajrasattvātmikā (Tib. *Dorje Nyema*), Dharmadhatvishvari, Ghantapani ("Bell Bearer"), the wrathful one Diptacakra, Vajratopa, Vajrabhrikuti, and others.

See also

- Ritual purification

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External links

- Rangjung Yeshe Dictionary entry (http://rywiki.tsadra.org/index.php/rdo_rje_sems_dpa%27)



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