Homage to Vajrasattva!
Practitioners wishing to attain the siddhis, should, with a mind of firm renunciation, go to a solitary place, go for refuge in the three jewels, arouse the mind of supreme enlightenment, and strive in gathering the accumulations, the seven branches.

Essence of Blessings - The Lineage Supplication for The Trio of the Essential Secret Essence cycle.

chöku künzang longku dorje sem tulku traktung rik nga garab jé
Dharmakaya Samantabhadra, Sambhogakaya Vajrasattva, nirmanakaya herukas of the five families, Garab Dorje,
dorje hung dzé trabha hasti la solwa deb so jinlab ngödrub tsol
Vajra Humkara, Prabhadasti, I supplicate you! Bestow the blessings and siddhis!
kyilkhor khyabdak dorje tötreng tsal berotsa na yeshe tsogyal yum
Pervasive Lord of the Mandala, Dorje Tötreng Tsal, Vairocana, consort Yeshe Tsogyal,
terchen lama pema gar wang tsal solwa deb so jinlab ngödrub tsol
Great treasure revealer, guru Pema Garwang Tsal, I supplicate you! Bestow blessings and siddhis!
rik kün dakpo chomden dorje sem demchok drub tso bendza heruka
Lord of all families, Bhagavan Vajrasattva, sovereign in accomplishing the Vajra Heruka of Great Bliss,
barché düdul dorje purpé lhar solwa deb so jinlab ngödrub tsol
Tamer of obstacle-making maras, deity Vajrakilaya, I supplicate you! Bestow blessings and siddhis!
Bestower of siddhis, mother and sister dakinis, spontaneous accomplishers of activities, the ocean-like classes of oath-bound ones,

Host of treasure protectors who oversee the samayas, I supplicate you! Bestow blessings and siddhis!

May I master the development yoga of form, may my intonation of mantra become the vajra nada,

May I awaken to the all-pervading wheel of great bliss samadhi, and may the impartial state beyond concepts be actualized!

In response to Karma Damchö Paldrub, a practitioner of the two stages, this was written by the one renowned as the fifteenth in the succession of Karmapas. May it be virtuous.

By light rays streaming forth from the seed syllable in my heart the objects of refuge, Guru Vajrasattva, the three roots and the assembly of deities in the network of magical illusions are gathering in the space ahead. BENDZA SAMADZA.

The field of accumulation is hereby invited.
NAMO. To liberate myself and sentient beings from suffering, I go for refuge until enlightenment.

In Guru Vajrasattva, the three jewels, and the host of yidams and ēkākīnēs.

Just like the victors of the past, I will endeavour in the ultimate goal of all sentient beings:

To take across those who have not crossed, to free those who are not freed, to succor beings, and establish them in nirvana.

May all beings have happiness, be free of suffering, attain noble bliss, and abide in equanimity!

Victors and your heirs of the ten directions, please come here and be seated in the unmoving inseparable expanse.

Within primordial purity I pay homage. I present an ocean of offering clouds of dharmata’s display, 

Openly confess ignorance and misdeeds, and rejoice in basic space and awareness free of meeting and parting.
khyab dal chok lhung dralvé chö khor kor düsum tagpar nya ngen mida shyuk

Turn the all-pervading and impartial wheel of dharma, and remain constantly throughout the three times without decline.

mikmé getsok kha nyam drola ngo dorje sempé gopang tobpar shok

I dedicate the accumulation of reference-free virtue to beings equal to space. May we attain the state of Vajrasattva!

DZA HUNG BAM HO tshog zhing nam rang la thim par gyur
DZA HUNG BAM HO. The field of accumulation dissolve into me.

A chö nam tamché tongpaniy dechen ösal nyingé tsal

All phenomena, everything, is emptiness. Great bliss luminosity is the dynamic potential of compassion.

zungjuk HUNG yikkar po lé ö trä dorje mé yi gur

From their unity, a white HUNG [arises], light streams forth—a tent of vajras and fire.

nang du jungwa rirab teng pema dab ma tongden ü

Inside that are the elements and Mount Meru, upon which is a thousand-petalled lotus. In its center

droom lé rinchen shyalyé khang dal ü sengtri pema dang

From BHRUM [appears] a jewel celestial palace. In its vast center on a lion throne, lotus,
nyidé tengdu HUNG yik ni dorje HUNG gi tsenpar sal
Sun, and moon is the syllable HUNG, vividly present as a vajra marked with HUNG.
ö trö gyal chö jinlab dü drowé ledrib malü jang
Light streams forth making offerings to the victors and gathering their blessings, purifying all the karma and obscurations of beings, and
dorje sempé sa la kög tsur dü yong gyur kechik la
Establishing them in the state of Vajrasattva. Gathering back, it transforms and instantly
rangnyi lama dorje sem karpo shyal chik shyi shying dzum
I become Guru Vajrasattva, white, with one face, smiling peacefully,
utra tortsuk rinchen gyen chak yé dorje tukkar tög
Hair in a topknot and adorned with jewels. Right hand holding a vajra at the heart center,
yönpé drilbu ku la ten shyab nyi dorje kyilrung shyuk
The left resting a bell on my thigh, seated with my two legs in vajra posture,
tszen zang pejé tamché dzok zi dir dar chang chöpen dang
Replete with all the excellent marks and signs, I am beautifully dressed in silk ribbons, scarf, headdress,
töyok mé yok dzepar tri ugyen nyencha gul gyen dang
Shirt, and skirt. Excellently adorned with a crown,
Earrings, short necklace, medium necklace, long necklace, bracelets, and anklets.

On my lap is white Vajragarvi, a youthful sixteen-year-old holding a curved knife and skull cup.

Bearing the five mudras she embraces the Lord. This is vividly visualized in an expanse of radiant light.

On my crown are OM, HUNG, TRAM, HRI, A, the identity of the five wisdoms.

In my crown, throat, and heart OM, A, HUNG, bless my body, speech, and mind.

In my heart center upon a lotus and moon is a white five-pronged vajra.

In its center on a moon disc is the syllable HUNG encircled by the hundred-syllables.

Inconceivable light-rays radiate out, purifying misdeeds, obscurations, habits, illnesses, and evil influences;
deshek nam la nyé chö pul ku sung tuk kyi jinlab dü

Making pleasing offerings to the Sugatas; gathering the blessings of Body, Speech, and Mind;

lama yidam nyepar jé checham khandrö tukdam kang

Delighting the gurus and yidams; and mending the heart samaya with vajra siblings and dakinis.

chökyong sungmé khön jang shing trinlé nam shyi lé la kul

They clear away the dharma protectors’ grudges and call upon them to perform the four activities.

düi dang gek kyi dang sem shyi drowé ledrib malü jang

They pacify the malice of maras and obstructers and purify the karma and obscurations of all beings.

nöchü dorje sempé shying lha ngak yeshe rolpar gyur

The vessel and contents become Vajrasattva’s pureland, the play of deity, mantra, and wisdom.

Recite this mantra like the flow of a river.

om bendza sato samaya manu palaya bendza sato tenopa tishta dridho mé bhava suoyo mé bhava supoyo mé bhava anurakto mé bhava sarva siddhi mé prayatsa sarva karma sutsamég tsittam shri yam kuru hung ha ha ha hoé bhagawan sarva tathagata bendza ma mé muntsaé bendzi bhavaé maha samaya sato aé

By reciting this just once the misdeeds and obscurations of the five acts with immediate fruition are purified, even the Narak realm is purified, and one becomes inseparable from Vajrasattva.
Recite the hundred-syllables and then join your palms together.

Guru Vajrasattva, heed me! Protect us from the torments of Narak!

I feel remorse for my mass of misdeeds and with regret confess them before you, Protector.

As I vow never to commit such deeds again, Protector, please absolve me!

For the sake of beings I will accomplish Vajrasattva!

Uniting me with [your] Body, Speech, and Mind, lead me to the unsurpassable state!

Visualize yourself as Vajrasattva. Dissolve the jnanasattvas. Make them remain firmly until enlightenment.
The visualization of Vajrasattva in front of me then dissolves into me. Appearance and existence melt into light and dissolve into the support and supported.

The protection circle, elements, celestial palace, throne, and ornaments dissolve one by one into the Lord and Lady.

The Lord and Lady melt into light, then into the vajra, the mantra garland, that into HUNG, and the HUNG into the nada,

Which is released into the reference-free state of primordial purity.

Once more I arise in the form of Vajrasattva.

Enter into the clear light and arise again.

Guru Vajrasattva, heed me! All merit accrued through this virtue

I dedicate to infinite beings. May the two obscurations be exhausted and excellent qualities perfected.
May all adverse conditions be pacified and conducive conditions gathered. May we attain the state of unsurpassable awakening!

A ornament and lay out the outer offerings in front. Gather the cleansed water and whichever articles you have for the ganacak.

The Activity of the Single Mudra Vajrasattva called “Drop of the Essence of Wisdom” from the threefold Secret Bindu Cycle

I prostrate to the vajra of non-declining emptiness and to the compassionate heroic being, to the one who brings together all families, the lord who encompasses all things and compose “The Essence of Activity”. Based on that by the small ritual of activity I wish to gather the accumulations for my own benefit and for the benefit of others I wish to send the consciousness of the deceased to a pure realm.

If there is just a representation like a painting for the front visualization that is enough. If there is none, arrange the heaps of a mandala. If neither comes together, it is also sufficient to imagine it in the space in front. In any case arrange amrita and rakta at the right and left of the round deity torma decorated with ornaments and lay out the outer offerings in front. Gather the cleansed water and whichever articles you have for the ganacakra.

When you perform the purification ritual in front of the mandala bring together things like a vase, filled with nectar, adorned by a lid-ornament and a ribbon tied around the neck, a torma for the obstructers, sand pills, mustard seeds, a listing of names, food and butter lamps.
At first start by taking refuge and cultivating bodhicitta. Perform the self-visualization along with the recitation according to the terma root text “Secret Essence.” Next follows the front visualization. At the beginning of this activity imagine the cleansed water.

The finest particles of the cleansing water turn into the nature of Dhativishari.

RAM YAM KHAM. tong pé ngang lé sang chü teng du₄ ma surya mandala₄
nyi ma la né pé HUNG yig mar poq SPA RA NA PHAT SAM HA RA NA HUNG₄
thro dū yong su gyur pa lé  OM BENDZA MA HA TRO DIH SHWARI HUNG PHAT₄
thro mo ying chug ma mar mo dril bu dang bhen mar dzin pé ku ru gyur₄

RAM YAM KHAM. From within emptiness arises a red letter HUNG above the cleansing water dwelling on a sun. Light radiates out and gathers back, it completely transforms into the wrathful Dhativishvari. Her body is red and she is holding a bell and a fresh skull. Thus imagine and touch the cleansing water with the mudra of the one-pointed vajra.

OM MAHA TRODIH SHWARI SARWA DRA JAM SHODHA YA OM AH HUNG HRI THA
By reciting this one hundred times or just twenty-one times the water is blessed.

throd mo ying chug mé rang zhin chü dul thra rab tu gyur₄
The finest particles of the cleansing water turn into the nature of Dhativishari.

RAM YAM KHAM. tong pé ngang lé zhing kham chog rin chen zhal mé khang dang cē₄
gyen kō long cō phün sum tshog₄ Bhrum lé bhendzé nō nam su₄ OM AH HUNG lé chō pé trin₄
men rak tor sum chi nang sang₄ rab jam nam kha gang war gyur₄
RAM YAM KAM. From within emptiness arises the supreme realm with a celestial palace, arrayed by ornaments and endowed by wonderful objects of enjoyment. From Bhrum skull cups appear as vessels. From OM AH HUNG therein clouds of offerings appear: amrita, rakta, torma as well as outer, inner and secret offerings. The vast space becomes filled up.

Om Bendza Argham Ah Hung (Padyam..., Pushpe..., Dupe..., Alope..., Gandhe..., Newidya..., Shapta) Ah Hung

Om Maha Amrita Ah Hung Om Maha Rakta Ah Hung Om Maha Balinta Ah Hung

Om Bendza Sapa Rana Kham.

Recite these mantras three times. Thus bless the offerings.

Om Maha Shunyata Jnyana Bendza Svabhava Atma Koham

chö nam tong pé ngang nyi lé dün du jung wa ri rab teng pema dab ma tong den ü

From within emptiness of all phenomena in front of me appear the elements and thereon Mount Meru. Above arises a thousand-petaled lotus. In its center

droom lé rinchen shyalyé khang dal ü sengtri pema dang

From the BHRUM [appears] a jewel celestial palace. In its vast center on a lion throne, lotus,

nyidé tengdu HUNG yik ni dorje HUNG gi tsenpar sal

Sun, and moon is the syllable HUNG, vividly present as a vajra marked with HUNG.
Light streams forth making offerings to the victors and gathering their blessings, purifying all the karma and obscurations of beings, and

Establishing them in the state of Vajrasattva. Gathering back, it transforms and instantly becomes Guru Vajrasattva in the space in front, white, with one face, smiling peacefully, replete with all the excellent marks and signs, I am beautifully dressed in silk ribbons, scarf, headdress, shirt, and skirt. Excellently adorned with a crown, earrings, short necklace, medium necklace, long necklace, bracelets, and anklets.
On his lap is white Vajragarvi, a youthful sixteen-year-old holding a curved knife and skull cup. Bearing the five mudrás she embraces the Lord. This is vividly visualized in an expanse of radiant light. Light radiates from the HUNG at his heart. Thereby the wisdom beings are invited from their natural abodes.

On his crown are OM, HUNG, TRAM, HRI, A, H, the identity of the five wisdoms. In his crown, throat, and heart OM, A, HUNG, bless body, speech, and mind. Thus imagine.

Invitation of the wisdom beings
HUNG. Victors and heirs abiding in meditative equipoise in the dharmadatu, please arise in form kayas as Vajrasattva and out of compassion come close to me. BENDZA SAMAYA DZA. DZA HUNG BAM HO. Thus they dissolve inseparably.
HUNG ye she dor je sem pa che jang chub bar du leg zhug shing tha ye dro nam drol dzé pé de sheg tso la chag tshal lo TISHTA LHEN. NAMO HUNG

Paying homage to the wisdom beings
Hung. Great Wisdom Vajrasattva, please abide firmly until awakening. I pay homage to you, the Lord of the Sugatas, who causes liberation of limitless beings. TISHTA LHEN. NAMO HUNG. Offering goddesses radiate from the heart.

OM PANA PEM PENU SURA TOTIPO SARWA TATHA GATA SAMA YOGI SIDDHI HUNG.
OM GURU BENDZA SATO ARGHAM (Padyam, Pushpe, Dupe, Aloke, Gandhe, Newidy, Shapta) PUDZA HO.

Outer Offerings
HUNG. Wisdom offerings infinite like space arise from an ocean of merit: inconceivable offering water, foot water, flowers, incense, lamps, perfume water, food and music. I offer them to Vajrasattva and his heirs.

OM PANA PEM PENU SURA TOTIPO SARWA TATHA GATA SAMA YOGI SIDDHI HUNG. OM GURU BENDZA SATTO ARGHAM (Padyam, Pushpe, Dupe, Aloke, Gandhe, Newidy, Shapta) PUDZA HO.

HUNG zug dra dri ro reg ja dang gyal si tra shi tag dzé sog kun zang chö trin chen po yi la ma dor sem nye gyur cig

NAMA SARWA TATHAGATA BIHYO BISHU MUKHE BHYA SARWA THA KHAM UTGate SAPA RANA IMAM GAGANA KHAM SOHA.
Inner Offerings
HUNG. May Guru Vajrasattva be delighted by big Samantabhadra offering clouds of form, sound, smell, taste, touchables, royal attributes, auspicious symbols, auspicious substances and the like. NAMA SARWA TATHAGATA JO BISHU MUKHE JA SARWA THA KHAM UTGATE SAPA RANA IMAM GAGANA KHAM SOHA.

HUNG ye she dzé me pa bö phü de wa chen pö mar chen po dö yön tor mé trin phung nam la ma dor je sem la bul MAHA AMRITA RAKTA BALINTA KHAHI.

Amrita, Rakta and Torma
HUNG. I offer to Guru Vajrasattva immeasurable wisdom, the best of the dakas, the great red of great bliss and cloud banks of tormas for sense pleasures. MAHA AMRITA RAKTA BALINTA KHAHI.

HUNG thab she de tong rol pa yi nyi mé nal jor gye pa kye ma rig nyi dzin thrul pé dü rang sal mig mé dral wé chö chö dang chö ja mi mig kyang rang tsal lhün drub nye pa che MAHA SUKHA TANA GANA DHARMA DHATU PUDSA HO.

Secret Offerings
HUNG. The play of method and wisdom, bliss and emptiness, brings about the delight of the non-dual yoga. The maras, which are confusion of dualistic grasping out of ignorance, are liberated in self luminosity without reference point. Thus I offer without considering the act of offering and the object of worship. However the spontaneous presence of the natural expression is great joy. MAHA SUKHA TANA GANA DHARMA DHATU PUDSA HO.
Praise of the absolute by a vajra song

HUNG. Inseparability from unwavering knowledge - dharmakaya, spontaneous presence of great bliss - sambhogakaya, skillful means of compassion - nirmanakaya, I bow down to you, Vajrasattva. You possess a conch-shell color without stains. Your signs and marks are complete. You hold vajra and bell of non-dual appearance and emptiness and you are united with Vajragarvi. I pay homage to you, Vajrasattva.

Recitation

In the heart center upon a lotus and moon is a white five-pronged vajra.

In its center on a moon disc is the syllable HUNG encircled by the hundred-syllables.

Inconceivable light-rays radiate out, purifying misdeeds, obscurations, habits, illnesses, and evil influences;

Making pleasing offerings to the Sugatas; gathering the blessings of Body, Speech, and Mind;
Delighting the gurus and yidams; and mending the heart samaya with vajra siblings and ḍākinīs.

They clear away the dharma protectors' grudges and call upon them to perform the four activities.

They pacify the malice of maras and obstructors and purify the karma and obscurations of all beings.

The vessel and contents become Vajrasattva's pureland, the play of deity, mantra, and wisdom.

Thus imagine and recite the hundred syllables and six syllables as much as possible.

In case you perform the self-empowerment or send the consciousness of the deceased to a pure realm you should recite the vase visualization together with taking the empowerment.

At times, put the substances - jewels, medicine, grains, saffron, the thirtyfold essence amrita, mustard seeds, diamonds, crystal, gold, white flowers - inside a precious vase filled with eightfold water. Attach a lid-ornament, a neck band, and a dharani cord.
bumpa mimik tongpé ngang pema dawé den teng du
Within emptiness free of concepts of the vase, upon a lotus and moon seat
droom lé bumpa shyalyé khang dütsi tso ü pé dé teng
From BHRUM appears the vase, a celestial palace, in the center of [which, in] an amṛta lake upon a lotus and moon
dorje sempa dawé dok shyal chik chak nii dordril dzin
Is Vajrasattva, the color of the moon, with one face and two hands holding a vajra and bell
nyemma yum dang nyampar jor longchö dzok kü chaluk chen
In union with consort Atopa. Wearing sambhogakāya attire,
kyiltrung shyuk shing özer bar tukkar dawé den tengdu
He is seated in vajra posture and glows with light. In his heart center on a moon seat
dorje HUNG tar yikgyé kor ngak kyi tukgyü kulwa yi
Is a vajra and HUNG encircled by the hundred-syllables. By invoking his mind-stream with the mantra
ku lé dütsi gyün babpé bumpa yongsu gangwar gyur
A stream of amṛta descends from his body and completely fills the vase.
Recite the hundred-syllables and then join your palms together.
lama dorje sempa kyé narak dukngal kyab tu sol
Guru Vajrasattva, heed me! Protect us from the torments of Narak!
dikpé tsok la dak nong shying gyöpé gönpo drung du shak
I feel remorse for my mass of misdeeds and with regret confess them before you, Protector.
chi né mi gyi damchawé gönpo tsangpar tsal du sol
As I vow never to commit such deeds again, Protector, please absolve me!
semchen kün gyi dön gyi chir dorje sempa dak gi drub
For the sake of beings I will accomplish Vajrasattva!
ku sung tuk su dak jor té lamé sa la drang du sol
Uniting me with [your] Body, Speech, and Mind, lead me to the unsurpassable state!
Visualize yourself as Vajrasattva. Dissolve the jnanasattvas. Make them remain firmly until enlightenment. Then place the vase on your crown.
HUNG chöying bumpa gyalwé podrang ying kyi long yang né
HUNG. From the vast expanse of the dharmadhatu vase, the victor’s palace,
dewa chenpö yeshe ngaden dorje sempé ku
The form of Vajrasattva endowed with the five wisdoms of great bliss,
nyönmong dung sel drimé tönké dawé dang tar rab barwa
Dispeller of the anguish of afflictions, shining brightly like the glow of the stainless autumn moon,
nyönmong trulpé drima jompré dütsi trü chok lekpar tsoṅ
Bestow the supreme cleansing amrita that vanquishes the stains of affliction and delusion!

yingrik zungjuk nöchü yongdzok bumpa wang gi gyal
Unity of space and awareness, the entire vessel and contents, the victorious vase empowerment,

dorje sempé ku sung tuk kyì jinlab mepo ché
Wondrous blessings of Vajrasattva’s Body, Speech, and Mind—

lü ngak yi kyi trulpé drima malü jang du söl
Please purify without exception the stains of deluded body, speech, and mind!

mi gyur tsenpé lek shé drayang dechen tuk chok dü dir tsoṅ
Bestow right here and now the unchanging marks and signs, the melodious voice of lucid exposition, and supreme great bliss Mind!

nangtong ku dang drak tong sung yang shardrol tuk chok tokpar dzö
Make me realize empty appearances to be Body, empty sound to be melodious Speech, and spontaneous liberation to be supreme Mind!

At the end of the hundred-syllables:
KAYA WAKA TSITTA ABHIKINTSA OM AH HUNG

The water fills up my body. Obscurations are purified, empowerment obtained.

If you usually do not send the consciousness of the deceased to a pure realm or perform the ganacakra here this is acceptable. But in case you like to apply shortly the mending and confession of infractions recite the prayer starting with Ye she ku tshog and the hundred syllables and bow down.

Light the butter lamps and recite as follows: HUNG. In the expanse of the all-base, the great secret shines forth the sheen of clear self-awareness. May these butter lamps of great wisdom mend the commitment with the guru, who is the holder of the expressivity of the Vidyadhara, and with Vajrasattva. May it purify infractions of the retinue dakinis. We, the ones who are holding the same vajra-commitment make this offerings of great joy.

May the nirmanakaya commitment be mended through the big cloud of appearance and luminosity. We confess the infractions of the samayas of the vase empowerment. Please bestow your blessings for the realization of the vajra body.
tong pa ngö zung mé pa di long có dzog kü thug dam kang
sang wang dam tshig nyam chag shag dor je ngag su jin gyi lob
May the sambhogakaya commitment be mended through this unidentifiable emptiness. We confess the infractions of the samayas of the secret empowerment. Please bestow your blessings for the realization of the vajra speech.

zung jug shin tu nam dag pé chö kyi ku yi thug dam kang
sher wang dam tshig nyam chag shag dor je thug su jin gyi lob
May the dharmakaya commitment be mended through the completely pure union. We confess the infractions of the samayas of the wisdom empowerment. Please bestow your blessings for the realization of the vajra mind.

er me thig le chen po yi ngo wo nyi kü thug dam kang
tshig wang dam tshig nyam chag shag ye sho dor jin gyi lob
May the svabhavikakaya commitment be mended through the big bindu of inseparability. We confess the infractions of the samayas of the word empowerment. Please bestow the blessings for the realization of the vajra of wisdom.

OM RULU RULU HUNG BIYO HUNG
Generate the mantra sound and engage in sending the consciousness of the deceased to a pure realm. In case you do not put these into practice you should perform a ganacakra immediately after the recitation.
A cup of space arises. Therein are the dhatus, five kinds of meat and five kinds of nectar. Through the connection of fire and wind they are melting into light. The light of the three seed-syllables invites the nectar of the five kinds of wisdom. It gets absorbed inseparably. Offering clouds of desirables emanate. OM AH HUNG. Three times.

Through RAM YAM KHAM impurities are cleared away. From within emptiness the syllable BHRUM appears from which a broad skull-cup of space arises. Therein are the skandhas, dhatus, five kinds of meat and five kinds of nectar. Through the connection of fire and wind they are melting into light. The light of the three seed-syllables invites the nectar of the five kinds of wisdom. It gets absorbed inseparably. Offering clouds of desirables emanate. OM AH HUNG. Three times.

By offering accumulations of food I confess the accumulations of karma, afflictions and obscurations, assembled since beginningless times, and whichever infractions, contradictions and obscurities I have committed. ŠAMAYA SHUDDHvé AH.
Bless.

In case one hundred thousand and the like complete liberations. This offering of accumulated wisdom which purifies habitual patterns is being put into the mouth of the

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Liberating and Proffering

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bag chak jang pé ye she tshog chö pa gya tsho di zhe shig nyam chag gya tsho ma lü shag thug dam gya tsho ma lü kang ngo drub gya tsho tsal du sol thrin lé gya tsho ma lü drub

HUNG. Bhagavan, together with your retinue please accept this ocean of offerings. I am confessing the ocean of infractions without exception. I am mending the ocean of commitments without exception. Please bestow the ocean of siddhis. May I accomplish the

thug dam gya tsho ma lü kang ma lü drub

It would be excellent to perform this last six lines a number of times since they condense the meaning of the whole.

exception. I am mending the ocean of commitments without exception. Please bestow the ocean of siddhis. May I accomplish the

Ocean of buddha activities without exception.

It would be excellent to perform this last six lines a number of times since they condense the meaning of the whole.

HUNG rang nang thrul pé dug sum dra geg nam nam thar sum du ye she chen pö dra bag chak jang pé ye she tshog chö di de war sheg pa nam kyì zhal du tab

MATRAM RUDA MARA YA PHAT. MAMSA RAKTA KIMNI RITI KHAHI.

OM AH HUNG. OM BENDZA SATO AH. SAPARI WARA GANATSAKRA PUDZA KHA KHAHI KHAHI.

Liberating and Proffering

HUNG. By the great wisdom my appearances mistaken by the three poisons, my enemies and obstructers are released into the three complete liberations. This offering of accumulated wisdom which purifies habitual patterns is being put into the mouth of the Sugatas.

MATRAM RUDA MARA YA PE. MAMSA RAKTA KIMNI RITI KHAHI.

In case one hundred thousand and the like ganacakras are to be accumulated it is up to here.

Bless with OM AH HUNG. Offer through OM BENDZA SATO AH. SAPARI WARA GANATSAKRA PUDZA KHA KHAHI KHAHI.
I ask your forbearance for everything like unobtained items, incompleteness, inabilities and the mistakes of omission and addition.

Om Ah Hung 3x   Bhyo pal gyi ka nyen lhag dü nam tø yön dü tsi di sol la
ngön gyi thasig ji zhin dü col vé thrin lé drub par dzog   Utishta Balinta Khahi
Sprinkle the remainder with amrita and bless three times with Om Ah Hung.
Bhyo. You who are obedient to the words of the glorious and assembled here for the remainders, please drink this nectar of desirables and according to your former oath accomplish the activities entrusted to you. Utishta Balinta Khahi. Offer the remainders outside.

Om Guru Bendza Sato Argham ... Shapta Pratitsha Soha
 abbreviated offering and praise to Guru Vajrasattva in front
Om Guru Bendza Sato Argham ... Shapta Pratitsha Soha. To all those who are worthy to be praised I always bow down in supreme faith with as many bodies as all atoms that exist. Recite the hundred syllable mantra.

Ma nye yong su ma tshang dang   gang yang nü pa ma chi pa
ché lhag nong par gyur pa sog   de kün khye kyi zö par so
don dir ni ten dang lhen cig tø   khor wa si du zhug né kyang
né me tshe dang wang chug dang   chog nam leg par tsal du so
Om Supra Tishta Bendza Ye Soha
I ask your forbearance for everything like unobtained items, incompleteness, inabilities and the mistakes of omission and addition.
In case there is a representation it is appropriate to perform a common ritual for a long remaining as well:

OM. Together with the representations please remain here as long as samsara exists. Please bestow in an excellent manner a life free from disease, power, and the supreme as well.

OM SUPRA TISHTA BENDZA YE SOHA

dünkye dorje sempa rang la tim༔ nangsi ö shyu ten dang tenpar tim༔

The front visualization of Vajrasattva dissolves into me. Appearance and existence melt into light and dissolve into the support and supported.

sungkhor jungwa shyalyé khang dang tri༔ ngöpo gyen nam yabyum sosor tim༔

The protection circle, elements, celestial palace, throne, and ornaments dissolve one by one into the Lord and Lady.

yabyum ö shyu dorje ngak treng la༔ deyang HUNG la HUNG yang nadé bar༔

The Lord and Lady melt into light, then into the vajra, the mantra garland, that into HUNG, and the HUNG into the nada, thereby dissolving and releasing back into the nada

denyi mimik kadak ngang la shyak༔

Which is released into the reference state of primordial purity.

lar yang dorje sempé ku ru lang༔

Once more I arise in the form of Vajrasattva.
Enter into the clear light and arise again.

lama dorje sempa gong༔ ditar gé cé sönam gang༔

Guru Vajrasattva, heed me! All merit accrued through this virtue

I dedicate to infinite beings. May the two obscurations be exhausted and excellent qualities perfected.

galkyen kün shyi tünkyen jor༔ lamé changchub né tob shok༔

May all adverse conditions be pacified and conducive conditions gathered. May we attain the state of unsurpassable awakening!

Seal by dedication and aspiration. Recite prayers of aspiration and auspiciousness and maintain the practice.

Thus this sadhana of Vajrasattva has been laid out as a practice free from proliferation and hidden as a profound treasure (terma). May it meet with someone who is karmically fortunate. Samaya gya gya.
From The Essential Secret Essence cycle herein lies the Vajrasattva longevity practice.

Homage to Vajrasattva!

For the Vajrasattva longevity practice, at dawn in a place with a wide open view, sit facing the east and go for refuge and arouse bodhichitta.

dorje sempa yab kyi tukkar migyur wé

Visualize Vajrasattva and consort. In the Lord’s heart center is an immutable
dorje gam gom yab kyi tukkar migyur wé

Crossed vajra of crystal. In its central hub, in the middle of a sun and moon orb,
dorje sempa yab kyi tukkar migyur wé

A NRI HUNG sum tama ru ngak kyi trengwé korwa lé

Are A, NRI, HUNG encircled by the mantra garland.
dorje sempa yab kyi tukkar migyur wé

Light rays surpassing thought stream forth and clear away all obstacles to longevity.

dorje sempa yab kyi tukkar migyur wé

The wisdom, longevity, and glory of all sugatas of the three times,
dorje sempa yab kyi tukkar migyur wé

All the longevity siddhis of all the gods and sages,
dorje sempa yab kyi tukkar migyur wé

The essences of the four elements, the longevity and merit of all beings,
rang gi la tsé dön gyi ki dedak tamché tsur dü té
And one's life-force and vitality stolen by evil influences are all gathered back.
dütsi nga yi nampa ru kha yi nang du shyuk né su
Entering through my mouth in the form of five-colored amrita,
lü kyì nang nam tamché gang lü ni trakdang ziji den
Filling my entire body. My body becomes radiant and majestic.
gau chungzé khachewé dangmé dangma chü tamché
The orb opens slightly and all the quintessential elixir
A NRI HUNG sum la timpé trakdang ö nga barwa dang
Dissolves into A, NRI, HUNG which become radiant and glow with five-colored light.
gaü kha drik ok shyi yì dorje ra shyi tengdu dü
The orb re-joins and the lower four vajra prongs tie together with the upper four
dorje lugu gyü kyi ching chimé dorje sok tob gyur
And are bound by an unbroken vajra chain. The vajra life-force of immortality is attained.
At this point, conjoin with the prana and recite this secret vidya mantra.
OM BENDZA SATO AMARANI DZIWENTYÉ SOHA
Recite that and let be within the completion stage.

Train in the changeless vajradhatu. This is the principal practice for immortality. It is an important pith instruction.

The great treasure revealer Chokgyur Dechen Lingpa recovered this from Tsadra Rinchen Drak (Jewel Rock). It was then committed to writing by Pema Gargyi Wangchuk at the upper retreat Künzang Dechen Ösal Ling. May virtue and excellence increase.

May the nectar of Vajrasattva purify the two obscurations of myself and beings. May the two accumulations be completed so that in all lifetimes the adverse conditions are calmed down and the great aim of the teachings and beings is achieved. May I be capable to guide all beings to the buddha field Abhirati.