Lord Vajrasattva Yoga Practice Sadhana and Related Beneficial Practices in the Tradition of Venerable Marpa of Lhodrak: A River of Wisdom

Translated by Kati Fitzgerald

The Lineage Supplication Prayer

khab dag dor je sem pa bir wa pa/ gyal po dza dang ku ku ra dza dang/ go ma de ba dra chen dzin sang po/ mar me dzay pa dor je dan pa chog/

Lord Vajrasattva, Virupa, King Dza\(^1\) and Kukuraja, Gomadevi, Rahulagupta, Shri Bhadra Dipankara, Ratnakaragupta,

mar pa mi la gay po phag dru pa/ ling ray gya ray bon ray shon nu seng/ dor je ling pa seng ge rin chen dang/ seng ge gyal po kun seng dor rin pa/

Marpa, Mila, Gampopa, Phakmodrupa, Ling Re, Gya Re, Wonre, Shonnu Seng, Dorje Lingpa, Senge Rinchen and Senge Gyalpo, Kun Seng, Dor Rinpa

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\(^1\) This figure is also sometimes identified as King Indrabhuti the Great, King Indrabhuti the Intermediate or the son of Indrabhuti the Great.
Lo Seng, Ye Rin, Namhka Pal Sangpo, Sherab Sangpo, Gyalwang Chokyi, Ngawang Gyalpo, Jamyang Chodrak, Tsandra Lipa, Pundra Rika,

Ngawang Sangpo², Mipham Lodro, Pagsam Wangpo, Yongdzin Kun Lhundrup, Mipham Choekyi Wangchuk³, Gelek Shay, Jampal Pawo⁴, Druk Chen Choekyi Nang,

Thekchok Dorje, Jamgon Lodro Thaye, Tashi Oser, Khyentsey Choekyi Lodro, Dilgo Khyentsey Tashi, and from this figure I pray to the embodiment of wisdom, the root guru, the Drikungpa. Grant us complete accomplishment in ripening.

² Also known as the 1st Drukpa Yongdzin Rinpoche (bde chen chos ‘khor yongs ‘dzin), himself a manifestation of Milarepa.
³ The 6th Gyalwang Drukpa is named Mipham Wangpo or Mipham Ngakgi Wangchuk, while the 10th Gyalwang Drukpa is named Mipham Choekyi Wangchuk or Mipham Choekyi Wangpo. The individual identified in this text as Mipham Choekyi Wangchuk likely refers to the 6th, because of its position in the lineage prayer, but could also possibly refer to the 10th Gyalwang Drukpa.
⁴ Also known as the 4th Mahasukha Dharmachakra Master (bde chen chos ‘khor yongs ‘dzin)
In that way I supplicate with devotion and yearning. All appearances are Vajrasattva’s mandala. All the deities and mantras are sealed in the dharmadhātu. May [I] attain enlightenment in Abhirati⁵.

So that all beings may experience the perfect lama and the glory of the unceasing Dharma, may I perfectly accomplish the knowledge of the bhumis⁶ and the paths, and swiftly attain the level of Vajradhara.

These verses were composed by Ratna (Kunchok) Benza (Dorje) Vijaya (Namgyal) Raja (Gyalpo) (aka Kunchok Dorje Namgyal Gyalpo Rinpoche), who was conferred the title Drikung Lamkhyen.

To Vajrasattva, Lord of all Buddha families, who is inseparable from the precious lama, from the center of [my] heart, may this beneficial offering provide an explanation for the practitioners of this yoga.
This comes from the oral tradition of the great translator Jetsun Lhodrak Marpa, specifically from the teaching which originally descended upon The Fortunate Noble King Dza. The knowledge of the Great Treasury of Vajrasattva was transmitted down gradually from Archaya Kumaradza⁷ to Bodhgaya Ratnakaragupta⁸ and heard by the Venerable Translator Marpa. In this teaching, Lord Vajrasattva Yoga Practice Sadhana and Related Beneficial Practices, there are three subsections: the preliminary practices, the principle practices, and the post-practices.

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⁷ This is most likely referring to Kukuraja as in the Lineage Supplication Prayer above
⁸ Tibetan: rin chen byung gnas sbas pa
1. The Preliminary Practices

Within the Preliminary Practices, there are two subsections: the necessary conditions and the preliminary practice rituals.

1.1 Preliminary Practices: The Necessary Conditions

Before bringing one’s mind into harmony with the place of quiet isolation, in the presence of a visual support of the [Three] Jewels, on a clean stand, arrange a mandala and place five dots of saffron infused water on the five directions. Make a heap in the center of the mandala with a white grain or, if you want to perform a more detailed mandala, you can make a sand mandala of an eight-petaled lotus. Using the sand, make an outer boundary. In the center of the lotus’ anthers, write the appropriate deity’s instruments and seed syllable with sand, or arrange sand in a heap in accordance with the appropriate color of the deity. In either case, over the mandala, make a stand and then add a second story, upon which sits a vase, which contains a decorative lid, ribbons tied around the neck, and filled to the brim with the twenty-five materials and perfumed water. Also arrange a conch shell with water in it and a thread (made of five colors) with a vajra tied at each end. In front of this, arrange a cylindrical white torma, decorated around its base with dough pinched by the fingers, surrounded by the offerings, on the right side a skull cup filled with ‘medicinal fluid’ and on the left side a skull cup filled with Raka. Or if that’s not possible, it is okay for you to make the outer offerings of seven water bowls and one lamp. Place the activity vase or a vessel with water for cleaning and a kind of flower or grass to be used to sprinkle water, along with a container with grains, a vajra and a bell in front of the Vajra master. Also, in front of the Vajra master, place the inner offerings. Prepare the torma for the obstructers and the incenses and other necessary items off to the side.
1.2 Preliminary Practices: The Practice Rituals

Within the Preliminary Practice Rituals, there are five subsections: first taking refuge, second arousing bodhicitta, third accumulating merit, fourth setting the boundaries of retreat, and fifth making offerings.

1.2.1 Preliminary Practices: The Practice Rituals: Taking Refuge

Before taking refuge, in a clean sitting area, while dwelling in state of concentration, generate bodhicitta.

Suddenly, visualize yourself clearly as Vajrasattva. Light shines forth from the white syllable HUNG which rests on a moon-disc at the heart-center of Bhagavan Vajrasattva. This light calls forth the assemblies of buddhas and bodhisattvas and they encircle Bhagavan Vajrasattva, who is inseparable with the lama. This light illuminates the sky before, [allowing you to see the deities] BENZA SA MA DZA⁹

⁹ This phrase, which appears frequently throughout the text, can be seen as an invitation, roughly translating to “Remembering your promise, please come”
While accumulating, the whole sky appears filled before you.

I take refuge in the Awakened, Competent and Compassionate Buddha, and in the sacred Dharma, which frees us from desire and rescues us from the fearsome samsāric world, and in the sangha, who have the awareness of liberation and the courage to lead us on the path, and in the Guru Vajrasattva.

Repeat three times

I go for refuge in the Guru, in the Buddha, in the Dharma, in the Sangha.

[Offerings]

Having knowledge of the path, having the power to teach, and having the willingness to share this knowledge with others

Specifically the ability to suppress the kleshas

Who contains within him all three jewels

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10 Having knowledge of the path, having the power to teach, and having the willingness to share this knowledge with others
11 Specifically the ability to suppress the kleshas
12 Who contains within him all three jewels
1.2.2 Preliminary Practices: The Practice Rituals: Generating Bodhicitta

For the benefit of all sentient beings, as numerous as the infinite sky, I vow to attain bodhicitta without conception, and through the bodhicitta of aspiration, bodhicitta of application, and absolute bodhicitta, to liberate all beings without exception.

Repeat three times

1.2.3 Preliminary Practices: The Practice Rituals: Accumulating Merit

I take refuge in the three jewels, confess my misdeeds and non-virtues, rejoice in the virtue of all beings, and hold bodhicitta of full enlightenment in my mind.

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13 First is the water for drinking offering, second is the water for washing, third is the flower offering, fourth is the incense offering, fifth is the butter lamp offering, sixth is the perfume offering, seventh is the food offering, eighth is the sound offering.
sangye choe dang tshog chog la/ chang chub bar du dag kyab chi/
chang chub sem su di gyi de/ dag dang shen don rab drub chir/

In the Buddha, Dharma and supreme assembly, I take refuge until Enlightenment. May I realize bodhicitta for the benefit of myself and others.

dag gi chang chub sem chog kyey/ eh ma o sem chen kun dron nyer/
chang chub chö chog dzay shin chay/ dro la pen chir sangye sho/

Manifesting the highest bodhicitta, Eh ma o! I will act as an excellent host to all sentient beings by performing supreme Bodhisattva conduct, may I achieve enlightenment for the benefit of all beings.

Repeat three times, through these preliminary practices of paying homage, making offerings, and confessing your misdeeds, you have aroused the two bodhicittas and accumulated merit. Now,

Benza mu.

tsok ten rang zhin gyi né su shek par gyur/

The support for accumulations return to their natural place of abiding.

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14. The bodhicitta of aspiration and bodhicitta of action
15. Within the dharmadhatu
1.2.4 Preliminary Practices: The Practice Rituals: Setting the Boundaries

The ritual master sprinkles the obstructer tormas with water.

\[ \text{om benza amrita kundali hana hana hum pet} \] 
Thus saying, cleanse.

\[ \text{om so bhawa shu dha sarwa dharma so bhawa shudho hang} \] 
Thus saying, purify.

From spacious emptiness, the letter OM appears, which transforms into an enormous platter made of precious metals\(^{16}\), upon which the letter KHAM appears and then transforms into delicious and varied food for the gods.

\[ \text{om ah hum} \] 
Repeat three times

\[ \text{om a ka ro mu kang sarwa dharma nam ah den nupen na to ta om ah hum pet soha} \] 
Repeat three times to dedicate.

\(^{16}\) Henceforth referred to as the precious vessel
cho ching tor ma kha dog dri/ ro chu phun sum tshog pa di/
drup la bar cho chung par chin/ tshim shing ga way rang nay sheg/

This abundance of flavors, scents and colors of the offering tormas is offered to the malignant spirits who obstruct the practice. Being satisfied, they go back where they came from with pleasure.

gang dag nag po chog gyur pay/ sang ngag sap mo cho ga la/
nyan dang ta bar mi wang wa/ de dag tham cay chir deng shig/

Whatever dark-side [non-virtuous] beings, who do not have the strength to listen to the rituals of the profound tantric teachings, all of those are expelled out.

om ah bhik gha nen ta tritta hum pet/ and

om sum bha ni sum bha ni hum hum pet/ om dri ha na dri ha na hum hum pet/

om dri hana pa ya dri hana pa ya hum hum pet/ om ah na ya ho bhagawen briya raja hum hum pet/

*The Vajra Master takes mustard seeds and tosses them away from himself, the ritual master burns frankincense, the assembly plays horns, drums, cymbals, etc. banishing the destructive forces, and the torma are tossed outside.*
HUNG: I am Glorious Vajrasattva. The vajra’s natural mass of fiery light expands out making a boarder above and below, which becomes an indestructible dome of protection.

om benza raksha raksha hum hum pet soha/ Thus saying, you have raised a boundary of protection.

om benza amrita kundali hana hana hum pet/

om so bha wa shudha sarwa dharma so bha wa shudho hang/

tong pay ngang lay om yig lay/ rin chen nö kyi nang du ni/ hung lay chung way cho yon dang/ me tog dug po nang sal dang/

From emptiness, appears the letter OM which forms the precious vessel upon which appears the letter HUNG, which transforms into the water for drinking, flowers, incense, light,
Perfume, food, music, etc. The offering materials, both beyond the imagination, and realities of the material world, the outer, inner and secret offerings become an uncontaminated, ever-excellent cloud of offerings.

Thus make the outer offerings

Thus make the inner offerings

May all sentient beings have happiness and the cause of happiness. May all sentient beings be free of suffering and the cause of suffering. May they never be separated happiness, which is without suffering. May they remain in endless equanimity, free from attachment to some and rejection of others.

Meditate whole-heartedly on the Four Immeasurables

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17 Meaning nectar
18 Meaning blood
19 Meaning torma
2. The Main Practices

Second, the eight main practices: (1) self-generation of the deity, (2) vase visualization, (3) visualization of the deity in front, (4) Accumulation of the mantra, (5) torma offerings, (6) Seven-Branch Practice (prostration, offerings, cleansing, gratitude of other's good deeds, request for teachings, prayer for long life of lama, & dedication), (7) empowerment, (8) distribution of tsok.

2.1 Main Practices: Self-Visualization

Out of emptiness, the letter PAM appears and from out of that letter appears a white lotus with a rapidly growing stem. [Upon the lotus] the letter AH [appears], which transforms into a full moon mandala, from the center of which appears a white letter HUM. From that letter, light emanates out as an offering to the Buddhas and bodhisattvas of the ten directions and,
sem chen tham chay kyi dik drib chang nay dorjie sem pay go phang la kō/ tshur du yong su gyur pa lay/ rang nyi kay chig gi chom den day pal dorje sempa ku dog ton kay dawa tar kar wa/ shel chig shi shing dzum pa/ ral pay sur phu tse mor yi shin norbu dang yon ngö su da chey dang dun du na tshog dorje tshen pa/

Cleanses the iniquities and obstacles of all sentient beings, [allowing them to] attain the position of Vajrasattva. As the light returns back, you instantaneously take on the form of the fully enlightened Vajrasattva, whose body is as white as an autumn moon, whose one face smiles peacefully, whose hair contains a wish-fulfilling jewel in a topknot at the crown of the head. To the left of the jewel is a half-moon and in front of it a double-vajra.

rinpoche drok shu chen / nyen gyen / gul gyen / sak shab kyi dub bu / ka rak sok nor bü gyen tham chay kyi dray shing / dar gyi napsa nab pa / sak yay dorje tsey nga pa thuk kar dzin ching yon gying bak dang chay pay dril bu kur ten pa / shab dor jey kyil mo drung gi ö phung khrig pay ü na ji par shug pa/

You are adorned by a jeweled head ornament, earrings, a necklace, bracelets and anklets, and a belt of gems and wear silk garments. In the right hand you hold a five-pronged vajra, which is held to the heart-center. the left hand positioned gracefully, holding a bell against the waist. You sits in double-lotus and rest in the center of a sphere of brilliant light.
On your crown, a white OM, on the throat, a red AH, on the heart-center, a blue HUM. From these three letters immeasurable light rays shine forth and the sky is filled with this light, calling forth the deities of dharmadhatu, which become one with the wisdom meditational deity BENZA SA MA DZA.

[Offerings to the self as deity]

om benza argham pra ti tsha soha/ om benza padyam pra ti tsha soha/

om benza pukpe pra ti tsha soha/ om benza dhupe pra ti tsha soha/

om benza aloke pra ti tsha soha/ om benza gendhe pra ti tsha soha/

om benza newidyam pra ti tsha soha/ om benza shapta pra ti tsha soha/

Thus make the offering
I prostrate to Vajrasattva, great bodhisattva, who is all tathagatas, while himself originating from the Adamantine Primordial Buddha, Samantabhadra.

May I become inseparable with the generated deity.20

Again, the light from the heart-center invites the empowerment deities of the five Buddhas families and their assemblies.

[Offerings to the empowerment deities]

om pan tsa kula sa pa ri wa ra rgham trati tsa soha/ om pentsa ku la sa pa ri wa ra pa dam tra ti tsa soha/

om pentsa ku la sa pa ri wa ra pukpe tra ti tsa soha/ om pentsa ku la sa pa ri wa ra dhupe tra ti tsa soha/

om pentsa ku la sa pa ri wa ra aloke tra ti tsa soha/ om pentsa ku la sa pa ri wa ra gandhe tra ti tsa soha/

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20 Who is also one with the wisdom deity
om pentsa ku la sa pa ri wa ra newidya tra ti tsa soha/ om pentsa ku la sa pa ri wa ra shapta tra ti tsa soha/

de shin sheg pa tham chay gyi dag la ngon par wang kur du sol / shey sol wa tab nay / wang lha nam kyi tashi kyi lu len/ rol mo dra drog/ metok gi char pep shin du/ yeshe kyi chu yi gang way bum pa thog nay/

I beseech all the tathagatas, please give me the full empowerment. Having thus supplicated, the empowerment deities sing auspicious songs, sound a symphony of music, bring down a shower of flowers. Meanwhile the deity holds an empowerment vase to your crown and fills you completely with the water of wisdom.

ji tar tam pa tsam gyi ni/ lha nam kyi ni wang kur tar/
lha yi chu ni dak pa yi/ de shin dak gi wang kur ro/

Just at the moment you are filled, like the deities confer the empowerment\textsuperscript{21}, the water of the deities cleanses, and in that way one confers the empowerment.

om sarwa ta tha ah bi khay kha ta sa ma ya shri ye hung/

\textsuperscript{21} This line, which repeats throughout the ritual text, can have two meanings – one is that it could be referring to the birth of Shakyamuni, when the deities washed his body. In this sense, it would mean that just as the deities cleansed the Buddha, you are thus cleansed and the empowerment is conferred. It can also be referring to the text above, as in, like the deities conferred the empowerment (above), you are cleansed…
shey sung shing chi wo nay wang kur/ chu lu gang/ dri ma dag/ chu lhak ma yar lu pa lay/ rang dra way
dorje sempa u gyen par gyur/

While reciting the mantra, the empowerment is conferred from the crown of the head, the body is filled with water, cleansing all defilements. The water overflows from the head and that water becomes Vajrasattva, like a crown ornament above your head.

thuk kay dawa la hung yig kar po thar ngag kyi dreng way kor wa lay ö ser dro du rang shin gyi dig drib ma lu pa jang/ sangye kyi dzay pa drub par gyur/

On the moon at your heart-center, a white letter HUNG appears surrounded by a string of mantra. The light from this shoots forth and gathers back and by doing so purifies your and all others iniquities and obscurations and transforms them into the enlightened activities of a Buddha.

The deity’s mantra

om benza sata samaya/ manu pala ya/ benza sato teno pa tritha/ dridho me bhawa/ suto khayo me ba wa/
supo khayo me bhawa/ anu rakto me bhawa/ sarwa siddhi me pra ya tsa/ sarwa karma su tsa me/ tsi tang shee ri ya kuru hung/ ha ha ha ha ho/ bhagavan sarwa tathagata/ benza mame muntsa/ benzi bha-wa/

maha samaya sa to a/

Recite as many times as possible, after which continue with the offerings below
[Offerings to the deities of Vajrasattva’s Mandala]

ཐོང་འོང་འོང་འོང་། འོང་འོང་འོང་འོང་།

om benza argham tra ti tsha soha/ om benza padyam tra ti tsha soha/

ཐོང་ཐོང་ཐོང་ཐོང་། འོང་འོང་འོང་འོང་།

om benza pukpe tra ti tsha soha/ om benza dhupe tra ti tsha soha/

ཐོང་ཐོང་ཐོང་ཐོང་། འོང་འོང་འོང་འོང་།

om benza aloke tra ti tsha soha/ om benza gendhe tra ti tsha soha/

ཐོང་ཐོང་ཐོང་ཐོང་། འོང་འོང་འོང་འོང་།

om benza newidyam tra ti tsha soha/ om benza shapta tra ti tsha soha/

[Offerings of the pleasures of the six senses]

ཐོང་ཐོང་ཐོང་ཐོང་། འོང་འོང་འོང་འོང་།

om ru pa benza tra ti tsha soha/ om shapta benza tra ti tsha soha/

ཐོང་ཐོང་ཐོང་ཐོང་། འོང་འོང་འོང་འོང་།

om gendey benza tra ti tsha soha/ om rasa benza tra ti tsha soha/

ཐོང་ཐོང་ཐོང་ཐོང་། འོང་འོང་འོང་འོང་།

om sa par she benza tra ti tsha soha/ om bi sho tra ti tsha soha/

Thus make the offerings
I prostrate to Vajrasattva, great bodhisattva, who is all tathagatas, while himself originating from the Adamantine Primordial Buddha, Samantabhadra.

Recite the hundred syllable verse 3 times in case any mistakes were made.

2.2 Main Practices: Vase Visualization

The vase dissolves into non-conceptual emptiness. From the emptiness appears and lotus and moon seat from the center of which appears the letter BRAM (five colors and materials and buddhas of the mandala), which completely transforms into a round-bellied vase made of precious metals.

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This refers to the vase which was originally prepared on the altar, bring it into the mind and then dissolve it.
Base flaring out, long-neck facing up, with a large cap, the spout standing upright, the vase has no defilements. The neck adorned with two clothes, wish-fulfilling wood is stuck in the cap.

Inside are the five precious metals and the five medicines, the five grains, the five perfumes and divine water of five essences filling 2/3 of the vase

Out of which the letter PAM appears and then suddenly transforms into a white lotus, upon whose anthers a letter AH appears and then transforms into a full moon upon which the white letter HUNG appears and issues forth light, which act as offerings to the Buddhas and Bodhisattvas of the ten directions

And purifies the iniquities and obscurations of all sentient beings, allowing them to obtain the position of Vajrasattva. Just as before, the light returns back and transforms completely into Bhagavan Vajrasattva.

Whose body is as white as an autumn moon, with one face composed into a peaceful smile, displaying the nine features of a peaceful deity ornamented with a wish-fulfilling jewel in the topknot on his crown, to the left side of which is a half-moon and in front of which is a double-vajra. He is decorated by a head ornament of precious gems, earrings, a necklace, bracelets and anklets, a belt, etc. all made of jewels.

He wears silk garments, etc. And while made beautiful by thirteen ornaments, his right hand holds a five-pronged vajra, held to his heart-center. His left positioned gracefully,

bell supported upon his thigh. He sits in double-lotus and rests in the center of a sphere of brilliant light, appearing as a body of apparent yet empty wisdom light.
On the crown, a white OM, on the throat, a red A, on the heart-center a blue HUNG. From these three adamantine syllables immeasurable light rays shine forth and fill the sky with meditational deities from the Akanishtha palace, who resemble the wisdom deity [Vajrasattva].

[We] invite you; honor your commitment and come.

Becoming protector of all sentient beings, subduer of inexhaustible hosts of demons, knower of all realities without exception, I pray that the hosts of Bhagavans come here to this place.

benza sa ma dza.
I prostrate to Vajrasattva, great bodhisattva, who is all tathagatas, while himself originating from the Adamantine Primordial Buddha, Samantabhadra.

dza hung bam ho/ dam tshig pa dang nyi su mey par gyur/
May I become inseparable with the commitment deity.

Again, the light from the heart-center invites the empowerment deities of the five Buddhas families and their assemblies.
ཟིམ་ཤེས་ལེན་ཞིང་།

ཟིམ་ཤེས་ལེན་ཞིང་།

om pentsa ku la sa ri ra argham pra ti tsa soha/ om pentsa ku la sa ri ra pamyam pra ti tsa soha/

om pentsa ku la sa ri ra pukpe pra ti tsa soha/ om pentsa ku la sa ri ra dhupe pra ti tsa soha/

om pentsa ku la sa ri ra aloke pra ti tsa soha/ om pentsa ku la sa ri ra gandhe pra ti tsa soha/

om pentsa ku la sa ri ra newidya pra ti tsa soha/ om pentsa ku la sa ri ra shapta pra ti tsa soha/

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་Sིས་བདག་ལ་མངོན་པར་དབང་བÂར་h་གསོལ།

Having thus supplicated,

དབང་$་5མས་Sིས་བ`་ཤིས་Sི་Ë་ལེན།

The empowerment deities sing auspicious songs, sound a symphony of music, bring down a shower of flowers. Meanwhile you are filled with the water of wisdom, until completely full.
Like the moment the Buddha was born and the deities conferred empowerment upon him, through the cleansing water of the deities, I confer the empowerment to myself.

While reciting the mantra, the empowerment is conferred from the crown of the head, the body is filled with water, cleansing all defilements. The water overflows from the head and that water becomes Vajrasattva’s crown ornaments.

In the phenomenal world boundless water for drinking, water for washing, flowers and incense, light, perfume and food, music, all of these I place out respectfully offering them to the deities of the Bhagavan’s mandala.
In the boundless phenomenal world whatever form, sound, smell, taste, touch and various offerings are, out of respect, set out here I offer to the deities of the Bhagavan’s mandala.

After which,

Thus make the inner and secret offerings
Although you have realized that there is no distinction between the non-conceptual vajra upaya wisdom and the non-grasping prajna wisdom, through your great compassion, you reveal to us the various forms of [deities], I prostrate to and praise Great Vajrasattva.

When accepting the vajra cord:

While reciting the 100-syllable mantra: The light of the mantras circling the HUNG at your heart-center [maintaining the visualization of yourself as Vajrasattva] moves down the vajra cord connected to the vase, and is absorbed into the heart-center of the deity of the vase, whose body is then filled with undefiled wisdom water until his body begins excreting water, until the vase becomes completely filled.

Having visualized this, recite the 100-syllable mantra no less than 100 times, after which make offerings:
Om benzā arghaṃ/ padyam/ pukpe/ dhupā/ aloke/ gendhe/ newidey/ shapta tra tsha soha/

Having made the praises, recite om ah hung/ while offering the conch shell water

Bum pay lha öd du shu nay bum pay chu dang ro chig tu gyur/
The vase deity, having dissolved into light, becomes inseparable with the vase’s water.

Om benzā ut ka hum/ Recite twenty-one times

On the Activity Vase
Inside the Activity Vase, completely perfected in its attributes, is a lotus, upon which rests a sun, upon which appears the letter HUNG, out of which appears the wrathful deity Amrita Kundali, whose body is blue-green, who holds a vajra stick in their right hand. The left hand makes the dik-dzup mudra\(^23\) with the left hand. He wears the clothing of a wrathful deity and from his heart-center a letter HUNG, encircled by the below mantra:

\[
\text{om benza amrita kundali hana hana hung pet/ Recite as many times as possible}
\]

\[
\text{dro wo kyi geg dok par dzö chik/}
\]

Wrathful one, drive out the obstructers!

Thus saying, supplicate

\[
\text{dü tsi khyil wa ö du shu nay dag chey kyi nü pa dang den par gyur/}
\]

Amrita Kundali dissolves into light and then the water becomes filled with the power to clean.

Thus the Vase Visualization has been accomplished

\(^{23}\) The thumb holds the middle two fingers down and the index and pinky fingers are extended upward
2.3 Main Practices: Visualizing the Deity in Mandala

In the center of the mandala that appears out of emptiness before you, is arranged a cloud of beautiful offerings. Upon the Abhirati precious elephant throne, the letter PAM appears and transforms into a growing white lotus.

On the stem appears the letter AH, which transforms into a full moon, upon with the white letter HUNG appears, which then shoots forth light as an offering to the buddhas and bodhisattvas of the ten directions. As the light returns, the blessing is reabsorbed and then issues forth again to cleanse the obscurations of all beings, allowing them to obtain
the position of Vajrasattva. As the light returns, it completely transforms the HUNG into the body of the Lama Bhagavan Vajrasattva, whose body is white like the color of the autumn moon, with one face, smiling peacefully, whose hair is arranged into a topknot at the crown of your head and contains a wish-fulfilling jewel.

to the left of which is a half moon and in front of which is a double vajra. He has a precious head ornament and ornamented by the nine modes of a peaceful deity, the major and minor marks, earrings, necklace, bracelet, anklet and

Belt, jewels, the silk adornments, etc., which comprise the thirteen ornaments [of the sambhogakaya]. The right hand Grasps the five-pronged vajra of awareness and emptiness to the heart-center. The left hand holds the
Bell of appearance and emptiness supported on the hip. The two legs rest in vajra posture, resplendent arranged in the midst of a mass of rainbow light. Illuminating the fully realized mandala of the three seats of completeness, the embodiment of the savior of all, Mahatma.

On his crown, a white OM, on his throat, a red AH, at his heart-center a blue HUNG appear from which light emanates and gathers, filling the sky with immeasurable rays of light, inviting from the realms of Abhirati, etc. and the Akanishtha palace all the Refuge objects of the ten directions and the four times, without exception, become wisdom [light], like the meditational deity.

\[\text{Benza sa ma dza/}\]
Through the power of non-existent emptiness Ati Yoga\textsuperscript{25}, quickly dissolve into the space-like commitment deity. In the midst of the ocean of wisdom of complete liberation, manifested out of the conception-less, non-abiding expanse of space,

All the Lamas, Buddhas and bodhisattvas residing in all the three times and ten directions manifested from the mind treasury of the wisdom deity of great compassion, through the power of the samaya prayer, please depart.

\textsuperscript{25} Otherwise known as Dzogchen
I prostrate to Vajrasattva, great bodhisattva, who is all tathagatas, while himself originating from the Adamantine Primordial Buddha, Samantabhadra. Thus praise

May I become inseparable with the commitment being

Again, the light from the heart-center invites the empowerment deities of the five Buddhas families and their assemblies.

[Offerings to the empowerment deities]

om pentsa ku la sa pa ri wa ra argham pra ti tsa soha/ om pentsa ku la sa pa ri wa ra pamyam pra ti tsa soha/

om pentsa ku la sa pa ri wa ra pukpe pra ti tsa soha/ om pentsa ku la sa pa ri wa ra dhupe pra ti tsa soha/

om pentsa ku la sa pa ri wa ra aloke pra ti tsa soha/ om pentsa ku la sa pa ri wa ra gandhe pra ti tsa soha/

---

26 The self as the deity
om pentsa ku la sa pa ri wa ra newidya pra ti tsa soha/ om pentsa ku la sa pa ri wa ra shapta pra ti tsa soha/

de shin sheg pa tham chay gyi dag la ngon par wang kur du sol/

Tathagatas, please give me the full empowerment.

shey sol wa tab nay/

Having thus supplicated,

wang lha nam kyi tashi kyi lu len/ rol mo dra drog/ metok gi char pep shin du/ yeshe kyi chu yi gang way bum pa thog nay/

The empowerment deities sing auspicious songs, sound a symphony of music, bring down a shower of flowers. Meanwhile you are filled with the water of wisdom, until completely full.

ji tar tam pa tsam gyi ni/ lha nam kyi ni wang kur tar/ lha yi chu ni dak pa yi/ de shin dak gi wang kur ro/

Just at the moment you are filled, like the deities conferred the empowerment, the water of the deities cleanses, and in that way one confers the empowerment.
While reciting the mantra, the empowerment is conferred from the crown of the head, the body is filled with water, cleansing all defilements. The water overflows from the head and you transform into Vajrasattva, the overflowing water transforming into the crown adornments of Vajrasattva.

Offerings

In the immeasurable oceans of galaxies water for drinking, water for washing, flowers and incense, light, perfume and food, music, all of these I respectfully offer to all the Victorious Ones and their sons.

To all of you possessed with compassion, I pray that whatever bliss comes from enjoying these offerings be for the benefit of all sentient beings.
In the boundless phenomenal world whatever form, sound, smell, taste, touch and various offerings are, out of respect, set out here I offer to the deities of the Bhagavan’s mandala.

om sarwa tathagata rupa/ shapta/ gendhe/ saparshe/ bisha pra ti tsha soha/ After that

om sarwa tensa amrita ah hung/ om benza ma ting ga ah hung/ Thus make the inner and secret offerings
Offerings of Suchness [Offerings of the Highest Degree]

This practitioner on the path, understands the inherent emptiness of all objects of the powers of perception, to all those, I make offerings to please the Vajra Mind.

OM, the highest bodhicitta of bliss and emptiness, non-dual and all-pervading, Vajrasattva, main lord of all the Buddha families, I pay homage to Guru Vajrasattva.
Merely hearing the name of this deity sends us into ecstasy, the suffering of the lower realms and hells who protects them from all suffering, Protector, I prostrate to you.

I prostrate to Vajrasattva, great bodhisattva, who is all tathagatas, while himself originating from the Adamantine Primordial Buddha, Samantabhadra.

Thus praise

2.4 Main Practices: Recitation of the Mantra

Visualize the light emanating from the string of mantras encircling the white letter HUNG on the moon-disc at [your] heart-center is making offerings to the noble ones, collecting blessings, cleansing all the iniquities and obscurations of sentient beings, and accomplishing the work of the Buddhas.

Visualizing this, recite the 100-syllable mantra as many times as possible
2.5 Main Practices: Offering Torma

om benza amrita kundali hana hana hum pet / Thus saying, cleanse

om so bha wa shu dha sarwa dharma so bha wa shudho ham / Thus saying, purify

tong pay ngang lay rin po chey nö du chü nam yeshe dü tsi rang shin du gyur/
These items on the precious-metal plate which emerged out of emptiness naturally transform into natural wisdom nectar.

om a hung / Recite three times, blessing [the torma]

lhay jak ö ser gyi bu gu chen gyi tor ma dü tsi chü drang nay sol bar gyur/
The pipe of light from the tongue of the deity sucks the nectar and essence from the food.

Offer Vajrasattva’s mantra (OM BENZA SATWA A)

om a ka ro mu kham sarwa dharma nam a daya nud pen na to tata om a hung pet soha /
Together with the mantra before (Vajrasattva’s mantra) offer three times

---

27 the item that can turn defilements into wisdom
I pray that the compassionate Bhagavan bestows the ordinary and extraordinary siddhis upon me and all sentient beings. Thus saying pray

I imagine that from your heart-center, your own emanation and the bodies of all sentient beings multiply endlessly and prostrate.

Like a lotus bud that is about to bloom, keep your hands folded in prayer pose at your crown. With cloud-like gatherings of infinite bodies, prostrate to all the Buddhas of the ten directions.
gang gi drin gyi dé chen nyi/ ké chik nyi la charwa gang/
la ma rin chen ta bü ku/ dor jé chen zhap pé la dü/

You are the one whose kindness can bring great joy in an instant, our lama in your jewel-like form, A vajra holder, at your feet we bow!

sang gyä tham chá dü päi ku/ dor je dzin päi ngo wo nyi/
kön chog sum gyi tsa wa te/ la ma nam la chhag tshäl lo/ x³

Your exalted body is the embodiment of all buddhas; you are in the nature of vajra holder, the very root of the Three Rare and Sublime Ones: I prostrate to all gurus. *Three times*

la ma sang gyé la ma chö/ dé zhin la ma gendün té/
kün gyi jé po la ma yin/ la mé zhap la chak tsäl lo/

The lama is the Buddha, the lama is the Dharma, and the lama is the Sangha, the lama is the one who accomplishes everything—To your body, speech and mind, we bow!

mintok dorjé tap kyi yeshe ni/ mikmé sherab yum gyi ngang du tok/
tukjéi chedrak natsok chir yang tön/ dorjé sempa ché la chak tsal lo/

You are the primordial awareness of skillful means—the indestructible state beyond all concepts, realized in the nature of the Great Mother, transcendental wisdom free from any reference, displaying your compassion, in all its variety, in every kind of way—O Great Vajrasattva, to you I pay homage!
For anyone who merely sees, hears, remembers, or touches you, all their samaya breeches and transgressions will be abandoned. I pay homage to you Compassionate Bhagavan, who guides beings on the sublime path of liberation.

All the victorious ones are one within the vast expanse of primordial wisdom. Though ultimate reality has no attributes, they manifest in various forms through skillful means to tame beings according to their needs. Homage and praise to those who display compassionate emanations.

To the dharmakāya beyond concept or elaboration, we prostrate! To the sambhogakāya, we prostrate! To the nirmānakāya lords, manifesting in diverse forms, we prostrate! To the vajrakāya of the unchanging natural state, we prostrate!
ngön par jang chup ku la chak tsel lo/ kham sum zhing du jong la chak tsel lo/
 dü sum gyelwa kün gyi drup pa yi/ tsok nyi dzok shing yön ten tar chin pé/
 ku dang yé shé tsok la chak tsel lo/

gyalwa sé dang chak ö tam ché la/ dak dang kha nyam drowa ma lü kün/
 lü di zhing dül drang nyam trül jé té/ tak du gü yi kyi chak tsel lo/

dak lü long chö gé tsa ji nyé dang/ jik ten kham kyi si na yö do chok/
 kün zang chö pé trin du rap trül té/ lha mi tön pa dor jé sem par būl/

pi wam ling bu nga dum dza nga dang/ dor jé gek zhé lu dang gar khen ma/
 mé tok duk pō nang sel dri chap ma/ zuk rek ro dang chö ying dor jé chö/

tra shi dzé tak nyé bé rin chen dün/ gyel si lha mi penjor ji nyé pa/
 dak pō zung dang yong su ma zungwa/ chö pé ngö po ji nyé chi kün chö/
Verses of Confession
from the Immaculate Confession Tantra

Victorious sugatas of past, present and future, together with your retinues,

And all you protectors bound by your vajra oath, turn your attention towards us!
First we arouse bodhicitta and set our minds upon supreme awakening.

Then, to reach the enlightened stage of an accomplished vidyādhara,

And achieve the vajra body, speech and mind,

We bring to mind each category of samaya commitment

To the yidam deity and the vajra master, together with all the secret commitments,

And make a pledge never to transgress the commands,

Or else be born in hell according to our karmic fortune.
dö chak shyé dang timuk nga gyal dang
Straying into desire, anger, dull indifference, pride,

trak dok la sok shor né nong gyipa
Jealousy and so on, we have committed mistakes:

dorjé lopön tönpa drönme la
To the torch-like teacher, the vajra master,

nying né mé ching damtsik nyampa dang
We have been deeply disrespectful, and impaired our samayas,

damtsik chikpé dorjé pün nam la
Towards our vajra brothers and sisters who share the same commitments,

ngen sem lokpar tawa la sokpa
We have held cruel intentions, mistaken views and so on—
All these impairments in the samayas of enlightened body, we now confess!

We have not visualized clearly the ‘mudrā’ of the yidam deity,

We have interrupted the recitation of the approach mantra,

And failed to practise at the six times, but, in particular,

We have not performed the fulfilment rituals of approach and accomplishment,

And are incapable of following commands or written instructions—

All these impairments in the samayas of enlightened speech, we now confess!
Through the loving kindness of the vajra master,

His words have poured through our ears into the centre of our hearts,

But we pollute the samaya by revealing the wisdom mind instructions,

And crossing the bounds of secrecy with our mindless chatter and so forth—

All these impairments in the samayas of enlightened mind, we now confess!

We have failed to realize the equality of all phenomena—

Impairments of the branch samayas, we now confess!
We have been overcome by laziness, indifference and lethargy—

Impairments of the samayas of approach and accomplishment, we now confess!

We have failed to keep the commitments with body, speech and mind—

Impairments of the samayas of enlightened body, speech and mind, we now confess!

In the enlightened presence of our venerable teachers,

Our material offerings have been meagre and insubstantial—this we now confess!

In the enlightened presence of the yidam deities,
We have held preferences, favouring some while rejecting others—this we now confess!

In the enlightened presence of the four classes of dakini,

We have impaired our pledges and commitments—this we now confess!

In the enlightened presence of the dharma protectors and guardians,

We have allowed months and years to pass without offering tormas—this we now confess!

In the presence of our mothers and fathers from past, present and future,

We have not repaid them for their kindness—this we now confess!
ché dang cham dral nam kyi chen lam du
In the presence of our vajra brothers and sisters and consorts,

damtsik tsé dung chungwa tol lo shak
We confess that our commitment and affection have been weak!

dro druk semchen nam kyi chen lam du
In the presence of the beings of the six realms,

nying jé pen sem chung wa tol lo shak
We confess that our compassion and altruism have been weak!

so sor tarpa nam kyi dompa dang
Any impairments and breakages in the vows of individual liberation,

changchub sempa nam kyi labpa dang
The discipline of the bodhisattvas,

rigpa dzinpa ngak kyi damtsik sok
Mantra commitments of the vidyādharas and so on,
nyampa tamché tol shak mi chab bo
All these we now confess without hiding or concealing anything—

mi bé len ké chö ching dompar gyi
From now on we will refrain from all such acts, and vow never to repeat them again.

dü sum képé dik drip tol shak na
As we confess all our harmful acts and obscurations of the past, present and future,

tsangpar dzé né ku sung tuk la sok
Let them all be completely purified, and so grant us, we pray,

chok dang tün mong ngö drup tsal du sol
Attainments, ordinary and supreme, of body, speech and mind!

From the final chapter of the Immaculate Confession Tantra.
| Translated by Adam Pearcey, 2003.
The Lamentations of Rudra: A Confession Prayer

ho thug je chhen po chom den dorje sem/
Ho! Great compassionate Buddha Vajrasattva,

dri med dung dog chhog tu zug zangwa/
your perfect form—stainless, the color of conch,

nam dag ösal nyi da bum dal zhin/
totally pure, luminous and vivid, shining with the light of a hundred thousand suns and moons,
pawo özer tong kham lam me wa/
fearless, heroic protector, appearing so vividly in the sphere of emptiness,

trid pa sum gyi sa khen ton par drag/
you are renowned as the guide of beings in the three planes of existence.

kham sum dro wa kun gyi nyen chug pu/
You are the only friend of all beings in the three realms.

jam gon thug jei lha khyöd gong su sol/
O kind and merciful protector, deity of compassion, please turn your awakened mind’s attention to me!

dag ni thog ma med pai du tha ne/
I have been lost for so long, from time immemorial,

lam log lam tor tri pai go rar khyam/
going down the wrong path, left to flounder in the dungeon of samsara.

ngon tse lam log dig pa je pe nong/
I feel so much regret for the past negative actions I committed when on the wrong path;

dig pai le nam chi ched nong zhing gyöd/
I am so sorry for whatever negative actions I engaged in. I feel so much remorse!

dar chig drag pö le wang de tzen pe/
Just merely a short burst of strong negative action, because it was so heinous and powerful,

khor wa dug ngal gyatsor jing gyur te/
made me sink into the ocean of samsaric suffering.

zhe dang bar wai me ni rang gyud treg/
My mind is burning with the blazing fires of anger.

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ti mug mun pa thib pe sherab mong/
My wisdom is blocked, thickly shrouded in the darkness of ignorance.

dö chhag gyatsöi dram du nam she jing/
My consciousness is submerged in the ocean of desire and attachment.

nga gyal drag pö ri wö ngen dror nen/
I am pinned down in the lower realms under the mountain of intense pride.

thrag dog lung mar tsub pe khor war jing/
I am swept away in samsara by the fierce hurricanes of jealousy.

dag tu ta wai dupa dam pö ching/
I am tightly bound in the knots of the view of a self.

döpa me dong dra wai ob-su lhung/
I have fallen into the fire pit of greed and desire.

dug ngal mi zöd drag po chhar tar bab/
Unbearable, fierce suffering descends on me like rain.

di drai dug ngal shin tu mi zö ching/
All this suffering is completely unbearable,

dig pai le wang drag po me bar we/
and the fiercely blazing fires of my negative karma

nam she wang pöi nyu gu dung gyur te/
scorch the seedlings of my consciousness.

phung po gyu mai lu kyi mi zöd na/
If my illusory physical body cannot bear it,
jam gon thug je chen gyi zöd lag sam/
Compassionate, merciful protector, can you bear it?

dag ni lun mong le ngen dig po chhe/
I am an ignorant fool, a great sinner with negative karma.

le kyi wang gi kham sum khor war kye/
By the power of my karma, I was born into the three realms of samsara.

kye pe gyöd do le la yi re chhed/
Born here, I am filled with regret. I am so tired of karma!

yi chhed gyöd kyang le la chö su med/
But no matter how exhausted and remorseful I feel, there is no changing my karma.

le kyi shug ni chhu wöi zhung dang dra/
The force of karma is like a river current.

le wang chhu lung thral du ga la dog/
When the raging river of karma is already rushing toward me, how can I avert it at the last minute?

nam min tham ched rang gi le le jung/
All the ripenings of karma come from my own actions.

le kyi lung mar drag po de de pe/
Chased by the fierce windstorms of karma,

dag ni ngon du kalpa drang med du/
I have already for countless eons

khor wai tzon ra mun par khyam pa la/
been wandering in the dark prison of samsara.
jam gon khyö kyi thug jei jin lab kyi/
Merciful protector, by the blessings of your compassion,
le dang nyon mong drib pa kun jang ne/
please let all my karma, poisons, and obscurations be purified,
ma tar jam pai zhab drung da ta khöd/
and with love like a mother for her child, keep me now at your feet.
nyi tar ö-bar da tar dang sal wai/
Blazing light like the sun, luminous and glowing like the moon,
thug jei zhal nyid ta wai mi ngom pa/
O compassionate one, your face is irresistible to behold.
thog ma med ne ma rig ling tog gi/
But I have not been able to see you with my ordinary eyes,
dong te chhu bur mig gi ma thong na/
for I have been blinded by the cataract of ignorance from time immemorial.
dro wai gon khyöd da ta gang na zhum/
O protector of beings, where have you been all this time?
le ngen drag po shin tu mi zö pe/
My powerful negative karma is so extremely difficult to bear.
shin tu trag ching kyi ya rab jig ne/
I am so scared. I am terrified. I am trembling with fear.
dung dung dung wai me-ngag di don zhum/
I am crying out to you with deep longing,
nyam thag phong wai nga ro don lag na/
so dejected, helplessly weeping.

jam gon thug je du dir mi gong sam/
O Merciful, caring protector, when I cry out to you in desperation, will you not think of me at this time with compassion?

nam zhig chhi phö lu sem dral wai tse/
Eventually, when the time of death comes for my mind to separate from my body,

dza she drog dang dral ne shin je third/
I will have to part from loved ones, friends, and companions as I am led away by the Lord of Death.

de tse jig ten nye du mi tong te/
At that time, my own family and friends from this world will not be able to help me.

le kyi wang gi dag nyid chig pur third/
By the power of karma, I will be led off alone.

du dir dag la gon kyab ma chhi kyi/
Please, lord protector, grant refuge to me now!

gang gi chhi shol du la ma zhe par/
Do not delay, do not wait until it is too late.

da ta nyid du thug jei chen gyi zig/
Gaze upon me right now with your eyes of compassion!

le kyi nar wai kye wo dag dra wa/
Someone like me, so tortured by my own karma,

thog ma med pai du ne log tag pe/
I have been caught up in wrong thinking and wrong projections from time without beginning.
kham sum khor wai ne le ma thar te/
That is why I have not been able to gain freedom from the three realms of samsara.

kal pa drang med kyewa ji nyed du/
For countless eons, as many times as I have taken rebirth in samsara,

dö che lü ni drang med zhig gyur te/
I have taken countless physical bodies, which have all long since disintegrated.

sha ru sag na jig ten tö dang nyam/
If I were to amass all the flesh and bones of my many lives, they would fill the entire space of the world.

nag thrag sag na gyatso chhen po tzam/
If I were to amass together all the pus and the blood, it would form a great ocean.

le thro sag na sam de jöd mi lang/
If I combined together all my karmic propensities, their massiveness would be inconceivable, beyond articulation.

kham sum drang shing kye shii kha gyu kyang/
Cycling through the three realms, in this chain of birth and death,

je pai le nam don med chhud re zö/
everything I have done has been meaningless, a waste.

kye wa drang med ji nyed de tzam la/
Out of all my countless rebirths,

kye wa chig chig kho na tzam gyi le/
if only I had devoted even one of these lifetimes

la med jang chhub don du rab ched na/
to the goal of unsurpassable enlightenment,
de tzam je pai le la don yød pe/
that one life alone would have been meaningful.

don gyi yong ye nya ngen de zin na/
I would have already reached the essence of nirvana.

le kyi wang tzan nyon mong tob chhe we/
But instead, I have succumbed to the heavy power of my karma, and the great force of my emotional poisons.

sha thrag dra wai lu lang khor war khyam/
I have been caught in the snare of a body of flesh and blood as I wander in samsara.

dug ngal zö ka sid pai tzon rar tsud/
I have been forced into the prison of conditioned existence, suffering unbearably!

mi zöd drag pöi dug ngal di ta bu/
All of this fierce, unbearable suffering,

nye je tham ched rang gi le le jung/
al all negativities, come from my own karma.

thug je chhen pö le kyi gyud ched de/
Great compassionate one, I supplicate you to cut this chain of karma,

nyon mong le kyi lung ni dog tu sol/
and to turn back the winds of the emotional poisons!

ma rig log pai le di wang tzan ne/
By my wrongful actions, this powerful karma of ignorance,

mi she mun pai nang du ten khyam na/
as I wander, forever lost in the darkness of my unknowing,
yeshe dron mei zer gyi mi tong ngam/
will you not shed light for me with your lamp of wisdom?

nye je le kyi nam min mi zöd na/
When I cannot bear the ripening of my own negative actions,

thug je chhen pöi thrin le mi dzed dam/
can the great compassionate one bear not to do something?

chhin chi log gi yang sar tung lag na/
When I am slipping down the precipice of the wrong path,

thug je nyur gyog chhag gi mi dzin nam/
will you not reach out your hand of swift compassion and grab on to me?

dug sum zöd kai ned kyi dung lag na/
When I am afflicted by the unbearable disease of the three poisons,

thab khe thug jei men gyi mi so’am/
will the skillful and compassionate one not heal me with your medicine?

le kyi nam min dug ngal me bar na/
When my karmas ripen, and I burn in the blazing fires of suffering,

thug je sil wai chhar gyun mi beb sam/
will the compassionate one not send down a cooling rainshower?

dug ngal khor wai dam du jing gyur na/
When I sink in the mire of samsaric suffering,

thab khe thug jei chag kyu mi dren nam/
will you not rescue me with the hook of your skillful means and compassion?
kham sum khor wai ne su jang je ne/
You purified everything within the three realms of samsara,

nam zhig rang gi dre-bu thob pai tse/
and finally reached the resultant state,

phag pai thug je chi tsal don ma chhi/
becoming the Illustrious Great Compassionate One. But what is the point of that,

dag nyid le thro wang tzen zhag na ta/
if you just leave me here to suffer, saying, “oh well, it’s your own karma.”

thug je chhe zhe su la chi zhig gyi/
Why would anyone call you the one of great compassion?

pawo khyöd la thug jei tob nga zhing/
Heroic protector, since you possess the power of great compassion,

ngon jung drel wai le kyi thro tzan na/
and since we have the powerful karmic connection from a long time ago,

yal yol tang nyom lelo mi dzed par/
Please do not be idle or indifferent to my plea!

nying ne da zig thug je gyal wai lha/
From my heart I beg you, please gaze upon me with your unlimited compassion, O victorious deity!

Thus pray, and feel that Vajrasattva grants total purification and asserts that your vows have been restored. Then he melds into one taste with you, and you rest your mind in its natural state. This is the pith instruction for purifying obscurations. Through this, your negativities will be purified, and even the heinous karmas with immediate karmic retribution will purified, dredged from the depths. Samaya!
Inexpressible Ultimate Confession

Visualize the refuge sources to whom you are confessing:

rang-nang yeshe kyi khorlo tham-chet kha-khyab-tu set-par gyur/

Instantly I awaken to the innate presence of the entire sphere of self-appearing wisdom deities which actually appears and fills the sky.

vajra sapharana khang/

Om ye she ku chhog rang zhin kyil khor ni/

Om The sublime form of primordial wisdom, the natural mandala,

da gyay zhin du trä pa mi nga yang/

like the full moon, is free from the complications of conceptual mind’s activity.

thuk je nyi sal ö zhin nyom dzed pa/

Yet its compassion, like the light of the shining sun, expresses itself everywhere equally.

dir shek dag la gong shing zhuk su sol/

Please approach, heed me, and remain present, I pray!
To inexpressible sublime knowing, the unchanging Dharmakaya, I prostrate.

To the principle deities of the five families of Great Bliss – Sambhogakaya,

and to the vast expression of compassion and skillful means

as the Nirmanakaya peaceful and wrathful deities, I prostrate.

The vast expanse of basic space in its utter purity,

I fill completely with displays of offerings, physically-arranged and mentally-emanated,

as the clouds of Kuntuzangpo’s unsurpassable offerings.
chhi nang sang wai chchod pa gyatsö chhöd/
I venerate you with oceans of outer, inner, and secret offerings.

kun tu zang mo sang wai bhaga la/
Within Kuntuzangmo’s secret bhaga,

gyal wai kyil khor rab jham ma lü kun/
all the mandalas of the Awakened Ones in their infinite expression without exception,

du-dral med pai ngang du ro chig pa/
are as one taste in the state of ultimate inseparability, free from the duality of coming together and separating.

nyi med jang chhub sem kyi nyey gyur chig/
May you be pleased by the offering of non-dual Bodhichitta.

sem kyi rang zhin chhö ying namkha chhe/
Mind’s true nature is like the all-pervasive sky of Dharmadhatu.
All phenomena are inherently pure, and have always been the nature of luminosity-emptiness.

This can only be experienced in a manner beyond articulation or thought, in the yogin’s meditative state.

I forever bow to bodhichitta, the wisdom of equalness.

Kuntuzangpo, the Great Perfection, has always been omnipresent.

Here are arranged the outer, inner, and secret mandalas.

The world of appearances is perfectly pure as the basic space of male and female deities,
father and mother deities spontaneously perfected, who have arisen now or who have yet to arise.

The embodiment of the supreme joy of the Great Secret,

swirling in her vast expansive lotus of basic space,

pure luminosity as the great bindhu, non-dual,

beyond needing to be transformed and beyond the frame of mind’s activity. This is the form of the essence of enlightenment,

appearing spontaneously in all possible ways, as the deities of eternal great bliss.
In this secret mandala beyond the duality of uniting and separating,

the great embodiments—male and female deities of the five families,

the male and female Bodhisattvas, gathering of male and female Herukas,

Vajra goddesses, lords of the assembly, masters of the assembly,

the Great and Glorious Herukas of the five families, the ten male and female wrathful deities,

the mudras of the sacred sites and regions, the four gatekeepers,

and the many gatherings of deities who are wisdom emanations,
and the goddesses who delineate right and wrong and thus enforce samaya,

who are as loving as mothers and as affectionate as sisters,

gatherings of outer and inner Dakinis and yoginis,

and all the Vajra oath-bound ones who witness everything, I supplicate you. Please heed me!

Hung We holders of awareness, heirs to the lineage of compassion,

gave rise to bodhichitta for the sake of beings,
swore to uphold the various ethical disciplines of the ocean of teachings—

the samayas of enlightened body, speech, and mind, and the supreme vows that unite them all,

the Vajra commitments which are never to be transgressed and are to be constantly upheld,

the general and special samayas.

These I have received and have sworn to uphold now and in the future.

I intended them never to be discarded and not to be transgressed.

Although in actuality, I did not want to deviate and oppose my commitments,
because of my deeply imprinted habitual patterns of laziness and procrastination,

I have not brought my practice to consummation and my drive and energy wanes

Lacking mindfulness, I have become careless.

I have not been diligent in meditation and I have deviated from my practices of approach and accomplishment.

By the power of ignorance, I have knowingly and unknowingly

gone against the instructions of my Teacher and our sacred bond.
nal jor gang zhig dam tsig nyam pa dang/
“Any yogin who has broken their samaya
ked chig tzam yang t’herd par mi ja zhey/
should not be associated with, even for an instant.”
ka lay jung zhing de tar ma chog te/
This is the Buddha’s word, but I am unable to abide by it.
sang gho chhol way ye sal ka wa dang/
And since the secret door has been thrown open, it is difficult to differentiate and distinguish anything.
ngön shey med pay kyon chan ma tok te/
Because I lack clairvoyance, I do not recognize those who have such faults,
nyam dang tsok drey nyam pa kang wa dang/
and so I have joined in tsok feast gatherings with samaya breakers, have performed fulfillments with samaya breakers,
nyam dang nöd min nam la chhö shed dang/

have spoken Dharma to samaya breakers and to those who are not fit vessels.

nyam la mi dzem nyam pai kyon la sok/

I have not stayed away from samaya breakers, and have incurred the faults of impairments myself.

nyam dang drok shing nyam pa de dag giy/

I have befriended samaya breakers, and by their impairments,

nyam drib kyon gyiy gö par gyur to tsal/

I have become sullied by the faults of the contamination of impaired samaya,

tse di’i kyen dang yun gyi drib gyur nam/

which will bring obstacles in this life and obstruct me in future lives.

rab nong gyöd pai sem kyi t’hol lo shak/

All of this I acknowledge and confess with my mind filled with remorse and profound regret.

jam pai thuk tze dhag la ghong nay kyang/

Think of me with loving kindness and caring.
 nya'i med ying lay mi-gyur dhyag kōd-de/
and place me in the state that does not waver from non-dual basic space.

mik med tang nyom ngang la zhuk nay kyang/
Although you abide in the state of equalness beyond any point of reference,

nya'i med don gyi tsang pa zal du sol/
I pray to you. Please bestow complete purification, the ultimate nature of non-duality.

don dam mik med trollo lay dhyay pay na/
Since the ultimate truth is non-referential and beyond the frame of conceptual mind’s activity,

nam tog gang yang mik par mi gyur zhiung/
you have no discursive thoughts and nothing at all to fixate on as a point of reference.

kun dzob gyu ma tsoam gyi wang giy na/
But from the point of view of mere illusion of relative truth,

nong pa chhi na rab nong zod par sol/
if I have erred, I am extremely sorry and pray for your forbearance.

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This is taken from the King of Confessions, the Stainless Confession Tantra, the fourth chapter of confession for repairing rifts with the wisdom deities.

See the Seven Limbed Practice translated by ______
2.7 Main Practices: Take the Empowerment

Perform the mandala mudra

While sprinkling all land with incense water, toss flowers into the air, decorated by Mt. Meru, the four continents and the sun and moon, imagine you are offering the Buddhafield, by offering this, may all beings experience the perfect pure land.

Bring the hands together in prayer

The Buddha-knowing wisdom of all the Buddhas destroys the samsaric worlds. Today please give me the precious treasury of what has been spoken today. The great lord, bestow your kindness upon me.

Repeat three times
[Explanation of the five limbs: refuge, confession, rejoice, bodhicitta, aspiration]

I take refuge in the three jewels, confess my misdeeds and non-virtues, rejoice in the virtue of all beings, and hold bodhicitta of full enlightenment in my mind.

In the Buddha, Dharma and supreme assembly, I take refuge until Enlightenment. May I realize bodhicitta for the benefit of myself and others.

Manifesting the highest bodhicitta, Eh ma o! Let me serve as an attendant to all sentient beings by performing supreme Bodhisattva conduct, May I achieve enlightenment for the benefit of all beings.
Please consider me, Vajra holder. I, beginning today, in order to benefit all beings, make a request of you, great loving one, please manifest the mudra of wisdom in me.

*Repeat three times*

[out of the emptiness appears the letter PAM, which transforms into a white lotus, the stem of which births a letter A, which transforms into a full moon disc mandala, upon which the white letter HUM appears and shines forth light. This light is an offering to the buddhas and bodhisattvas of the ten directions and cleanses the iniquities and obstacles of all sentient beings, giving them the status of Vajrasattva. As the light returns,]
you become Bhagavan Vajrasattva instantaneously. Your body is white like the color of the autumn moon, you have one face, from which you are smiling peacefully. Your hair is arranged into a topknot at the crown of your head and contains a wish-fulfilling jewel, to the left of which is a half-moon and in front of which is a double vajra.

You are adorned by a crown of precious metals, earrings, necklaces, bracelets and anklets, a belt, all decorated with gems. You wear garments of silk. In your right hand is a five-pronged vajra held to your heart-center. Your left hand holds a bell, positioned gracefully supported on your knee. Your legs are in double-lotus and you sit encompassed in brilliant light. In this way, you see clearly the white OM on the crown of your head, the red A on your throat, the blue HUNG on your heart-center. The spotless light shining forth from the deity as yourself, and the deity in front of you [on the mandala] from all of the three syllables, are an offering reaching to the galaxies of the buddha realms of the ten directions, from which all of these buddhas and bodhisattvas have the form of Vajrasattva come rushing forward like heavy rain falling upon us.

Play instruments [appropriate for peaceful sadhanas], burn incense, play hand drum and bell
Perform the mudras of each syllable, at which point the self-commitment-deity and wisdom-deity become one.

[Body empowerment]

Again, the light shining forth from your heart-center, invites the empowerment deities, who sing auspicious songs, sound a symphony of music, bring down a shower of flowers. Meanwhile the deity holds an empowerment vase to your crown and fills you completely with the water of wisdom.

Hold the vase

Just at the moment you are filled, the deities confer the empowerment, the water of the deities cleanses, and in that way confers the empowerment.

Place the vase upon the crown and drink the empowerment nectar, if doing to oneself, imagine it is the lama who confers.
shey sung shing chi wo nay wang kur/ chu lu gang/ dri ma dag/ chu lhak ma yar lu pa lay/ rang dra way
dorje sempa u gyen par gyur/

While reciting the mantra, the empowerment is conferred from the crown of the head, the body is filled
with water, cleansing all defilements. The water overflows from the head and that water becomes
Vajrasattva, like a crown ornament above your head.

om benza argham pra ti tsha soha/ om benza padyam pra ti tsha soha/

om benza pukpe pra ti tsha soha/ om benza dhupe pra ti tsha soha/

om benza aloke pra ti tsha soha/ om benza gendhe pra ti tsha soha/

om benza newidyam pra ti tsha soha/ om benza shapta pra ti tsha soha/

Thus saying, make the offering

de ku yi wang thob rang lü lhar gom pay kal den du chay pa yin no/

Having achieved the body empowerment, I am now suitable to perform the meditation of myself as
Vajrasattva.
[The speech empowerment]

kyil khor gyi tso wo chom den day dorje sem pay thuk ka nay ngag dreng chung/

From the series of mantra circling at the heart-center of Vajrasattva, the principal Bhagavan of the mandala,

rang gi shal du shub thuk kar da teng hung kar thar khö par gyur/

That string of mantras enters your mouth and goes down to the white HUNG on the moon-disc at your heart center, encircling the HUNG at the boundary of the circle.

Recite the 100-syllable mantra three times and place flowers upon your crown

Bhagavan who bestows [empowerment], please confer the empowerment upon me. Please bestow upon me the accomplishments of the mantra, please allow this power of the mantra to remain stable.

Please remain one with me from today forward, and bestow upon me the empowerment.

Repeat three times
Having accomplished the speech empowerment, I am now suitable to recite the mantra.

[Mind empowerment]

Letting go of the concept of past, present and future and becoming inseparable with the great non-grasping wisdom of the heart of the Bhagavans, rest in the equanimity of the innate naturally-abiding state.

Rest in equanimity

Having accomplished the heart empowerment, I am now suitable to perform samadhi meditation free from grasping.

[Commitment]

[Hands together in prayer]

The way in which the principal [deity] bestowed, I will perform all those [rites as described in the empowerment].
[While making the mandala mudra:]

sa shi po chu chug me tok dram/ ri rab ling shi day gyen pa di/
sangye shing du mig te phul wa yi/ dro kun nam dag shing la chö par shog/

While sprinkling all land with incensed water, toss flowers into the air, decorated by Mt. Meru, the four continents and the sun and moon, imagine you are offering the Buddhafield, by offering this, may all beings experience the perfect pure land.

deng nay tsam te dag dren du/ khye la dag ni pul lak na/
khye kyi lob mar sung wa dang/ cha shey kyang ni chay du sol/

From today, begin to think of me, as I make offerings to you, and in return, as a small token, I pray that you hold me as your student.

2.8 Main Practices: Ganachakra Feast

ram yam kham/ Repeat three times

om benza amrita kundali hana hana hum pet/ Thus saying, cleanse

om so bha wa shu dha sarwa dharma so bha wa shudho ham/ Thus saying, purify
Out of the emptiness, YAM becomes wind, on top of that RAM becomes fire, on top of that three human full-skulls upon which the letter AH appears and transforms into an enormous kapala (half-skull), upon the platter sit the five meats (horse meat, human meat, dog meat, cow meat, elephant meat) and the five nectars (shit, pee, blood, sperm, brain) [imagine the tsok that you’ve made as these items], upon which the ten male and female consorts of the five Buddha families

Whose seed syllables represent them. The winds rage, and fans the flames of the fire bowling the offerings, from which steam rises up and a moon mandala (full) appears on the steam, upon which the sanskrit vowels are written clockwise and the consonants written counter-clockwise (as in a mirror) and from these letters, light shines forth (offerings to the upper beings and cleansing the lower beings)

The light takes the energy of all the world and sucks it into the blessed offering items, the moon and its letters dissolve into light and are absorbed into the offerings mixes together with the nectars and transform into an ocean of undefiled wisdom nectar.

om a hung ha ho hri/ Repeat three times
From the light at your heart center, calls forth the root and lineage teachers and the assemblies of tutelary deities, dakinis and dakas, the lord of the mandala, Vajrasattva, the ocean of pure Dharma protectors, all assemble [celebration] together in front of you.

Imbued with an abundance of form, sound, smell, taste and touch, these offerings of desirable objects, the MADANA, which is the fundamental nature of prajna, the various foods, including the PALA and MAMSA are the fundamental nature of skillful means. Enjoying various desirable items, which glitter with the light of the five wisdom lights from the center of my heart, please receive [these offerings] while joyfully dancing.
ga na tsakra pu dza ho/ The items of sacrificial offerings fill the [sky], perform mantras and mudras of the sky treasure

na ma sarwa tathagata behay bi sho mu khe behayo sarwa tha kham udga te sapha ra na ee mam ga ga na kham soha/ Thus saying, bless the offerings

hung chab del čö ying ĺ sel gyu may drul/ nang way ngö kun ngon par ga way shing/
si pa nam dag yeshe rab jam long/ chang sem yì shin nor bû shal mey khang/

HUNG. Imagine the offerings presented here are a manifestation of the all-pervading light of the dharmadhatu, in fact all apparent reality are also a manifestation of the dharmadhatu and therefore all phenomena is offered, turning all reality into a land of complete happiness. Thus purifying the samsaric world, all phenomena are made of pure wisdom, inside this land, there is a house made of unfathomable bodhicitta like a wish-fulfilling gem

chi nang yìb dang gyen kō chay lay day/ ngo tshar samye čö drin gya tsho ü/
nyer čö rol mo phag lam yen lag gyay/ dō yon druk den chin druk čö pay drin/

Whose outward appearance, interior, shape and decorations are without measure, in which there offered an amazing, inexhaustible cloud of offerings like the ocean, the sense offerings, as the eight branches of the noble path, the six good substances, as the six paramitas, together form an offering cloud.
The Sixteen Delights, as the vajra offering goddesses, and the representative of skillful means and wisdom, the nectar and blood, along with the torma, the masses of offerings, etc. elicit great bliss, all these are endless, completely good, like from the liberation story of Samantabhadra’s infinite realms, this cloud of offerings, pervading all the infinite realms, [I offer to] Vajrasattva, Lord of all the Buddha families, Virupa, King Dza, Kukuraja, Gomadevi, Rahulagupta [Saraha], Shri Bhadra, Atisha, Bodhgaya Ratnakaragupta, Venerable Marpa, Milarepa, Gampopa and Pak[mo]dru[pa], etc. I make these offerings to fulfill the heart-desires of the gurus with the magnificent lamas of the lineage of ripening and liberation,

Implicit in this phrase is both a desire to fulfill the desires of the lama, deity, etc., as well as a desire to rectify or make up for any wrong doing or breaking of vows in the past. Although the enlightenment lama and deities, etc. do not technically have any desires themselves, nor do they get personally offended when we make mistakes, their retinue includes jealous deities who might become angry at our offences, so it is therefore important to make up for any wrongdoing.
To fulfill the heart-desires of the infinite peaceful and wrathful tutelary deities, who bestow the supreme and ordinary siddhis of the accomplished adepts, to fulfill the heart-desires of the dakas and dakinis of the land, who help the yogis accomplish their meritorious work,

To fulfill the heart-desires of Dharma Protector Mamo and Mahakala and their consorts and retinue, who dispel all obstacles and protect the Buddha’s teachings and the treatises, to fulfill the heart-desires of sentry of the teachings and Dharma Protectress Achi Choekyi Drolma, who acts as a helper to the yogis,

To fulfill the heart-desires of the Protector Tsimar and his retinue, who differentiates between good and bad and then destroys those things that harm the teachings, to fulfill the heart-desires of the wealth deity yakshas, who bestow [upon us] the fulfillment of wishes and the enjoyment of desires

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29 Extremely wrathful female wisdom deity
To fulfill the heart-desires of all the assemblies of deities of the unbelievable all-consuming (dharmadhatu) mandala, who in short, are beyond conceptual thought, through the powers and blessings of having fulfilled all your heart-desires, allow me to confess what I did out of ignorance, whatever confusions, broken vows, iniquities and non-virtues of my body, speech and mind, and to rejoice in the good deeds of others. Henceforth, contemplating in meditation about what is appropriate and permissible, I openly confess all my heedless faults and downfalls. After distinguishing between the darkness of ignorance and the light of wisdom, now I make a request to be placed within the spacious mind of the three kayas\(^\text{30}\) (achieve enlightenment). Then, I will liberate from out of the ocean of samsara, the infinite number of beings who have all been my mother to attain the level of Buddhahood.

\(^{30}\) The dharmakaya (reality body), sambhogakaya (light body) and the nirmanakaya (emanation body).
From time without beginning until now, because of heedless ignorance of my own body, speech and mind, whatever vows I have broken or confusion has existed, I openly confess with a completely unconcealed heart.

Recite the 100-syllable mantra. If you want to perform the ritual for helping dead souls transmigrate, perform it here.

Imagining your own body as the deity’s mandala, and consume the tsok. The vajra helper takes the tsok and nectar in his hands and comes before the lama and recites:

[This is only said by helper]

This is very happy phenomena, therefore there are no doubts about it. Dogs and brahmins and untouchables, these three are naturally one, therefore each this.

The Lama takes the tsok
The Buddha-dharma has no faults, having given up the superstitions that there is a difference between the objects of perception, and the perceiver, breaking with the false view that this tsok is delicious or not, what you said is true, so I accept what you said.

Dipamkara (Atisha) said this. Then consume the tsok. Each person consumes a small amount, and saves a small amount.

HO. My own body, the aggregates, the sources of perception (six objects and six sense powers) in reality, are natural manifestations the three seats of completeness (within the tathagatas, bodhisattvas and protectors). This body of mine is a mandala of one hundred peaceful and wrathful deities, so every movement is great bliss.

There is nothing higher than your adamantine samaya, this great cloud of offerings is Bodhicitta, creating a state of non-discriminatory enjoyment, thus accumulating merit on the yoga path.
May these merits not become a debt, and may the sponsor be without greed, achieve the fruit of the Mahayana.

The wheel of feast offerings encircles the mandala of Vajrasattva, May we all join together in one feast. May myself and others without exception, may we all gather together in this mandala.

Each person gives a small piece of their tsok back to the helper, and the leftover tsok is blessed with nectar

The Vajra Master makes the Flaming Jewel Mudra as the helper pours the nectar on the tsok

Whatever is left over, I offer to the dakas, dakinis, secondary dakinis, and beings of the local lands and charnal grounds, satisfying their desires with the remainder tsok collecting the leftover tsok offered to the protectors with samaya, this leftover tsok.
Enjoy! Please, protectors of the Buddha’s teachings, help us maintain good samaya and accomplishments. Help us achieve all our wishes. Thus saying throw the tsok outside.

3. The Post-Practices

3.1 The Post-Practices: The Principle Concluding Rituals

The Concluding Rituals has five: Thank you offerings and praises, apologies, asking the deity to stay, dedication and prayer, good luck.

3.1.1 The Post-Practices: Concluding Rituals: Offerings and Praises

The actually present offerings and those manifested in the mind, form an all-excellent, unsurpassable offering cloud. I offer this ocean of outer and inner offerings to Lama Vajrasattva.
Glorious Guru, Great Lord of all Buddha families, great manifestations of Vajrasattva of Great Bliss, I prostrate and praise with a continuously humble mind, the Lord of the ocean of the infinite mandala.
3.1.2 The Post-Practices: Concluding Rituals:
Recite the 100-syllable mantra three times to make up for any errors

Recite 100-syllable mantra three times

ma jor wa dang nyam pa dang/ gang yang dag mong lo yi ni/
gyi pa dang ni gyi tsal gang/ de dag kun la söl par söl/

For whatever was not accomplished or was damaged by my ignorant mind, I ask for forgiveness for all those deeds I have performed or forced others to perform.

3.1.3 The Post-Practices: Concluding Rituals: Ritual Requesting the Supports to Remain

If you have a support (thangka or statue), ask the deity to stay using following:

dir ni ten dang lhen chik tu/ khor wa si du zhuk né kyang/
né mé tsé dang wang chuk dang/ chok nam lek par tsal du söl/

Remain here, one with these images and objects, for as long as samsara exists. Grant us power, prosperity, and long life free from illness and make everything supremely auspicious for us.
If you do not, then say the below:

The wisdom deities invited before us go back to their own realms.

The commitment deity absorbs into yourself.

The light of the seed syllable at your heart center shines forth throughout the universe like the breath of steam on a mirror.

Gradually, the light dissolves back into you and you, as Vajrasattva, dissolve into the string of mantra at your heart center.
The string of mantra dissolves into the seed syllable and then like a disappearing rainbow, everything dissolves into nonconceptual luminosity.

Thus thinking, remain in equipoise.

Again, meditating yourself as Vajrasattva, the three syllables at the crown, throat and heart center, become joined with your own being.

3.1.4 The Post-Practices: Concluding Rituals:

Dedication and Prayer

Having cultivated devotion for the mandala of the lama, which is simultaneously encompassing of all phenomenal existence, as well as primordially existent, and thus having direct perception of the all-encompassing ultimate truth of Vajrasattva [as all internal and external reality], may I lead all beings to Enlightenment.
In all the lifetimes in which I fail to accomplish this, may I accomplish the precious freedoms and favorable conditions, be possessed with the certainty of release from cyclical existence and possessed with loving-kindness, taking vows, may I be taken under the care [of my teacher] and by receiving empowerments, may I ripen and liberate my mind, and may I hold steadfastly to my samaya vows and perfect the generation and completion stages.

In all times and circumstances, while attaining the supreme siddhis, may all the external, internal and secret adverse conditions be pacified and all the favorable circumstances arise without any lack, for the benefit of myself and others, may I spontaneously achieve the fulfillment of these desires.

3.1.5 The Post-Practices: Concluding Rituals:

Good wishes

Glorious King Dza first received the transmission of the great secret treasury of Glorious Vajrasattva. May we have the good fortune to receive the blessing of the excellent transmission from the Accomplished Master Kukuraja.
May we have the good fortune that the teachings extend to every corner of the earth, because of the kindness of Marpa, who carried the teachings to Tibet after hearing them from the mouth of Ratnakaragupta, the great one of Bodhgaya of the Nobel Land (India).

Nalanda, the source of tens of millions of panditas and siddhis, from which the teachings of the sutras and tantras spread forth to the land of snow, the Kagyu lineage, the great nest of hundreds of siddhis, may they have the good fortune that the victorious teachings pervade the entire earth,

May the three jewels bestow upon this place good fortune morning and night, good fortune during the days, day and night, may we always have good fortune, even up this very moment.

Thus saying, toss flowers into the air with good wishes

*This text involves one of Marpa’s three deities. This ritual text of Vajrasattva entitled, Udumbara Lotuses, is blessed, profound and easy to practice. It was requested by Khenpo Tenzin Nyima and as not to reject his request I diligently wrote this down in the heat of summer. By this virtue may all who see, hear, and touch this practice attain the state of Vajrasattva.*
Prayer

Condensed Aspiration to be Born in Abhirati

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Drang yay kal pa du mar sō nam dang/ yeshe tsog chen sung juk lab po che/
go tsar nay chung ka chay du ma yi/ rang rig chō kü sangye thob gyur kyang/

Simultaneously accumulating great waves of wisdom and merit throughout immeasurable kalpas through the many amazing and miraculous austerities, you have accomplished enlightenment of the dharmakaya of self-cognizance, however

Shi dey nay su kay chik mi shug par/ shen pen sang chub sem kyey gyal way chö/
suk ku dro way don du chin lap te/ duk nga ma rik nyi lay rab sang nay/

By not remaining in a peaceful place for even one instant, you perform the Victor’s action of arousing bodhicitta to benefit others in the Rupakaya form, bestowing blessings upon all beings, having awoken out of the stupor of ignorance of the five poisons,

31 Eastern Buddha field of Akshobhya, realm of true joy, also the pure realm of Vajrasattva
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The mind grasps the extraordinary knowledge, by merely hearing the name [of the buddha] free us from the lower realms. I supplicate to Bhagavan Vajrasattva.

Myself and the other six classes of sentient beings, from within the suffering of the sea of samsaric beings I pray that you look upon us with your compassionate wisdom, like the promise you vowed before you were rescued

Having accumulated bad actions for many generations, whatever non-virtues or sins I have accumulated by confessing with heartfelt regret and sorrow, I pray that you completely cleanse me with your blessing.
In this lifetime, not getting distracted, and enter the door of realization, the essence of the sacred dharma for the sake of self and others, I make great effort to accomplish, may I spontaneously accomplish the fruits of the three kayas.

As soon as the body transmigrates at the moment of death, in the Supreme Abhirati Pure Buddhafield, may I be born there, with the ability to perform miracles and possessed with the minor and major marks of a Buddha, with perfect discipline and free from the kleshas,

Without birth or death, possessing all the qualities of a Buddha, having accomplished all this Victor Vajrasattva through the devotion arising from the mere sight of your face, at the door of the sacred Dharma of the Bhagavan,
Relying upon the meditation on diligence and great effort, limitless amazing happiness beyond description for the purpose of limitless sentient beings, may I achieve the excellence and qualities of the victor.

Nono Sangey came with flowers and made the request to Drikungpa Shakya Gelong Rinchen Tenpa Dzaygyen Rangchung Chonyi Norbu Pulsangpo (31st Drikungpa 1827-1865, 5th Kyabgon Chungtsang) from the heights of the retreat center of The Great Monastic College Thubten Deshi Rabgyay DZA YEN TU GEO GEO This prayer was edited by Lamkhyen Rinpoche.