Second, The Method To Purify Negativities And Obscurations Is The Practice Of Vajrasattva:

Negativities, obscurations, and habitual tendencies are the hindrances that obstruct the realization of the profound meaning of Dharma. Therefore, it is essential to purify obscurations, just as it is necessary to clean a mirror so that a reflection may appear. It is said, “Though negativities themselves have no good qualities, that they are purified by laying them aside is one good quality.” Accordingly, no matter how great one's negativities and obscurations, when they are properly laid aside, it is impossible that they do not become purified. Although there are many ways to confess, the supreme one is the meditation and recitation of Vajrasattva. The Stainless Confession Tantra says, “Vajrasattva himself has promised that the negativities and obscurations of someone who recites the Hundred Syllable Mantra—which is the essence of all the sugars of the three times—will become completely purified.” Therefore, engage in the practice properly.
朗吉基沃波巴定笃/呼伊噶波伟瑟喇把伟/却却桑皆格森聂巴杰/千这努兔堆咽嘛喇响/ 旋仰伟瑟
里什聂著翠/走伟伟派洗把基蒋/伟瑟促堆呀伊
聂纠伟/里摩恰达嘛嘛对杰森/因多鲁萨拢格酸切
间/恰耶里东多杰兔基锦/晕杯派东几不因喇滇/
侠匿切计咕姑员笃萨
自己头顶月座上方，白色吽字毫光灿烂故，已令十方诸佛
菩萨悦，收摄智爱威力伞轮字，毫光又复射入六道处，有情业
显我执气消，毫光集此吽字尽转变，种姓逃主上师金刚心，
色白大亮具报身严饰，右手心间执持觉空杵，左手显空宝铃
依腰间，双足半跏如虹光幕中明。

Pal den dor je sem pa kye / dag dang thab ye sem
chen gi / ma rig dang dzin bag chag tsog /
Jang zhing dag par dze du sol
Oh, Glorious Vajrasattva, please purify and cleanse the ignorance, self-grasping,
and habitual tendencies of myself and all infinite sentient beings.

巴滨多杰森巴介/ 达档踏耶森间几/
玛黎达津把恰措/ 蒋醒达巴贼笃索/
具德金刚萨埵嘿，我与无边有情众，无明我执气聚，
请令消除且清净。
ZHE SÖL WA TAB PE DOR SEM THUG KAY SA BÖN NGAG TRENG DANG CHE PA LE JANG CHUB SEM KI RANG ZHIN DÜ TSI GYÜN JUNG WA KÜ CHA THAM CHE NE BAB RANG GI TSANG BUG TU ZHUG TE DIG DRIB JANG BAR GYUR

Having supplicated thus, a stream of bodhicitta nectar emerges from the seed syllable and mantra garland at Vajrasattva’s heart.

The nectar fills up his entire body, enters the Brahma opening at my crown, and cleanses all negativities and obscurations.

Recite the Hundred-Syllable Mantra.

協索瓦大貝多森兔給萨奔阿千朵介巴雷
蒋秋森几朗形堆計均把佚右杯帖奔饒朗企
昌不篤修迭底計蒋桑
祈请故, 菩提心甘露由金刚萨埵心间的种子与咒轮流出。
甘露注满其全身，并注入自己顶轮的梵穴，
净化一切恶业罪障。
念诵百字明咒并祈请

唵巴扎萨埵善妙义/ 玛奴巴拉雅/ 巴扎萨埵噜诺巴
底戏及朵美巴哇/ 速多卡又美巴哇/ 速波卡又美巴哇/ 阿奴拉朵美巴哇/ 萨哇悉地美扎牙擦/ 萨哇嘎玛速扎妹/ 计当西利发/ 咕呼/ 哈哈哈哈哈/ 巴嘎温/ 萨哇大他嘎大/ 巴扎玛美目扎/ 巴积拔哇/ 玛哈撒玛雅/ 萨埵阿
DAG NI MI SHE MONG PA YI / DAM TSIG LE NI GAL ZHING NYAM / LA MA GON PÔ KYAB DZÖ CHIG / TSO WO DOR JE DZIN PA TE / THUG JE CHEN PÔ DAG NYI CHEN / DRO WEY TSO LA DAG KYAB CHI

Lost in mental darkness, I have broken and corrupted my samayas. Guru, protector, grant me refuge! Chief vajra holder, embodiment of great compassion, lord of all beings, I go for refuge to you!

打尼米谢孟巴宜/ 挡企雷尼噶醒良 /
喇嘛哀波都嘴计/ 周沃多杰巴迭兔介千波 /
打匝间/ 走伟周啦达驾金

我因无知愚昧故，违背誓言且衰损，上师怙主请救度，
主尊为执金刚者，亦为大悲心之体，众中之尊我皈依。

ZHE SÖL WA TAB PE DOR JE SEM PEY ZHAL NE RIG
KHYÖ KHYÖ KHYÖ DIG DRIB NYE TUNG THAM CHE
DAG PA YIN NO ZHE NANG WA JIN NE DAG LA THIM
PE NYI SU ME PAR GYUR

To this supplication Vajrasattva responds, “Fortunate child, all your negativities, obscurations, faults, and downfalls are now purified.” Having absolved me in this way, Vajrasattva dissolves into me, merging indivisibly.

Then even the mentally fabricated deity itself gathers into the innate state of luminosity. Rest briefly and behold Vajrasattva’s true face of ultimate reality: empty awareness, in which all ordinary concepts of something to be purified and someone who purifies lack inherent existence.

斜索瓦大贝多杰森贝供仪几不却几底计窝东汤
介达巴银那斜浪瓦锦饰达喇听贝匿署梅巴纠
诵而祈请故，金刚萨埵云：有此子，汝之一切罪障过
失堕，现已得清净。如是开示已，融入于己身，
无二无有间。

思已，意住本尊亦摄入光明本然状。一切能清净与所清净之世俗概念皆非
本有，此空觉即为胜义金刚萨埵之本貌，观于此而智休息。