The Inexpressible, Ultimate Confession

Invitation and request to be seated

Om yeshé ku chok rang shyin kyil khor ni da gyé shyin du trö pa mi nga yang
Om! The supreme wisdom body, the self-existing mandala is like the full moon and has no elaboration.

tukjé nyi sal ö shyin nyom dzé pa dir shek dak la gong shing shyuk su sol
Its compassion appears equally for all, like the light of the luminous sun. Please approach here, consider us, and take your seat.
Paying homage to the three kayas of the peaceful and wrathful mandala

Immovable dharmakaya, inexpressible prajna, Mahasukha sambhogakaya, lords of the five families,

Devas of the vast, compassionate, skilful play, peaceful and wrathful nirmanakaya, we prostrate to you.

The outer, inner and secret offerings

Whatever real treasures we can gather and those emanated by the mind, unsurpassable offerings clouds of Samantabhadra,
kyā ying namdak gya cher yong kö de  chi nang sangwé chöpa gyatsö chö

This completely pure and vast array pervading space; we offer these oceans of outer, inner and secret offerings.

The secret blissful offerings

kuntuzangmo sangwé bhaga la  gyalwé kyilkhor rap jam ma lü kun

In the secret bhaga of Samantabhadri all the universal mandalas of the victorious ones, without exception,

du dral mé pé ngang du ro chik pa  nyimé changchup sem kyi nye gyur chik

Are of one taste in the state of inseparable union. May non-dual Bodhichitta please you.
The commitment to the vow

sem khi rang shyin chö ying namkha che chö nam nam dak yé né ösal shying

The nature of mind is the great space of Dharmadhatu. All Dharmas are completely pure primordial luminosity.

naljor nyi ying ma sam lé dé pe nyam nyi changchub sem la tak tu du

The realm of this yoga transcends thought and speech. I continually bow to Bodhichitta, which is equanimity.

Requesting the wrathful and peaceful deities to listen

ah kunzang dzokchen yé né dalwa la chi nang sangwa kö pé kyilhor ni

Ah! Within Ati Samantabhadra, which has prevailed primordially, are arranged outer, inner and secret mandalas.
nang si namdak lka dang lhāmō ying jung dang jung gyur yap yum lhun dzok nam

Pure apparent phenomena is the sphere of devas and devis. What has occurred and what will occur are the self-perfection of these lord and lady deities.

sang chen rap gyé zuk chen dak nyi ma kha ying long yang pemo kyil wa lé

The lady herself manifests great secret ultimate joy. Within her pulsing lotus, the vast and infinite realm of space,

nyimé tiklé chenpor ösal shying ma chö trö me changchub nyingpö ku

Luminosity abides as the great non-dual bindu and the simple unadorned kaya of the essence of enlightenment.
chir yang nang wa dechen yung droong lha du dral mé pa sangwé kyilkhor dir
Whatever appears is the indestructible devas of mahasukha. In this secret mandala of inseparable union,

The deities of the mandala
daknyi chenpo rik nga yab yum dang changchub cham dral tro wo tromö tsok
Are the great lord himself, lord and lady deities of the five families, male and female bodhisattvas, hosts of male and female wrathful deities,

The order of position of the deities in the mandala
dorjé lhamo tsok jé tsok kyi dak rik nga pal chen trogyal yab yum chu
Vajra devis, lords and masters of the assembly. Great glorious ones of the five families, the ten wrathful kings with their consorts,
né dang yul gyi chak gya go ma shyi  yeshé trulpé lha tsok mangpo dang

The four gatekeeper devis of the sacred places—the many wisdom emanation devis,

ma tar jam shing sing tar dung la sok  lek nyé tang dzin damtsik jé chö ma

Those who are loving like mothers and affectionate like sisters, who weigh good and evil and pronounce the samaya judgements,

chi nang khandro naljorma yi tsok  pang gyur dorjé damchn gong su sol

Assembly of outer and inner dakinis and yoginis—witnesses and vajra samaya holders; please consider us.
The vows of the bodhichitta of aspiration

Hung! Descendants of the Compassionate One, we Vidyadharas, arouse Bodhichitta for the benefit of beings.

The vows of the actual bodhichitta

In order to progress to the unsurpassable state we practised the various disciplines of the oceans of teachings;

The supreme vows, uniting body, speech and mind, the indestructible samaya, not lightly transgressed and necessary to maintain.
Those general and extraordinary samayas we accept and swear to preserve now and in the future.

We will never abandon or transgress them, although we have no intention of straying or turning away on purpose.

The cause of transgression

Through laziness, thinking that there is ample time to do things later, we are unable to accomplish these and our exertion is weak.
Lacking awareness, carelessness controls us.

The details of transgressions

Not exerting ourselves in meditation, being inattentive during sadhana practice, and so on, concerning the root samayas of body, speech, and mind,

By the power of ignorance, knowingly or not, we have transgressed commands and vows from our teacher.
naljor gang shyik damtsik nyampa dang ké chik tsam yang tré par mi ja shyé
“A yogin should not associate with a samaya corruptor, even for an instant.”

ka lé jung shying de tar ma chok té sang go chöl wé yé sal ka wa dang
Such is the command, but we are unable to observe this. The secret gate is easily missed and so it is difficult to understand things clearly,

ngön she mé pé kyön chen ma tok té nyam dang tsok dré nyampa kang wa dang
Without the higher perceptions one cannot realize who is at fault. Associating with hosts of transgressors, we have compounded our transgression.
Explaining the Dharma to transgressors and improper vessels, not abstaining from transgressions and faults,

Keeping company with transgressors—by all these transgressions

The effects of transgression

Stained by these faults, which are attacks of transgressions: whatever we have committed are hindrances in this life and obstructions for the future.
The confession

rap nong gyö pé sem kyi tol lo shak
With a mind of utter remorse and regret we confess.

Purification through absolute means

jam pé tuk tsé dak la gong né kyang nyi mé ying lé migyur dak kö dé
With loving kindness, please consider us. Establish us firmly in the realm of non-duality.

mik mé tang nyom ngang du shyuk né kyang nyi mé dön gyi tsang pa tsal du sol
Since you abide in the state of non-conceptual equanimity please grant us non-dual ultimate forgiveness.
Purification through relative means

dön dam mik mé trö lé dé pa la nam tok gang yang mik par migyur shying
Since absolute truth transcends conception and elaboration, there is no conceptualizing thought whatsoever.

kündzop gyuma tsam gyi wang gi na nong pa chi na rab nong zö par sol
If due to relative truth, mere illusion, any faults were committed, please forgive us.