The Inexpressible Absolute Confession

RANG NANG YESHE KYI KHIR LO TAM CHED KHA KHYAB TU
Behold the self-manifest primordial wisdom mandala encompassing space.

OM YESHE KU CHOG RANG SHIN KYIL KHIR NI
The supreme embodiment of primordial wisdom, the natural mandala,

DA GYEI SHIN DU TRO PA MI NGA YANG
although without elaboration, just like the full moon,

THUG JE’I NYI SAL OD SHIN NYOM DZED PA’I
appears as the display of compassion, without bias, equally, like the clear light of the sun.

DE SHEG DAG LA GONG SHING SHUG SU SOL
Please come here, listen to me, and be seated.

JOD MED SHERAB MI YO CHO KYI KU
To the inexpressible wisdom, the immovable dharmakaya,

DE CHEN LONG CHOD DZOG KU RIG NGA’I TSO
the great bliss Sambhogakaya, the Five Buddhas and their families,
the deities of the play of the vast display of the skillful method of loving kindness,

and the peaceful and wrathful nirmanakaya buddhas, I bow down.

Actual material endowments and those mentally manifest,

like limitless clouds of Samantabhadra’s offerings,

are perfectly arranged throughout the reaches of the pure sphere of space.

I offer this ocean of outer, inner, and secret offerings.

In the secret womb of Samantabhadri (Kuntuzangmo)

dwell the vast multitudes of the mandalas of the buddhas without exception.
Within the one taste of changelessness,

take pleasure in the indivisible awakened mind.

The mind’s nature is the great space of the dharmadhatu.

All phenomena are perfectly pure as the primordial realm of clear light.

The nature of this practice is the sphere beyond thought and speech.

I bow down constantly to this awakened mind of the nature of equality.

Within the great perfection of Samantabhadra, who has prevailed from the very beginning,

are the great arrangements of outer, inner and secret mandalas.
NANG SID NAM DAG LHA DANG LHA MO’I YING
In the pure display of phenomenal existence as the sphere of male and female deities,

JUNG DANG JUNG GYUR YAB YUM LHUN DZOG NAM
all that appears and transforms is the spontaneous expression of male-female

SANG CHEN RAB GYEI ZUG CHEN DAG NYID MA
Great Mistress, who possesses the form of the ultimate great secret,

KHA YING LONG YANG PED MO KHYIL WA LA
in the center of your lotus, the vast expanse of the sphere of space,

NYI MED THIG LE CHEN POR OD SAL SHING
is the clear light realm of the great bindu of non-duality,

MA CHO TRO MED CHANG CHUB NYING PO’I KU
the embodiment of the essence of the awakened mind, uncontrived without complexity.

CHIR YANG NANG WA DE CHEN YUNG DRUNG LHA
All appearances are the deities of infinite great bliss.

DU DRAL MED PA SANG WA’I KYIL KHOR NI
This secret mandala devoid of gathering and dispersing,
DAG NYID CHEN PO RIG NGA YAB YUM DANG is the great self-nature as the five Buddha families, male and female,

CHANG CHUB CHAM DRAL TRO WO TRO MO'I TSOG the family of bodhisattvas, the hosts of male and female wrathful deities,

DORJE LHA MO TSOG JE TSOG KYI DAG the assembly of vajra goddesses and the lords, masters of the assemblies,

RIG NGA PAL CHEN TRO GYAL YAB YUM CHU the five glorious herukas of the Five Buddha families, the Ten Wrathful Deities and their consorts,

NEI DANG YUL GYI CHAG GYA GO MA SHI The Four Gate keepers of the sacred places and countries,

YESHE TRUL PA'I LHA TSOG MANG PO DANG the many assemblies of primordial wisdom emanation deities,

MA TAR CHAM SHING SING TAR DUNG LA SOG who are as loving as mothers and as affectionate as sisters,

LEG NYEI TANG DZIN DAM TSIG JEI CHOD PA'I the dakinis who weigh good and evil and pronounce the judgments of samaya, and
hosts of outer and inner dakinis and yoginis.

All of you who uphold the vajra commitment, please bear witness to me.

Descendants of the vajra lineage pure-awareness holders, myself and others,

who generate the awakened mind for the purpose of all beings,

in order to reach the unsurpassed state of awakening.

we practice the various individual disciplines of the ocean of teachings,

maintain the supreme vow of the union of body, speech and mind, and

the vajra samaya, not lightly transgressed and necessary to maintain.
All general and extraordinary samaya,

that I successively received and swore to preserve,

were never intended to be lost or transgressed.

with no intention to deviate or abandon them, yet

due to laziness, I have postponed the practices.

Without achieving accomplishment, my meditation potential is feeble.

Lacking mindfulness and overpowered by carelessness,

I have not persevered in meditation, and have been distracted during mantra recitation.
Concerning the root samaya of body, speech and mind,

overpowered by my lack of awareness, both knowingly and unknowingly,

I have transgressed my teacher’s words and contradicted the vows.

Any practitioner who has allowed samaya to deteriorate

should not be associated with, even for an instant.

Although stated in the scriptures, this is difficult to adhere to.

The secret path is difficult to define, and so hard to understand clearly.

Lacking omniscience, it is difficult to discern who is at fault.
I have associated with transgressors in feast and fulfillment restoration ceremonies.

I have spoken about dharma to transgressors and improper vessels, and

I have failed to be conscientious about deteriorations, their faults and so forth.

I have befriended transgressors. And due to all of this,

these faults of the obscuration of defilement, whatever they may be,

are the cause of obstructing conditions in this life and will obscure the future.

With a mind of overwhelming regret and remorse I completely confess.

Please pay heed to me with your loving compassion and
place me firmly in the sphere of non-duality.

Although you abide in the state of equanimity free of conceptualization,

If non-conceptual absolute truth is free from elaboration,

Due to the power of conventional truth, which is merely illusory,

for the faults committed, with personal remorse, I request forgiveness.

This extract is the fourth chapter of *The Confession Tantra. The Stainless King*. Translated into Tibetan by Vimalamitra and Nyak Jnanakumara.
From the Stainless Secret of Vajrasattva:
The Doctrine of the King of Purification, The Essence of Confession

嗡！ 謝托當波桑傑杜桑（本初原智普賢如來佛）
OM！ SHI THOG DANG PO SANGYE KUN TU ZANG
OM！ Buddha Kuntuzangpo, the primordial ground,

多傑森巴多傑跌欣謝（金剛薩陀金剛之聖者）
DORJE SEMPA DORJE DE SHIN SHEG
Vajrasattva, the Vajra Tathagata,

 Huge Daka (hero), protector of beings,

搭拉些岡耶雪千幾識（願汝悲智慈目眷顧我）
DAG LA TSER GONG YE SHE CHEN GYI ZIG
look upon me with your gaze of wisdom and loving intent.

啊！杜尼瑪幾耶尼南達將（雖然初始原本為清淨）
AH！ DOD NEI MA KYEI YE NEI NAM DAG KYANG
AH！ Though primordially unborn and pure from the beginning,

在面於突生諸妄念
TRUL NGOR LO BUR SHAR WA’I KUN TOG LEI
in the face of sudden confusion, all discursive thoughts arise.

Through this condition of the appearance of ignorance’s duality, all deteriorations
I confess in the expanse of the great pure consort of the dharmadhatu.

SECRET LORD, PROCLAIMER OF THE VAJRA SAMAYA,

every broken vow and damaged pledge of the

I confess with absolute shame and remorse.

which are the cause of harsh punishment,

at the command of the vajra dakinis, the monitors of karma,
I confess the accumulated causes of the great hells that obscure this life and the next.

口牛！杜配交波耶汐多傑切（偉大金剛原本勝利王）
HUNG！DOD PA’I GYAL PO YE NEI DORJE CHE
HUNG！Great vajra, primordial king,

杜周美怕秋英龍杜啊（安住離於聚散法界中）
DU DRAL MED PA CHO YING LONG DU AH
within the expanse of the dharmanadhatu, without gathering or separation—Ah.

此懺悔文雖只寥寥數語，便能攪動娑婆世界有如轉鐵成金。此乃口傳教誨，能保護眾生由于無明而破犯三昧耶戒。此懺悔文在普賢如來佛心中出現，蓮師為利益將來世代眾生而寫下。願我的心子、及我的化身能與此教誨相遇。薩瓦 começ 加加加。飲血事業自在所寫。薩瓦嘿嘍郎。
This King of Confessions, in just a few words, can stir samsara from its depths like alchemy applied to iron. It is an oral instruction to protect beings who have fallen subject to ignorance and thus violations of samaya. This arose from the sphere of the mind of Samantabhadra and was written down in code script for the sake of future generations. May it meet with my heart son, and emanation of myself.
嗡巴咋薩朵薩瑪亞, 瑪呢巴拉亞, 巴咋薩朵爹諾巴, 地查之卓密巴瓦, 思朵卡與密巴瓦, 思部卡與密巴瓦, 啊尼熱朵密巴瓦, 色瓦薩朵滿札亞朵, 色瓦 噶瑪思雜滅, 自當西讎古日呪, 哈哈哈哈呪, 半噶萬, 色瓦達它喝達, 巴扎瑪密目密, 巴扎布瓦瑪哈, 瑪瑞亞薩朵啊。

OM VAJRA SATTVA SAMAYA MA UN PA LA YA VAJRA SATTVA TE NO PA TISHTHA DRI DHO ME BHA WA SU TO KHAYO ME BHA WA SO PO KHAYA ME BHA WA ANU RAKTO ME BHA WA SARWA SIDDHIM ME PRA YATSA SARWA KARMA SU TSA ME TSITTAM SHRE YAM KU RU HUNGA HA HA HA HO BA GA WAN SARWA TA THA GA TA VAJRA MA ME MUN TSA VAJRI BHA WA MA HA SA MA YA SATTVA AH

达当森见塔加及（我等一切诸有情）
DAG DANG SEM CHEN TAMCHE KYI
Us and all other sentient beings,

但此念恰根達將（懺悔所衰損誓言）
DAM TSIG NYAM CHAK KUN DAK JING
Confess for the transgressed precepts and deteriorated disciplines.

度涅將邱娘波瓦（從今來至菩提間）
DU NE JANG CHUB NYING PO WAR
From now on until I attain enlightenment,

但此難巴達巴曉（願持清淨諸誓言）
DAM TSIG NAM BAR DAK BAR SHOK
May I maintain the purity of all vows!

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