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INEXPRESSIBLE ULTIMATE CONFESSION

HUNG YÉ SHEY KU CHHOK RANG ZHIN KYIL KGOR NI
HUNG Supreme wisdom form, the natural mandala,

DA GYAY ZHIN DU T'HRO PA MI NGA YANG
Is like a flawless full moon. Though without elaboration,

T'HUK JÉ NYI SAL Ö ZHIN NYOM DZAY PA
The clear sun of great compassion, like rays of light, shines equally.

DIR SHEK DAK LA GONG SHING ZHUK SU SOL
I pray – come here, heed me, and remain as my witness.

JÖ MÉ SHEY RAB MI YO CHHÔ KYI KU
I pay homage to inexpressible wisdom, unwavering Dharmakaya;

DÉ CHHEN LONG CHÖ DZOK KU RIK NGAY TSO
To the five foremost Buddha families, great bliss Sambhogakaya;

T'HUK JÉ T'HAB KHAY GYA CHHÉ ROL PAY LHA
And to the vast display of the skillful means of compassion,

ZHI T'HRO TRUL PAY KU LA CHHAK TSHAL LO
Nirmanakaya, that manifests in peaceful and wrathful forms.

NGÖ SU JOR DANG YI KYIY NAM TRUL PAY
The actually present and immeasurably manifest

KÜN TU ZANG PO LA MÉ CHHÔ TRIN GYIY
Inconceivable offering clouds of Kuntuzangpo
KHA YING NAM DAK GYA CHHER YONG KÔ Dé
Are perfectly arranged in infinite pure space Dharmadhatu.

CHHI NANG SANG WAY CHHÖ PA GYA TSHÖ CHHÖ
This ocean-like gathering of outer, inner, and secret offerings I present to you.

KÜN TU ZANG MO SANG WAY LHA GA LA
Abiding in the secret bhaga of Kuntuzangmo,

GYAL WAY KYIL KHIR RAB JAM MA LÜ KÜN
All infinite mandalas of the victorious ones without exception –

DU DRAL MÉ PAY NGANG DU RO CHIK PA
Devoid of coming together and separation – are of one taste.

NYIY MÉ JANG CHHUB SEM KYIY NYEY GYUR CHIK
Be delighted by the non-duality of this enlightened mind.

SEM KYI RANG ZHIN CHHÖ YING NAM KHA CHHÉ
Mind’s nature, Dharmadhatu, is spacious sky;

CHHÖ NAM NAM DAK YÉ NAY Ō SAL ZHING
Phenomena are completely pure, primordially luminous;

NAL JOR NYI YING MA SAM LAY DAY PAY
The nature of us practitioners is profound openness, beyond word and thought.

NYAM NYI JANG CHHUB SEM LA TAK TU DÜ
To this evenness enlightened mind I always bow down.

KÜN ZANG DZOK CHHEN YÉ NAY DAL WA LA
The all-pervasive, timeless great perfection of Kuntuzangmo
Inexpressible Ultimate Confession

CHHI NANG SANG WA KÖ PAY KYIL KHOR NI
Is adorned with outer, inner, and secret mandalas,

NANG SI NAM DAK LHA DANG LHA MÖ YING
These are the complete purity of all appearances of existence, the nature of the male and female deities;

JUNG DANG JUNG GYUR YAB YUM LHUN DZOK NAM
All that has occurred and will occur are spontaneously perfect as the father and mother consorts.

SANG CHHEN RAB GYEY ZUK CHEN DAK NYI MA
Kuntuzangmo is the embodiment of pure form, supreme delight in the great secret.

KHA YING LONG YANG PEMO KHYIL WA LA
In the swirling vortex of her lotus, the space of Dharmadhatu – profound openness –

NYI MÉ T'HIK LÉ CHHEN POR Ö SAL ZHING
The clear light, great sphere of non-duality

MA CHÖ TRÖ MÉ JANG CHHUB NYING PÖ KU
Is uncontrived and unelaborated, the form essence of enlightenment.

CHIR YANG NANG WA DÉ CHHEN YUNG DRUNG LHA
Whatever appears is great bliss, the unchanging deity.

DU DRAL MÉ PA SANG WAY KYIL KHOR DIR
In this secret mandala, without coming together or separation,

DAK NYI CHHEN PO RIK NGA YAB YUM DANG
Are the supreme embodiments - male and female Buddhas of the five families,

JANG CHHUB CHAM DRL T'HRO WO T'HRO MÖ TSHOK
The family of Bodhisattvas, the gathering of male and female wrathful deities,
DOR JÉ LHA MO TSHOK JÉ TSHOK KYI DAK
Vajra goddesses, lords of the assembly, masters of the gathering,

RIK NGA PAL CHHEN T’HRO GYAL YAB YUM CHU
Five splendid and glorious Heruka families, the ten wrathful male and female deities,

NAY DANG YUL GYI CHHAK GYA GO MA ZHI
Guardians of sacred sights and local regions, four gatekeeper goddesses,

YÉ SHEY TRUL PAY LHA TSHOK MANG PO DANG
And myriad assembled deities who are manifestations of wisdom.

MA TAR JAM SHING SING TAR DUNG LA SOK
Loving like mothers, affectionate like sisters and more,

LEK NYEY TANG DZIN DAM TSHIK JEY CHÓ MA
You discern between positive and negative actions and oversee samaya.

CHHI NANG KHAN DRO NAL JOR MA YI TSHOK
Inner and outer Dakinis and assembly of practitioners, bear witness;

PANG GYUR DOR JÉ DAM CHEN GONG SU SOL
Vajra samaya holders, I pray – be aware of me!

HUNG T’HUK JEI DUNG TSHOB RIK DZIN DAK CHAK GIY
HUNG We practitioners, lineage holders of great compassion,

DRO WAY DØN DU JANG CHHUB SEM KYÉ DÉ
Have generated the mind of enlightenment to benefit beings.

LA MÉ GO P’HANG DRÖ PAR JA WAY CHHIR
In order to reach the unsurpassed state,
TEN PA GYA TSHÖ SO SÖ DUL T’HRIM DANG
There is an ocean of teachings, each with specific codes of conduct,

KU SUNG T’HUK DANG NYAM JOR DOM PAY CHHOK
And the supreme vows of enlightened body, speech, mind, and union.

DOR JÉ DA KA DAM TSHIK TEN GYI NYER
These vajra words, weighty if trangressed, are the samayas that are to be constantly upheld.

CHI DANG KHYAY PAR LHAK PAY DAM TSHIK NAM
The general, specific, and special samayas

NGA CHHIR NÖ SHING NYER DU MAY SO TSHAL
I received and swore to preserve are

YÜN DU MA TONG DA WAR MI GYI CHING
Not to be deferred or transgressed.

DÖN LA GOL ZHING DOK SEM MA CHHIY KYANG
Still, though I have no intention to deviate from theses points nor to rescind them,

DŌ JA LONG YÖ NYAM PAY LÉ LO YIY
Due to the laziness of procrastination, I think “There is time,”

LONG DU MA GYUR TSAL SHUK CHHUNG WA DANG
And have not gained indwelling experience. Hence, my ability is weak.

SHEY ZHIN MI DEN BAK MÉ WANG GYUR TÉ
Lacking vigilant guard, I am overpowered by carelessness and,

GOM LA MI TSÖN NYEN DRUB YEL LA SOK
Not putting effort into meditation, I neglect the stages of approach, accomplishment, and so on.
Inexpressible Ultimate Confession

TSHOR DANG MA TSHOR MA RIK WANG GIY NA
I, influenced by ignorance, have knowingly and unknowingly

TÖN PAY KA DANG DAM LAY DAY GYUR TÉ
Transgressed the Lama’s instructions and broken samaya commitments.

NAL JOR GANG ZHIK DAM TSHIK NYAM PA DANG
It is said, “One should not associate with any practitioner who has impaired samaya,

KAY CHIK TSAM YANG T’HRAY PAR MI JA ZHEY
Even for one moment.”

KA LAY JUNG ZHING DÉ TAR MA CHOK TÉ
Though this is taught, I have been unable to adhere to it.

SANG GO CHHOL WAY JÉ SAL KA WA DANG
Thus, because I am confused it is difficult to distinguish the avenues of secret Mantrayana.

NGÖN SHEY MÉ PAY KYÖN CHEN MA TOK TÉ
Lacking this clairvoyance, I know not who has these faults

NYAM DANG TSHOK DREY NYAM PA KANG WA DANG
And I engage in feast practices and in fulfillment rituals with them.

NYAM DANG NÖ MIN NAM LA CHHÖ SHAY DANG
I teach Dharma to those who impair samaya and to other unsuitable recipients,

NYAM LA MI DZEM NYAM PAY KYÖN LA SOK
And fail to avoid such impairments, their flaws and so on.

NYAM DANG DROK SHING NYAM PA DÉ DAK GIY
Keeping company with those who are impaired,
Inexpressible Ultimate Confession

I am tainted by all the flaws of these obscuring impairments;

They have become negative conditions in this life and will result as obscurations in the future.

Utterly remorseful and with a mind of regret, I openly acknowledge and confess.

Though holding me with your compassionate loving intent,

You never waver from the non-dual expanse. Establishing me there,

Although ever present within the non-referential state of equanimity,

Bestow the absolution of ultimate non-duality.

Since ultimate nature is non-referential, beyond elaborations,

It is not an object of any conceptual framework.

However, whatever mistakes I have made under the power of mere illusory relative appearances,

I sincerely regret and request your forbearance.
Inexpressible Ultimate Confession

This confession that dispels blockages and brings reconciliation with the wisdom deities, was extracted from the fourth chapter of the Tantra of confession called “The Stainless King.”

**Hundred Syllable Mantra**

OM BENZAR SATO SAMAYA MANU PALAYA BENZAR SATO TÉNOPA TIKT’HRA DRIDHO MÉBHAWA SU TO KHAYO MÉBHAWA SU PO KHAYO MÉBHAWA ANU RAKTO MÉBHAWA SARWA SIDDHI MEM PRA YATSA SARWA KARMA SU TSA MÉ TSITTANG SHRÉ YANG KURU HUNG HA HA HA HO BHAGAWAN SARWA TAT’HAGATA BENZAR MA MÉ MUNTSA BENZIR BHAWA MAHA SAMAYA SATO AH

OM (the supreme mantra, most excellent beginning praise) the tantric vow of Vajrasattva. Oh Vajrasattva, grant me your protection. Abide firmly in me. Make me totally satisfied. Increase perfectly within me. Please hold me with your compassion. By your blessing, bestow the attainments on me. Also, may I attain the power of all activities. Make my mind virtuous. HUNG (the essence of the wisdom heart) HA HA HA HA (represent the four boundless wishes of bodhicitta, the four joys, the four empowerments, and the four kayas) HO (is the exclamation of joy) Victorious one who embodies all the Tathagatas, may Vajrasattva never abandon me. I pray, please make me a vajra holder. Oh great precept deity. AH (is to unite inseparably)

*(Translated by Lama Sonam Tsering and Paloma Lopez Landry, 2010.)*

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