From the *Treasury of the Vast Space of Dharmata*: The King of Confessions that Purifies All Violations of Samaya, Called "Light Rays of Primordial Wisdom" (Tröma Confession)
NAMO GURU PEMA KARAYE

All those who have entered the door of the Secret Mantra Vajrayana and who have violated or transgressed their strict Vajra samaya through lack of control, perception, awareness or understanding, which gives rise to faults and downfalls, should exert themselves in these key points of confession and purification, drawing on the force of the four remedial powers. With confidence in the Vajra guru, not just mouthing mere words, and devoid of clinging and attachment to your body, possessions or virtue, diligently apply this method of recompensing violations.

RANG NANG YE SHE KYI K'OR LO K'A K'YAB TU SED PAR GYUR
The self-manifesting mandala of wisdom awakens to fill the sky.

King of Confessions:

E MA HO RANG GI DÜN GYI NAM K'A RU
In the sky in front of me,

'JA DANG 'ÖD P'UNG TRIG PA'I LONG
In an expanse of rainbows and lights,

PE MA DANG NI NYI DA'I TENG
Upon a lotus, sun and moon

DOR JE'I LA MA RIN PO CH'E
Is the precious Vajra Guru

KŪN TU ZANG PO'I NAM PAR SEL
Appearing clearly as Kuntuzangpo.
KU SUNG T'UG KYI GYU T'RÜL LE
From the illusory display of his body, speech and mind,

KÖD PA GYAL PA'I KYIL K'OR LHA
The arrangement of the victorious mandala of the deities

TS'O LA ZA KAR TRA ZHIN SEL
Appear as vividly as bright stars in a lake.

HO DU SUM GYAL WA'I CHI ZUG CH'OOG
HO Exalted crowning embodiment of the victorious ones of the three times,

DRIN CH'EN LA MA LA CH'AG TS'AL
I bow to the kind lama.

TRÜL PA ZHI RU SHIG PA'I CH'IR
To dissolve delusion in basic ground,

KÜN ZANG YAB YUM LA CH'AG TS'AL
I bow to Kuntuzangpo and consort.

NYÖN MONG ZHE DANG NE DAG CH'IR
To purify neurotic anger in its own place,

DOR SEM YAB YUM LA CH'AG TS'AL
I bow to Vajrasattva and consort.

NYÖN MONG NGA GYAL NE DAG CH'IR
To purify neurotic pride in its own place,

RIN 'JUNG YAB YUM LA CH'AG TS'AL
I bow to Ratnasambhava and consort.
NYÖN MONG 'DÖD CH'AG NE DAG CH'IR  
To purify neurotic desire in its own place,

NANG T'A YAB YUM LA CH'AG TS'AL  
I bow to Amitabha and consort.

NYÖN MONG T'RAG DOG NE DAG CH'IR  
To purify neurotic jealousy in its own place,

DÖN DRUB YAB YUM LA CH'AG TS'AL  
I bow to Amoghasiddhi and consort.

NYÖN MONG TI MUG NE DAG CH'IR  
To purify neurotic ignorance in its own place,

NAM NANG YAB YUM LA CH'AG TS'AL  
I bow to Vairocana and consort.

TS'OOG GYED TOG PA NE DAG CH'IR  
To purify the thought patterns of the eight consciousnesses in their own place,

SEM PA' GYED LA CH'AG TS'AL LO  
I bow to the eight male bodhisattvas.

YÜL GYED TOG PA NE DAG CH'IR  
To purify the eight object-related thought patterns in their own ground,

SEM MA GYED LA CH'AG TS'AL LO  
I bow to the eight female bodhisattvas.

NYÖN DRUG TOG PA NE DAG CH'IR  
To purify the six neurotic emotions in their own place,
T'UB PA DRUG LA CH'AG TS'AL LO
I bow to the six Buddhas.

TAG CH'ED MU ZHI NE DAG CH'IR
To purify the four extremes of existence and nonexistence in their own place.

GO WA YAB YUM LA CH'AG TS'AL
I bow to the male and female doorkeepers.

HO ZHI WA DOR JE YING KYI LHA
HO Please listen, peaceful deities of vajra space.

DE SHEG YAB YUM SE CHE GONG
Sugatas and their consorts and successors!

DAG GI GO SUM BAG MED PE
Being careless in body, speech and mind,

TSA WA YEN LAG DAM TS'IG KÜN
I was not able to maintain properly.

TSÜL ZHIN SUNG WAR MA NÜ TE
All root and branch samayas.

NYAM CH'AG GAL 'DE NOR T'RÜL KÜN
I confess with intense remorse

NONG GYÖD DRAG PÖ T'ÖL ZHING SHAG
all violations, breaks, transgressions and mistakes.

CH'IN CH'ED MI GYID DOM LAG SO
Vowing never to do them again,
NA RAK DONG TRUG YANG NYING DA
I recite the essence mantra which empties the hells.

OM VAJRA SATTVA SAMAYA . . .

HUNG YE SHE GYU T'RÜL RÖL PA'I TSAL
HUNG The energy of wisdom's magical play

K'OR WA YONG DRÖL PAL DU SHAR
Arises as the glory of completely liberated samsara,

DA WA DANG NI CH'U DA ZHN
Like the moon and its reflection.

DÜL KA DÜL LA CH'AG TS'AL LO
I bow to the tamer of those difficult to tame.

DAG TA'I RU TRA YONG DRÖL CH'IR
So that the rudra of false self-identity is liberated,

CH'E CH'OG YAB YUM LA CH'AG TS'AL
I bow to Chem Chog and consort.

TI MUG TOG PA RANG DRÖL CH'IR
So that deluded thoughts are self-liberated,

SANG GYE T'RAG T'UNG LA CH'AG TS'AL
I bow to Buddha Heruka.

ZHE DANG TOG PA RANG DRÖL CH'IR
So that angry thoughts are self-liberated,
DOR JE T'RAG T'UNG LA CH'AG TS'AL
I bow to Vajra Heruka.

NGA GYAL TOG PA RANG DRÖL CH'IR
So that proud thoughts are self- liberated,

RIN CH'EN T'RAG T'UNG LA CH'AG TS'AL
I bow to Ratna Heruka.

'DÖD CH'AG TOG PA RANG DRÖL CH'IR
So that desirous thoughts are self-liberated,

PE MA T'RAG T'UNG LA CH'AG TS'AL
I bow to Pedma Heruka.

T'RAG DOG TOG PA RANG DRÖL CH'IR
So that jealous thoughts are self-liberated,

LE KYI T'RAG T'UNG LA CH'AG TS'AL
I bow to Karma Heruka.

'JUNG K'AM NE SU DAG PA'I CH'IR
So that the elements are innately purified,

T'IRO MO NGA LA CH'AG TS'AL LO
I bow to the five wrathful goddesses.

TS'OOG GYED TOG PA RANG DRÖL CH'IR
So that the thought patterns of the eight consciousnesses are self-liberated,

KO'U RI GYED LA CH'AG TS'AL LO
I bow to the eight Ko'uri goddesses.
YÜL GYED TOG PA RANG DRÖL CH'IR
So that the eight object-related thought patterns are self-liberated.

SING HA MA GYED LA CH'AG TS'AL
I bow to the eight Singha goddesses.

K'AM SUM KU SUM YING DRÖL CH'IR
So that the three realms are liberated in the basic space of the three kayas,

POR JED DRUG LA CH'AG TS'AL LO
I bow to the six Porje goddesses.

KYE WA NAM ZHI'I GO CH'ÖD CH'IR
So that the doors to the four kinds of birth are closed,

GO MA ZHI LA CH'AG TS'AL LO
I bow to the four sentry goddesses.

NYÖN MONG TOG TS'OOG RANG DRÖL CH'IR
So that the deluded thoughts and emotions are self-liberated,

WANG CH'UG NYER GYED LA CH'AG TS'AL LO
I bow to the twenty-eight mighty ones.

HO DE SHEG YONG DZOG GONG SU SÖL
HO Completely perfect Sugatas, please listen!

LÜ DANG LONG CHÖD GE TSAR CHE
I offer my body, possessions and virtue

CH'AG DZIN ZHEN PA DREL WA YI
Without any clinging or attachment
DAM TS'IG NYAM CH'AG KANG CH'IIR 'BÜL
To compensate for violated samaya.

DAG GI GO SUM BAG MED PE
Being careless in body, speech and mind.

KA LUNG ZHIN DU MA CHED DE
I have not acted in accordance with scriptures and teachings.

KU SUNG T'UG KYI DAM TS'IG LA
In samaya of body, speech and mind.

NYAM CH'AG GAL T'RÜL JI CH'I PA
Whatever violations, transgressions and mistakes I have made,

NONG GYÖD DRAG PÖ T'ÖL ZHING SHAG
I acknowledge and confess with deep regret.

DOR JE'I CH'ED DANG CHAM DREL LA
Towards my Vajra brothers and sisters,

TA LOG NGEN SEM NGAG TU ME
I have harbored wrong views, negative thoughts and harsh words;

DEG TSOG NÖD PA NGÖ SU KYAL
I have actually abused and harmed them,

YO GYÖ GYÜD LÜ KOG GYUR CHED
And have been deceitful, fraudulent and secretive.

GO SUM BAG MED DAM NYAM SHAG
I confess all such violations due to careless body, speech and mind.
LHA DANG KYIL K'OR NYAM MA SEL
Not clearly visualizing the deities and mandalas,

DZAP DE MA DAG ZUR CH'AG NYAM
Repeating mantras incorrectly and mispronouncing them,

SANG WAR 'Ö DANG NYER TED ME
Broadcasting the ten secrets and deceiving the lama,

SANG CHU DRAG SHING LA MA LÜ
Disclosing what should be kept secret and what is entrusted to me,

TSA WA'I DAM NYAM T'ÖL ZHING SHAG
I confess these violations of root samaya.

CHED PAR JA WA'I DAM TS'IG NGA
The five samaya of activity,

SHE JA NGA DANG DRUB JA NGA
The five things to know and the five to practice,

MI PANG NGA DANG DANG LEN NGA
The five things not to reject and the five to accept,

YEN LAG DAM NYAM T'ÖL ZHING SHAG
I confess violations of these branch vows.

NYEN DRUB TING DZIN DAM YEL GYANG
Losing concentration when doing recitation practice,

NYA TONG DÜ DRUG DÜ CH'ÖD CH'AG
Neglecting to keep the full and new moon, six sessions and offering times,
LE LO SOG JOG TS'OOG CHED JE
Being lazy, miserly and attached to offerings,

P'U&D LHAG NYAM SHING K'A TS'AR SHOR
Taking the first offerings and remainders and confusing the ingredients,

TS'OR DANG MA TS'OR KYÖN WANG GI
Whether apprehended by me or not,

BAG MED WANG GYUR DAM NYAM SHAG
I confess all careless violations of vows through these faults.

K'OR DE TONG NYID RANG ZHIN LA
I confess the obsessive clinging to the reality and existence

NGÖ DZIN DEN ZHEN T'E PA SHAG
Of samsara and nirvana, which by nature are emptiness.

CHÖ KÜN CHÖ NYID CH'EN POR CHIG
I confess the bewilderment of not realizing

TS'ÜL ZHIN MA TOG T'RÜL PA SHAG
How all phenomena are one in great dharmata.

CHÖ NYID KYÖN DANG DREL WA LA
I confess regarding dharmata, which is free of faults.

ZANG NGEN RE DOG TE PA SHAG
With hopes and fears of good and bad.

LHÜN DRUB DE WA CH'EN PO'I YING
I confess the bewilderment of not actualizing
NGÖN DU MA GYUR T'RÜL PA SHAG
The spontaneously present space of great bliss.

ZHEN YANG K'OR WA T'OOG MED NE
Furthermore, since beginningless samsara

MI SHE MA RIG WANG GYUR TE
I have been under the power of ignorance and incognizance.

T'A MED K'OR WA'I LE SAG PE
All the sins, obscurations, faults, failings and habits,

DIG DRIB NYE TUNG BAG CH'AG KÜN
The accumulated karma in endless samsara,

NONG ZHING GYÖD SEM DRAG PO YI
I confess with deep remorse

MI CH'AB MI BED T'ÖL ZHING SHAG
Without holding back or concealing anything.

CH'IN CH'ED MI GYID DOM PAR GYI
Henceforth I vow to forego them.

T'RO WO RÖL PA'I KYIL K'OR GYI
Mandala of the display of wrath,

DAG CHING TS'ANG PAR DZED DU SÖL
Please purify and redeem me.

OM VAJRA SATTVĀ SAMAYA . . .
In the fulfillment of commitment, first the elixir fulfillment:

HUNG   NANG WA NÖD KYI KA PA LAR
HUNG       In the skullcup of outer appearance

TSI CHÜD DRU MEN NÜ PA'I CHÜD
The potent contents are the elixirs of nectar and medicine.

YE SHE DÜD TSIR JIN LAB TE
Consecrated as wisdom nectar,

KYIL K'OR LHA TS'OOG T'UG DAM KANG
Deities of the mandala, be fulfilled!

KUN ZHI YANG PA'I KA PÄ LAR
In the vast skullcup of the foundation of all experience

KUN NANG DÜD TS'I'RÖL PAR GYUR
All appearance becomes the play of elixir.

KUN 'JUNG DE CH'EN DÜD TS'I'DI
By this elixir of the great blissful source of all,

KYIL K'OR LHA TS'OOG T'UG DAM KANG
Deities of the mandala, be fulfilled!

CHÖ YING NAM DAG BHAN DHA RU
In the skullcup of totally pure dharmadhatu

 YE SHE RIG NGA'I DÜD TSI K'YIL
Swirls the nectar of the five kinds of wisdom.
NYONG TS'ED ZAG MED DE CH'EN KYED
Tasting it generates undefiled great bliss.

KYIL K'OR LHA TS'OOG T'UG DAM KANG
Deities of the mandala, be fulfilled!

NYAM CH'AG NYE TUNG T'AM CHED KÜN
I confess all violations, faults and downfalls.

SHAG SO JANG ZHING DAG GYUR CHIG
May they be resolved and purified.

Second, the fulfillment of rakta:

HUNG NAM K'A YANG PA'I K'A LONG DU
HUNG
In the expanse of the womb of vast space,

JUNG ZHI K'OR WA'I RAK TAR GYUR
The four elements become the rakta of samsara,

TSI CHÜD MAR PO JUNG WA'I T'RAG
The red nectar of elemental blood.

KYIL K'OR LHA TS'OOG T'UG DAM KANG
Deities of the mandala, be fulfilled!

DAG TOG RÜ TRA MA RÜ TRA
Male and female rudras of conceptual self,

NA TS'OOG NANG WA'I CHÖ SO CHOG
Phenomena of manifold appearance,
DAG MED CH’EN POR YONG DREL WA’I
Are completely liberated in great nonself.

RAK TA MAR GYI GYA TS’O ‘DI
By this ocean of red rakta,

KYIL K’OR LHA TS’OG T’UG DAM KANG
Deities of the mandala, be fulfilled!

CH’AG DREL GĪR TI MAR MO YI
Red Girti, free of attachment,

K’AM SUM K’A RU DŪ PA YI
Contains the three realms in her womb.

NYAM JOR RAK TA’I GYA TS’O ‘DI
By this ocean of the rakta of union,

KYIL K’OR LHA TS’OG T’UG DAM KANG
Deities of the mandala, be fulfilled!

K’AM SUM K’OR WAR K’YAM PA YI
I confess the karma and delusion of wandering

LE NYÖN SHAG SO DAG PAR DZÖD
In the samsara of the three realms. May this be purified.

Third, the torma fulfillment:

HUNG CH’I NÖD ’JIG TEN ZHONG PA RU
In the tray of the external container, the world,
NANG CHÚD SEM CHEN TOR MAR SHAM
I set the torma of the internal contents, sentient beings.

NYI DA ZA KAR TOR GYEN TRE
Adorned with torma ornaments of sun, moon, planets and stars.

KYIL K'OR LHA TS'OOG T'UG DAM KANG
Deities of the mandala, be fulfilled!

KÜN K'YAB TONG PA'I TOR ZHONG DU
In the torma tray of all-pervading emptiness

NA TSOG NANG WA'I TOR MA SHAM
I set the torma of manifold appearances

'DÖD YÖN RANG JUNG TOR GYEN TRE
Adorned with torma ornaments of self-originating desirables.

KYIL K'OR LHA TS'OOG T'UG DAM KANG
Deities of the mandala, be fulfilled!

KA DAG TRÖ DREL ZHONG PA RU
In the tray of primordially pure simplicity

LHÜN DRUB DZOG PA'I TOR MA SHAM
I set the torma of spontaneously present perfection

YE SHE NGA YI TOR GYEN TRE
Adorned with torma ornaments of the five wisdoms.

KYIL K'OR LHA TS'OOG T'UG DAM KANG
Deities of the mandala, be fulfilled!
DRIB NYI BAG CH'AG KÜN DAG NE
Purifying all habitual patterns of the two obscurations,

NAM DRÖL DRE BU T'OB PAR SHOG
May I attain the fruition, complete liberation.

Fourth, the butterlamp fulfillment:

HUNG RIN CH'EN NA NGA'I KONG BU RU
HUNG In the cup made from five precious jewels,

TSI MAR DRU MAR MAR K'Ü TAM
Filled with the oil of butter, grains and plants,

'JUNG WA ME YI DRÖN ME BAR
Burns the lamp of the fire element.

KYIL K'OR LHA TS'OOG T'UG DAM KANG
Deities of the mandala, be fulfilled!

ZUNG DZIN SEM KYI KONG BU RU
In the cup of dualistic mind,

RIG PA RANG JUNG MAR K'Ü TAM
Filled with the oil of self-originating awareness,

SHE RAB YE SHE DRÖN ME BAR
Burns the lamp of wisdom and primordial awareness.

KYIL K'OR LHA TS'OOG T'UG DAM KANG
Deities of the mandala, be fulfilled!
KUN K'YAB T'IG LE'I KONG BU RU
In the cup of the all-pervasive thigle,

KU DANG YÖN TEN CHÜD DU K'YIL
Containing the quintessence of enlightened form and qualities,

NGÖN GYUR YE SHE DRÖN ME BAR
Burns the lamp of actual pristine wisdom.

KYIL K'OR LHA TS'OOG T'UG DAM KANG
Deities of the mandala, be fulfilled!

MAR ME 'DI YI SÖD NAM KYI
The merit of offering these butterlamps

MA RIG MÜN PA DRUNG JIN TE
Draws out the darkness of ignorance.

CHÖ NYID RANG ZHAL NGÖN GYUR NE
Actually encountering dharmata's own face,

YE SHE CHEN DANG DEN GYUR CHIG
May I possess the eyes of pristine wisdom.

DAG CHAG DRUB CH'OOG K'OR CHE KYI
May the karma, neurosis and habits

LE NYÖN BAG CH'AG KÜN DAG NE
Of us excellent practitioners and our retinues be purified,

SA CHU LAM NGA T'AR CH'IN TE
And reaching the end of the ten levels and five paths,
DOR JE DZIN PA'I SA T'OB SHOG
May we attain the state of Vajra Holder.

HO NYEN T'Ö RANG GYAL JANG CH'UB SEM
HO Sravakas, Pratekyabuddhas, Bodhisattvas

T'EG CH'EN CHÖD PA'I NAL 'JOR GYI
And Yogins who practice the conduct of the Mahayana,

SÖD NAM SAG SOG NAM KAR GYI
I rejoice in your merit,

GE TS'OOG KÜN LA JE YI RANG
And in all your accumulations of pure virtue!

DE SHEG YAB YUM SE CHE KYI
Male and female Sugatas and your successors,

GANG LA GANG DÜL T'AB DU ME
To tame beings by whatever means are necessary

DRO K'AM GYA TS'O MA TONG BAR
I entreat you to turn the wheel of Dharma of the three yanas

T'EG SUM CH'Ö K'OR KOR WAR KÜL
Until the ocean of existence is empty.

LA MA GYAL WA ZHI T'RO'I TS'OOG
Lamas, victorious ones, peaceful and wrathful deities,

JI SID K'OR WA NE KYI BAR
For as long as samsara still exists
DE SID NYA NGEN MI 'DA WAR
Do not pass into nirvana!

DRO WA'I DÖN DU ZHUG SÖL 'DEB
Please remain for the benefit of beings!

'DI TS'ÖN DAG GI DÜ SUM GE
I dedicate this and all such virtue of the three times gathered together

DÜ TE MA GYUR SEM CHEN KÜN
To all sentient beings, my mothers,

NAM K'YEN DZOG PA'I SANG GYE KYI
In order to attain the state

GO P'ANG T'OB CH'IR NGO WAR GYI
Of omniscient perfect Buddhahood.

K'A NYAM SEM CHEN MA LÜ PA'I
May all beings equaling space

MA DAG T'RÜL PA'I SEM NANG KÜN
Awaken from impure, bewildered mental appearances

MI LAM YING SU SED PA TAR
As if from the realm of dreams

CH'AM CHIG DZOG SANG GYE GYUR CHIG
And simultaneously attain perfect Buddhahood.

DAG DANG DAG LA DREL T'OOG KÜN
May I and all those connected to me
RANG RIG YE SHE NGÖN GYUR TE
Actualize intrinsic awareness wisdom.

KA DAG CH’Ö KUI GONG LONG DU
And in the expanse of the enlightened intent of innately pure dharmakaya

ZHÖN NU BUM KUR SANG GYE SHOG
Attain Buddhahood in the youthful vase body.

Whoever practices this confession regularly and understands the significance has entered the most excellent path of all. Experiences, realizations and qualities increase, and one will certainly be liberated from the ocean of existence. Completing the two purposes and establishing confidence, one will become a completely perfect Buddha. SAMAYA The seal of profundity! It’hi!

At the request of the student Ngawang Thrinlay, I, Thrag Thung Dudjom Dorje transferred this from the Treasury of the Sky of Dharmata. Virtue! Excellence! MANGALAM