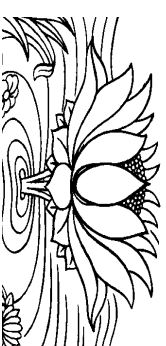


The Bodhisattva's Confession of Moral Downfalls

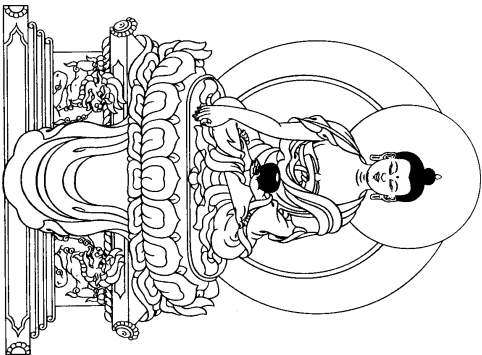
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from *The Exalted Mahayana Three Heaps Sutra*





Shakyamuni Buddha
Drawing by Andy Weber



OM NAMO MANJU SHRIYE NAMAH SUSHRIYE NAMA UTTAMA
SHRIYE SVAHA (3x)

Na mo jang chhub semn päi tung wa shag pa

Dag lmingl di zhe gyi wa / dü tag tu la ma la kyab su chhi wo

Sang gyä la kyab su chhi wo

Chhö la kyab su chhi wo

Ge dün la kyab su chhi wo (3x)

Tön pa chom dân dä de zhin sheg pa dra chom pa yang dag par dzog
päi sang gyä päl gyäl wa sha kya thub pa la chhag tshäl lo

De zhin sheg pa dor je nying po rab tu jom pa la chhag tshäl lo

De zhin sheg pa rin chhen ö thro la chhag tshäl lo

De zhin sheg pa lu wang gi gyäl po la chhag tshäl lo

De zhin sheg pa pa wöi de la chhag tshäl lo

De zhin sheg pa päl gye la chhag tshäl lo

De zhin sheg pa rin chhen me la chhag tshäl lo

De zhin sheg pa rin chhen da ö la chhag tshäl lo

De zhin sheg pa tong wa dön yö la chhag tshäl lo



The Bodhisattva's Confession of Moral Downfalls



Begin by visualizing the 35 confession buddhas in space on front of you. Think of all the negative karma you have created in this and in all previous lives and generate the four opposite powers in your mind. To increase the benefit of each prostration, first prostrate three times while reciting with each prostration:

OM NAMO MANJU SHRIYE NAMAH SUSHRIYE NAMA UTTAMA
SHRIYE SVAHA (3x)

Continue to prostrate while reciting the names of the buddhas and the confession prayer.

I, (say your name) throughout all times, take refuge in the guru;

I take refuge in the Buddha;

I take refuge in the Dharma;

I take refuge in the Sangha. (3x)

To the Founder, Bhagavan, Tathagata, arhat, perfectly completed
buddha, glorious conqueror Shakyamuni Buddha, I prostrate.

To Tathagata Thoroughly Destroying with Vajra Essence, I prostrate.

To Tathagata Radiant Jewel, I prostrate.

To Tathagata King, Lord of the Nagas, I prostrate.

To Tathagata Army of Heroes, I prostrate.

To Tathagata Delighted Hero, I prostrate.

To Tathagata Jewel Fire, I prostrate.

To Tathagata Jewel Moonlight, I prostrate.

To Tathagata Meaningful to See, I prostrate.



De zhin sheg pa rin chhen da wa la chhag tshäl lo
 De zhin sheg pa dri ma me pa la chhag tshäl lo
 De zhin sheg pa pä jin la chhag tshäl lo
 De zhin sheg pa tshang pa la chhag tshäl lo
 De zhin sheg pa tshang pä jin la chhag tshäl lo
 De zhin sheg pa chhu lha la chhag tshäl lo
 De zhin sheg pa chhu lhäi lha la chhag tshäl lo
 De zhin sheg pa päl zang la chhag tshäl lo
 De zhin sheg pa tsän dan päi la chhag tshäl lo
 De zhin sheg pa zi ji tha yä la chhag tshäl lo
 De zhin sheg pa ö päi la chhag tshäl lo
 De zhin sheg pa nya ngän me päi päi la chhag tshäl lo
 De zhin sheg pa se me kyi bu la chhag tshäl lo
 De zhin sheg pa me tog päi la chhag tshäl lo
 De zhin sheg pa tshang päi ö zer nam par röl pä ngön par khyen pa la
 chhag tshäl lo
 De zhin sheg pa pä mäi ö zer nam par röl pä ngön par khyen pa la
 chhag tshäl lo
 De zhin sheg pa nor päi la chhag tshäl lo
 De zhin sheg pa drän päi päi la chhag tshäl lo
 De zhin sheg pa tshän päi shin tu yong drag la chhag tshäl lo
 De zhin sheg pa wang pöi tog gi gyäl tshän gyi gyäl po la chhag tshäl lo
 De zhin sheg pa shin tu nam par nön päi päi la chhag tshäl lo
 De zhin sheg pa yül lä shin tu nam par gyäl wa la chhag tshäl lo
 De zhin sheg pa nam par nön päi sheg päi päi la chhag tshäl lo
 De zhin sheg pa kün nä nang wa kö päi päi la chhag tshäl lo
 De zhin sheg pa rin chhen pä mäi nam par nön pa la chag tsäl lo
 De zhin sheg pa dra chom pa yang dag par dzog päi sang gyä rin po
 chhe dang pä ma la rab tu zhug pa ri wang gi gyäl po la chhag
 tshäl lo (3x)



To Tathagata Jewel Moon, I prostrate.
 To Tathagata Stainless One, I prostrate.
 To Tathagata Bestowed with Courage, I prostrate.
 To Tathagata Pure One, I prostrate.
 To Tathagata Bestowed with Purity, I prostrate.
 To Tathagata Water God, I prostrate.
 To Tathagata Deity of the Water God, I prostrate.
 To Tathagata Glorious Goodness, I prostrate.
 To Tathagata Glorious Sandalwood, I prostrate.
 To Tathagata Infinite Splendor, I prostrate.
 To Tathagata Glorious Light, I prostrate.
 To Tathagata Sorrowless Glory, I prostrate.
 To Tathagata Son of Non-craving, I prostrate.
 To Tathagata Glorious Flower, I prostrate.
 To Tathagata Pure Light Rays Clearly Knowing by Play, I prostrate.
 To Tathagata Lotus Light Rays Clearly Knowing by Play, I prostrate.
 To Tathagata Glorious Wealth, I prostrate.
 To Tathagata Glorious Mindfulness, I prostrate.
 To Tathagata Glorious Name Widely Renowned, I prostrate.
 To Tathagata King Holding the Victory Banner of Foremost Power, I
 prostrate.
 To Tathagata Glorious One Totally Subduing, I prostrate.
 To Tathagata Utterly Victorious in Battle, I prostrate.
 To Tathagata Glorious Transcendence Through Subduing, I prostrate.
 To Tathagata Glorious Manifestations Illuminating All, I prostrate.
 To Tathagata All-Subduing Jewel Lotus, I prostrate.
 To Tathagata, arhat, perfectly completed buddha, King of the Lord of
 Mountains, Firmly Seated on Jewel and Lotus, I prostrate. (3x)

If one wishes, before continuing on with the confession prayer one can continue prostrating while reciting here the names of the seven Medicine Buddhas (found on the following two pages). To continue with the confession prayer, turn to pp. 28–29.



Prostrations to the Seven Medicine Buddhas



Chom dân dâ de zhin sheg pa dra chom pa yang dag par dzog pâi sang gyä
tsen leg pa yong drag päl gyi gyäl po la chhag tshäl lo

Chom dân dâ de zhin sheg pa dra chom pa yang dag par dzog pâi sang gyä
rin po chhe dang da wa dang pä nä rab tu gyän pa khä pa zi ji dra yang kyi
gyäl po la chhag tshäl lo

Chom dân dâ de zhin sheg pa dra chom pa yang dag par dzog pâi sang gyä
ser zang dri me rin chhen nang tül zhug drub pa la chhag tshäl lo

Chom dân dâ de zhin sheg pa dra chom pa yang dag par dzog pâi sang gyä
nya ngän me chhog päl la chhag tshäl lo

Chom dân dâ de zhin sheg pa dra chom pa yang dag par dzog pâi sang gyä
chhö drag gya tshö yang la chhag tshäl lo

Chom dân dâ de zhin sheg pa dra chom pa yang dag par dzog pâi sang gyä
chhö gya tsho chhog gi lö nam par röl pä ngön par khyän pa la chhag
tshäl lo

Chom dân dâ de zhin sheg pa dra chom pa yang dag par dzog pâi sang gyä
men gyi lha bäl dur yä ö kyi gyäl po la chhag tshäl lo



Prostrations to the Seven Medicine Buddhas



*In accordance with the instructions of Lama Zopa Rinpoche, the names of the seven Medicine
Buddhas are also included here for recitation with prostrations :*

To Bhagavan, Tathagata, arhat, perfectly completed buddha,
Renowned Glorious King of Excellent Signs, I prostrate.

To Bhagavan, Tathagata, arhat, perfectly completed buddha,
King of Melodious Sound, Brilliant Radiance of Skill, Adorned with
Jewels, Moon, and Lotus, I prostrate.

To Bhagavan, Tathagata, arhat, perfectly completed buddha,
Stainless Excellent Gold, Illuminating Jewel Who Accomplishes All
Conduct, I prostrate.

To Bhagavan, Tathagata, arhat, perfectly completed buddha,
Glorious Supreme One Free from Sorrow, I prostrate.

To Bhagavan, Tathagata, arhat, perfectly completed buddha,
Melodious Ocean of Proclaimed Dharma, I prostrate.

To Bhagavan, Tathagata, arhat, perfectly completed buddha,
Clearly Knowing by the Play of Supreme Wisdom of an Ocean of
Dharma, I prostrate.

To Bhagavan, Tathagata, arhat, perfectly completed buddha,
Medicine Guru, King of Lapis Lazuli Light, I prostrate.



De dag la sog pa chhog chüi jig ten gyi kham tham chä na de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä chom dân dä gang ji nye ching zhug te tsho zhing zhe päi sang gyä chom dân dä de dag tham chä dag la gong su söl

Dag gi kye wa di dang / kye wa tog mäi tha ma ma chhi pa nä khor wa na khor wäi kye nä tham chä du dig päi lä gyi pa dang / gyi du tsäl wa dang / gyi pa la je su yi rang pa am / chhö ten gyi kor ram / ge dün gyi kor ram / chhog chüi ge dün gyi kor throg pa dang / throg tu chug pa dang / throg pa la je su yi rang pa am / tsham ma chhi pa ngäi lä gyi pa dang / gyi du tsäl wa dang / gyi pa la je su yi rang pa am / ni ge wa chüi lä kyi lam yang dag par lang wa la zhug pa dang / jug tu tsäl wa dang / jug pa la je su yi rang pa am / Lä kyi drib pa gang gi drib nä dag sem chän nyäi war chhi pa am / dü dröi kye nä su chhi pa am / yi ddrag kyi yül du chhi pa am / yül tha khob tu kye pa am / la lor kye pa am / lha tshe ring po nam su kye pa am / wang po ma tshang war gyur pa am / ta wa log pa dzin par gyur pa am / sang gyä jung wa la nye par mi gyi par gyur wäi lä kyi drib pa gang lag pa de dag tham chä sang gyä chom dân dä ye she su gyur pa / chän du gyur pa / pang du gyur pa / tshä nar gyur pa / klyen pä zig pa de dag gi chän ngar thöl lo chhag so / mi chhab bo / mi be do / län chhä kyang chö ching dom par gyi lag so

Sang gyä chom dân dä de dag tham chä dag la gong su söl

Dag gi kye wa di dang / kye wa thog mäi tha ma ma chhi pa nä khor wa na khor wäi kye nä zhän dag tu jin pa tha na dü dröi kye nä su kye pa la zä kham chig tsam tsäl wäi ge wäi tsa wa gang lag pa dang / dag gi tshül thrim sung päi ge wäi tsa wa gang lag pa dang / dag gi tshang par chö päi ge wäi tsa wa gang lag pa dang / dag gi sem chän yong su min par gyi päi ge wäi tsa wa gang lag pa dang / dag gi jang chhub chhog tu sem kye päi ge wäi tsa wa gang lag pa dang / dag gi la na me päi ye she kyi ge wäi tsa wa gang lag pa de dag tham chä chig tu dü shing dum te dom nä la na ma chhi pa dang / gong na ma chhi pa dang / gong mäi yang gong ma / la mäi yang la nar yong su ngo wä la na me pa yang dag par dzog päi jang chhub tu yong su ngo war gyi o



All those [you thirty-five buddhas] and others, as many tathagatas, arhats, perfectly completed buddhas as there are existing, sustaining, and residing in all the world systems of the ten directions; all you buddha-bhagavans, please pay attention to me.

In this life and in all the states of rebirth in which I have circled in samsara throughout beginningless lives, whatever negative actions I have created, made others create, or rejoiced in the creation of; whatever possessions of stupas, possessions of the Sangha, or possessions of the Sangha of the ten directions that I have appropriated, made others appropriate, or rejoiced in the appropriation of; whichever among the five actions of immediate (retribution) I have done, caused to be done, or rejoiced in the doing of; whichever paths of the ten non-virtuous actions I have engaged in, caused others to engage in, or rejoiced in the engaging in: whatever I have created, being obscured by these karmas causes me and sentient beings to be born in the hell realms, in the animal realm, and in the preta realm; in irreligious countries, as barbarians, or as long-life gods; with imperfect faculties, holding wrong views, or not being pleased with Buddha's descent. In the presence of the buddha-bhagavans, who are transcendental wisdom, who are eyes, who are witnesses, who are valid, and who see with omniscient consciousness, I am admitting and confessing all these negativities, I will not conceal them nor hide them, and from now on in the future I will abstain and refrain from committing them again.

All buddha-bhagavans, please pay attention to me. In this life and in all other states of rebirth in which I have circled in samsara throughout beginningless lives, whatever roots of virtue I have created by generosity, even as little as giving just one mouthful of food to a being born in the animal realm; whatever roots of virtue I have created by guarding morality; whatever roots of virtue I have created by following pure conduct; whatever roots of virtue I have created by fully ripening sentient beings; whatever roots of virtue I have created by generating bodhichitta; and whatever roots of virtue I have created by my unsurpassed transcendental wisdom: all these assembled and gathered, combined together, I fully dedicate to the unsurpassed, the unexcelled, that higher than the high, that superior to the superior. Thus, I completely dedicate to the highest, perfectly complete enlightenment.



Ji tar dā pāi sang gyä chom dân dā nam kyí yong su ngo pa dang / ji tar
ma jôn pāi sang gyä chom dân dā nam kyí yong su ngo war gyur wa
dang / ji tar da tar zhug pāi sang gyä chom dân dā nam kyí yong su
ngo war dzä pa de zhin du dag gi kyang yong su ngo war gyí o

Dig pa tham chä ni so sor shag so / sö nam tham chä la ni je su yi rang
ngo / sang gyä tham chä la ni kül zhing söl wa deb so / dag gi la na me
pāi ye she kyí chhog dam pa thob par gyur chig

Mi chhog gyäl wa gang dag da tar zhug pa dang / gang dag dā pa dag dang
de zhin gang ma jôn / yôn tän ngag pa tha yä gya tsho dra kün la / thäl
mo jar war gyí te kyab su nye war chi wo



Just as the previous buddhabhagavans have fully dedicated, just as the
future buddhabhagavans will fully dedicate, and just as the presently abid-
ing buddhabhagavans are fully dedicating, like that I too dedicate fully.

I confess all negativities individually. I rejoice in all the merits. I urge and
implore all buddhas to grant my request: may I receive the highest, most
sublime transcendental wisdom.

To the conquerors, the best of humans — those who are living in the
present time, those who have lived in the past, and those who will like-
wise come — to all those who have qualities as vast as an infinite ocean,
with hands folded, I approach for refuge.





General Confession

སྤྱུང་པ་ལྟོགས།

U hu lag!

La ma dor je dzin pa chhen po la sog pa chhog chu na zhug päi sang gyä dang jang chhub sem pa tham chä dang ge dün tsün pa nam dag la gong su söl

Dag [ming di] zhe gyi wä tshe rab khor wa thog ma ma chhi pa nä da ta la thug gi bar du / nyön mong pa dö chhag dang zhe dang dang ti mug gi wang gi lü ngag yi sum gyi go nä dig pa mi ge wa chu gyi pa dang / tsham ma chhi pa nga gyi pa dang / de dang nye wa nga gyi pa dang / so sor thar päi dom pa dang gäl wa dang / jang chhub sem päi lab pa dang gäl wa dang / sang ngag kyi dam tshig dang gäl wa dang / pha dang ma la ma gü pa dang / khän po dang lob pön la ma gü pa dang / drog tshang pa tshung par chö pa nam la ma gü pa dang / kön chhog sum la nö päi lä gyi pa dang / dam päi chhö pang pa dang / phag päi ge dün la kur pa tab pa dang / sem chän la nö päi lä gyi pa la sog pa / dig pa mi ge wäi tshog dag gi gyi pa dang / gyi du tsäl wa dang / zhän gyi gyi pa la je su yi rang wa la sog pa / dor na tho ri dang thar päi geg su gyur ching khor wa dang ngän song gi gyur gyur päi nye tung gi tshog chi chhi pa tham chä

La ma dor je dzin pa chhen po la sog pa chhog chu na zhug päi sang gyä dang jang chhub sem pa tham chä dang / ge dün tsün pa nam kyi chän ngar thöl lo / mi chhab bo / chhag so / chhin chhä kyang dom par gyi lag so / thöl zhing shag na dag de wa la reg par nä par gyur gyi / ma thöl ma shag na de tar mi gyur wa lag so



General Confession

སྤྱུང་པ་ལྟོགས།

Woe is me!

O great guru Vajradhara, all other buddhas and bodhisattvas who abide in the ten directions, and all the venerable Sangha, please pay attention to me.

I, who am named [say your ordination name], circling in cyclic existence since beginningless time until the present, overpowered by mental afflictions such as attachment, aversion, and ignorance by means of body, speech, and mind have created the ten negative actions. I have engaged in the five actions of immediate retribution and the five parallel actions of immediate retribution. I have transgressed the vows of individual liberation, contradicted the trainings of bodhisattvas, and broken the secret mantra commitments. I have been disrespectful to my parents, have been disrespectful to my spiritual masters and to my abbot, and have been disrespectful to my companions sharing pure behavior. I have committed actions harmful to the Three Jewels, abandoned the holy Dharma, criticized the arya Sangha, harmed sentient beings, and so on. These and many other non-virtuous negative actions I have done, have caused others to do, and have rejoiced in others' doing and so forth.

In the presence of the great guru Vajradhara, all the buddhas and bodhisattvas who abide in the ten directions, and the venerable Sangha, I admit this entire collection of faults and transgressions that are obstacles to my own higher rebirth and liberation and are causes of cyclic existence and miserable lower rebirths. I will not conceal them, and I accept them as negative. I promise to refrain from doing these actions again in the future. By confessing and acknowledging them, I will attain and abide in happiness, while by not confessing and acknowledging them, true happiness will not come.





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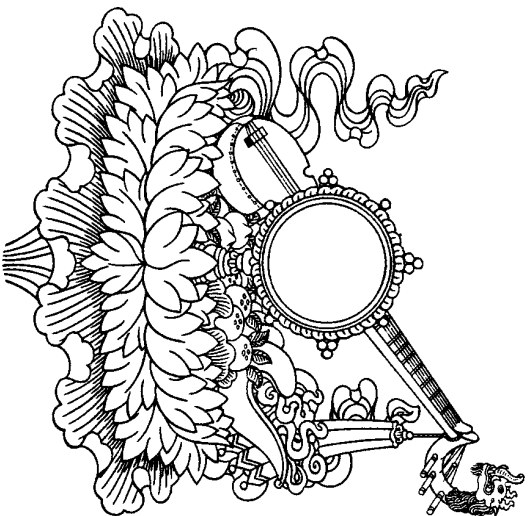
Colophon:

The *Bodhisattva's Confession of Moral Downfalls* is based on an original translation by Lama Zopa Rinpoche and was extracted from a booklet of the same name, Kopan Monastery, Nepal.

General Confession is based on a translation by Glenn H. Mullin.

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All errors are entirely the responsibility of the editor.



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