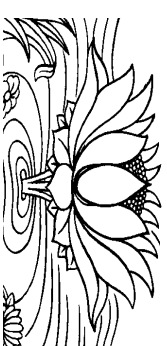


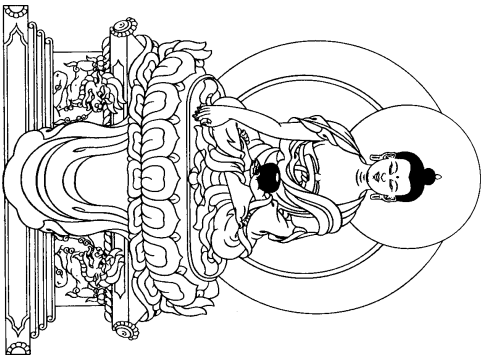
The Bodhisattva's Confession of Moral Downfalls

ལུང་རྒྱུ་པུ་ཀྱི།

from *The Exalted Mahayana Three Heaps Sutra*



Foundation for the Preservation of the Mahayana Tradition
Education Services



Shakyamuni Buddha
Drawing by Andy Weber

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

Na mo jang chhub sem 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 shag pa dra chom pa yang dag par dzog
päi sang gyä päl gyäl wa sha kya thub pa la chhag tshäl lo

De zhin shag pa dor je nying pö rab tu jom pa la chhag tshäl lo

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

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

De zhin shag pa pa wöi de la chhag tshäl lo

De zhin shag pa päl gye la chhag tshäl lo

De zhin shag pa rin chhen me la chhag tshäl lo

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

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



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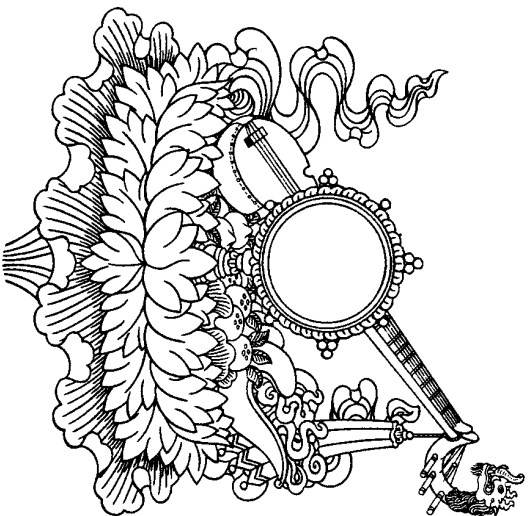
Colophon:

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.

All elements herein were revised and edited for the FPMT Prayer Book by the FPMT Education Department and its Editorial Board (Ven. Thubten Dondrub and Ven. George Churimoff) in December 2000. All prayers and mantras have been checked for accuracy against the original Tibetan.

All errors are entirely the responsibility of the editor.



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 MANJUSHRIYE 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 Thorougly 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 lhai lha la chhag tshäl lo
 De zhin sheg pa päl zang la chhag tshäl lo
 De zhin sheg pa tsän dân 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)



General Confession

ཇུང་གཞུག་པའི་སྐུ་འཕྲུལ་གྱི་སྐུ་འཕྲུལ་།

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.

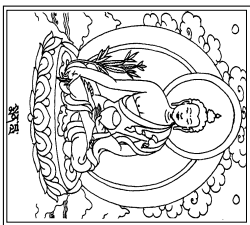
I, who am named *Isay your ordination name*, circling in cyclic existence since beginningless time until the present, overpowered by mental afflictions such as attachment, aversion, and ignorance by means of body, speech, and mind have created the ten negative actions. I have engaged in the five actions 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.





Prostrations to the Seven Medicine Buddhas



Chom dân dâ de zhin shëg 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 shëg 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 shëg 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 shëg 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 shëg 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 shëg 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 shëg 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



Just as the previous buddha-bhagavans have fully dedicated, just as the future buddha-bhagavans will fully dedicate, and just as the presently abiding buddha-bhagavans 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 likewise come — to all those who have qualities as vast as an infinite ocean, with hands folded, I approach for refuge.





Ji tar dā pāi sang gyä chom dân dā nam kyí yong su ngo pa dang / ji tar
ma jón 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 gyi 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 jón / yön tän ngag pa tha yä gya tsho dra kün la / thäl
mo jar war gyi te kyab su nye war chi wo



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 chig
zhug te tsho zhing zhe päi sang gyä chom dân dä de dag tham chä dag
la gong su söi

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 drag 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 / khyen 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 söi

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 resid-
ing 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 confess-
ing 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 generos-
ity, 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 moral-
ity; 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 dedi-
cate to the unsurpassed, the unexcelled, that higher than the high, that
superior to the superior. Thus, I completely dedicate to the highest, per-
fectly complete enlightenment.