The Bodhisattva's Confession of Moral Downfalls

from The Exalted Mahayana Three Heaps Sutra

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The aim of the Education Department at FPMT International Office is to serve as a repository for a wide variety of practice texts primarily within the Gelug tradition, especially those authored or translated by Lama Zopa Rinpoche and Lama Thubten Yeshe. We work in close collaboration with the Lama Yeshe Wisdom Archives, which serves as a repository for the commentary texts and transcripts of teachings by Lama Zopa Rinpoche and Lama Thubten Yeshe. One of our principal objectives is to serve as a repository for a wide variety of practice texts primarily within the Gelug tradition, especially those authored or translated by Lama Zopa Rinpoche and Lama Thubten Yeshe. We work in close collaboration with the Lama Yeshe Wisdom Archives, which serves as a repository for the commentary texts and transcripts of teachings by Lama Zopa Rinpoche and Lama Thubten Yeshe. 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Begin by visualizing the 35 confession buddhas in space in front of you. Think of all the negative karma you have created in this and in all previous lives and generate the four opponent 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**

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.

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.

To Tathagata Meaningful to Hear, I prostrate.

To Tathagata Meaningful to Smell, I prostrate.

To Tathagata Meaningful to Taste, I prostrate.

To Tathagata Meaningful to Touch, I prostrate.

To Tathagata Meaningful to Be Held, I prostrate.

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To Tathagata Meaningful to Taste, I prostrate.

To Tathagata Meaningful to Touch, I prostrate.

To Tathagata Meaningful to Be Held, I prostrate.
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 both spiritual and temporal disciplines, committed disrespect 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.

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. I sincerely and wholeheartedly repent, acknowledging and confessing my transgressions.

In order to help me to avoid further transgressions, the buddhas and bodhisattvas who abide in the ten directions, and all the venerable Sangha, please pay attention to me. O dear Guru Vajradhara, all other buddhas and bodhisattvas who abide in the ten directions, and all the venerable Sangha, please pay attention to me.
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.

If one wishes, before continuing 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.
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Prostrations to the Seven Medicine Buddhas

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.

Buddhas

Prostrations to the Seven Medicine
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, 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.

In accordance with the instructions of Lama Zopa Rinpoche, the names of the seven Medicine Buddhas above, and their prostrations, are included here for recitation with prostrations.
De dag la sog pa chhog chüi jigg ten gyi kham tham chä na de zhin sheg pa dra chom pa yang dag par dzog pâi sang hya chom dän då gang gi nye chig zhug te tsho zhing zhe pâi sang hya chom dän då de dag tham chä dag la Gong su söl

Dag gi kye wa di dang / kye wa tog mäi tha ma ma chhi pa nà khor wa na khor wäi kye nà tham chä dü dig pâi là gyi pa dang / gyi du tsâl 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 là gyi pa dang / gyi du tsâl wa dang / gyi pa la je su yi rang pa am / mi ge wa chüi là kyi lam dang par laung wa la zhug pa dang / jug tu tsâl wa dang / jug pa la je su yi rang pa am / Là kyi dräb pa gang gi dräb nà dag sem chän nyäl war chhi pa am / dü dröi kye nà su chhi pa am / yi dvâg kyi yül du chhi pa am / yûâ tha khob tu kye pa am / la lor kye pa am / ilâ tshe ring po nam su kye pa am / wang po ma tshang war gyur pa am / ta wa log pa dän par gyur pa am / sang gyä jung wa la nye par mi gyi par gyur wâi là kyi dräb pa gang lag pa de dag tham chä sang hya chom dän då ye she su gyur pa / chän du gyur pa / pang du gyur pa / thâ mar gyur pa / khen pa zig pa de dag gi chän ngar thöl lo chhâg so / mi chhâb bo / mi be do / làn chhâ kyên chö ching dom par gyi lag so

Sang gyä chom dän de dag tham chä dag la Gong su söl

Dag gi kye wa di dang / kye wa thog mäi tha ma ma chhi pa nà khor wa na khor wäi kye nà zhän dag tu jîn pa tha na dü dröi kye nà su kye pa la zä kham chüi tsam tsaël wäi gi wäi tsa wa gang lag pa dang / dag gi tshül thrim sung pâi ge wäi tsa wa gang lag pa dang / dag gi tshang par chö pâi ge wäi tsa wa gang lag pa dang / dag gi sem chän yong su min par gyi pâi ge wäi tsa wa gang lag pa dang / dag gi jang chhurb chhog tu sem kye pâi ge wäi tsa wa gang lag pa dang / dag gi la na me pâi ye she kyi ge wäi tsa wa gang lag pa de dag tham chä chig tu dü shing dum te dom nà la na ma chhi pa dang / gong na ma chhi pa dang / gong nài yang gong ma / la mäi yang la mar yong su ngo wâi la na ma pe ma yang dag par dzog pâi jang chhurb 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, been 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 admit having committed these negative actions. 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.