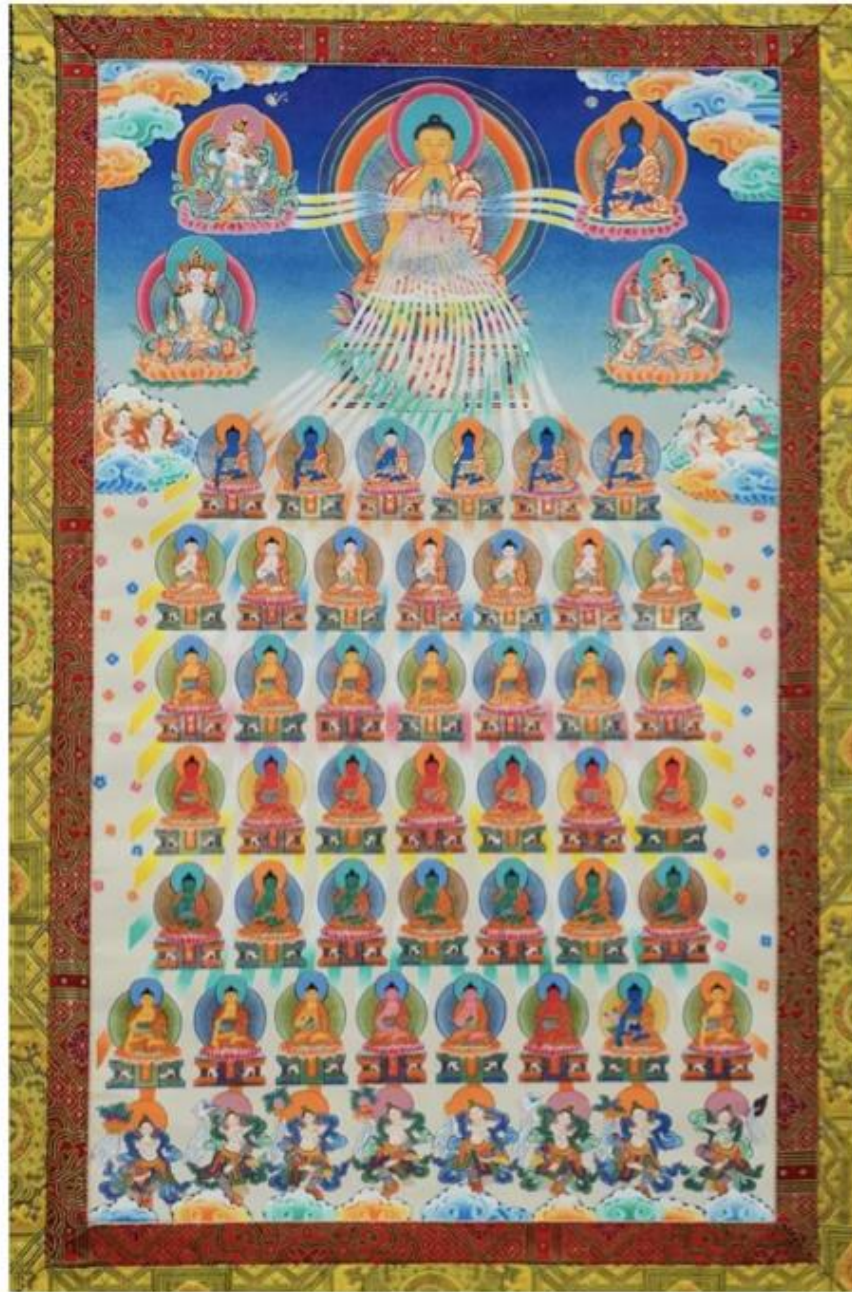


The Confession of Downfalls to the Thirty-Five Buddhas



Motivation

The purpose of my life is to free the numberless sentient beings who are the source of all my past, present, and future happiness, temporary as well as ultimate happiness—including all the realizations of the path, liberation from samsara, and enlightenment—from all the oceans of samsaric suffering, including the causes: delusion and karma. In order to do this, I must achieve full enlightenment. Therefore, I need to actualize the path. Therefore, I need to purify the defilements. For that reason I am going to do this confession of downfall to the 35 Buddha.

Visualization at the beginning of the practice

Visualize in the space in front of you your Guru in the aspect of Shakyamuni Buddha, with thousand-arm Chenrezig at his heart. At the heart of thousand-arm Chenrezig is the syllable hrih, from which beams of light emanate, forming six rows in the space below. At the end of each beam is a throne supported by elephants and adorned with pearls. On each throne is seated a buddha. In the first row are six buddhas, blue in color and in the aspect of Akshobhya, with the exception of the third buddha, King Lord of the Nagas, who has a blue-colored body, but a white head. In the second row, there are seven buddhas, white in color and in the aspect of Vairochana. In the third row are seven buddhas, yellow in color and in the aspect of Ratnasambhava. In the fourth row are seven buddhas, red in color and in the aspect of Amitabha. In the fifth row there are seven buddhas, green in color and in the aspect of Amoghasiddhi. These are the thirty-five Confession Buddhas. Each one is in the posture of that particular dhyani buddha. In the final row are the Medicine Buddhas.

Refuge

The guru is Buddha; the guru is Dharma;
 The guru is Sangha also.
 The guru is the creator of all (happiness);
 To all gurus I go for refuge.

*La ma sang gyä la ma chhö
De zhin la ma ge dün te
Kün gyi je po la ma yin
La ma nam la Chag Tsal Lo*

Generating bodhicitta

To accomplish my own and others' aims,
I generate the mind seeking enlightenment.

*Dag dang zhän dön drub lä du
Dag gi jang chhub sem kye do*

Purifying the place

Everywhere may the ground be pure,
Free of the roughness of pebbles and so forth.
May it be in the nature of lapis lazuli
And as smooth as the palm of one's hand.

*Tham chä du ni sa zhi dag
Seg ma la sog me pa dang
Lag thil tar nyam bäiduryäi
Rang zhin jam por nä gyur chig*

Invocation

Protector of all beings without exception;
Divine destroyer of the intractable legions of Mara;
Perfect knower of all things:
Bhagavan and retinue, please come here.

*Ma lü sem chän kün gyi gön gyur ching
Dü de pung chä mi zä jom dzä lha
Ngö nam ma lü yang dag khyen gyur päi
Chom dän khor chä nä dir sheg su söl*

OM NAMO MANJUSHRIYE NAMAH SUSHRIYE NAMA UTTAMA SHRIYE SVAHA (3X)

Na mo jang chhub sem päi tung wa shag pa
Homage to the Confession of the Bodhisattva's Downfalls!

Dag [ming] di zhe gyi wa / dü tag tu la ma la kyab su chhi wo
I, (say your name) throughout all times, take refuge in the Guru;

Sang gyä la kyab su chhi wo
I take refuge in the Buddha;

Chhö la kyab su chhi wo
I take refuge in the Dharma;

Ge dün la kyab su chhi wo
I take refuge in the Sangha. (3x)

**Tön pa chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä päi
 gyäl wa sha kya thub pa la chhag tshäl lo**
*To the founder, bhagavan, tathagata, arhat, perfectly completed buddha, glorious
 conqueror Shakyamuni Buddha, I prostrate.*

De zhin sheg pa dor je nying pö rab tu jom pa la chhag tshäl lo
To Tathagata Thoroughly Destroying with Vajra Essence, I prostrate.

De zhin sheg pa rin chhen ö thrö la chhag tshäl lo
To Tathagata Radiant Jewel, I prostrate.

De zhin sheg pa lu wang gi gyäl po la chhag tshäl lo
To Tathagata King, Lord of the Nagas, I prostrate.

De zhin sheg pa pa wöi de la chhag tshäl lo
To Tathagata Army of Heroes, I prostrate.

De zhin sheg pa päl gye la chhag tshäl lo

To Tathagata Delighted Hero, I prostrate.

De zhin sheg pa rin chhen me la chhag tshäl lo

To Tathagata Jewel Fire, I prostrate.

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

To Tathagata Jewel Moonlight, I prostrate.

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

To Tathagata Meaningful to See, I prostrate.

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

To Tathagata Jewel Moon, I prostrate.

De zhin sheg pa dri ma me pa la chhag tshäl lo

To Tathagata Stainless One, I prostrate.

De zhin sheg pa päl jin la chhag tshäl lo

To Tathagata Bestowed with Courage, I prostrate.

De zhin sheg pa tshang pa la chhag tshäl lo

To Tathagata Pure One, I prostrate.

De zhin sheg pa tshang pä jin la chhag tshäl lo

To Tathagata Bestowed with Purity, I prostrate.

De zhin sheg pa chhu lha la chhag tshäl lo

To Tathagata Water God, I prostrate.

De zhin sheg pa chhu lhäi lha la chhag tshäl lo

To Tathagata Deity of the Water God, I prostrate.

De zhin sheg pa päl zang la chhag tshäl lo

To Tathagata Glorious Goodness, I prostrate.

De zhin sheg pa tsän dän päl la chhag tshäl lo

To Tathagata Glorious Sandalwood, I prostrate.

De zhin sheg pa zi ji tha yä la chhag tshäl lo
To Tathagata Infinite Splendor, I prostrate.

De zhin sheg pa ö päl la chhag tshäl lo
To Tathagata Glorious Light, I prostrate.

De zhin sheg pa nya ngän me päi päl la chhag tshäl lo
To Tathagata Sorrowless Glory, I prostrate.

De zhin sheg pa se me kyi bu la chhag tshäl lo
To Tathagata Son of Non-craving, I prostrate.

De zhin sheg pa me tog päl la chhag tshäl lo
To Tathagata Glorious Flower, I prostrate.

De zhin sheg pa tshang päi ö zer nam par röl pä ngön par khyen pa la chhag tshäl lo
To Tathagata Pure Light Rays Clearly Knowing by Play, I prostrate.

De zhin sheg pa pä mäi ö zer nam par röl pä ngön par khyen pa la chhag tshäl lo
To Tathagata Lotus Light Rays Clearly Knowing by Play, I prostrate.

De zhin sheg pa nor päl la chhag tshäl lo
To Tathagata Glorious Wealth, I prostrate.

De zhin sheg pa drän päi päl la chhag tshäl lo
To Tathagata Glorious Mindfulness, I prostrate.

De zhin sheg pa tshän päl shin tu yong drag la chhag tshäl lo
To Tathagata Glorious Name Widely Renowned, I prostrate.

De zhin sheg pa wang pöi tog gi gyäl tshän gyi gyäl po la chhag tshäl lo
To Tathagata King Holding the Victory Banner of Foremost Power, I prostrate.

De zhin sheg pa shin tu nam par nön päi päl la chhag tshäl lo
To Tathagata Glorious One Totally Subduing, I prostrate.

De zhin sheg pa yül lä shin tu nam par gyäl wa la chhag tshäl lo
To Tathagata Utterly Victorious in Battle, I prostrate.

De zhin sheg pa nam par nön pä sheg päi päl la chhag tshäl lo

To Tathagata Glorious Transcendence Through Subduing, I prostrate.

De zhin sheg pa kün nä nang wa kö päi päl la chhag tshäl lo

To Tathagata Glorious Manifestations Illuminating All, I prostrate.

De zhin sheg pa rin chhen pä mäi nam par nön pa la chag tshäl lo

To Tathagata All-Subduing Jewel Lotus, I prostrate.

**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 Sangye ri wang gi gyäl po la chhag tshäl lo**

*To Tathagata, arhat, perfectly completed buddha, King of the Lord of Mountains
Firmly Seated on Jewel and Lotus, I prostrate*

Prostrations to the seven Medicine Buddhas

**Chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä tsen leg
pa yong drag päl gyi gyäl po la chhag tshäl lo**

*To the bhagavan, tathagata, arhat, perfectly completed buddha, Renowned Glorious
King of Excellent Signs, I prostrate.*

**Chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä rin po
chhe dang da wa dang pä mä rab tu gyän pa khä pa zi ji dra yang kyi gyäl po la
chhag tshäl lo**

*To the bhagavan, tathagata, arhat, perfectly completed buddha, King of Melodious
Sound, Brilliant Radiance of Skill, Adorned with Jewels, Moon, and Lotus, I prostrate.*

**Chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä ser zang
dri me rin chhen nang tül zhug drub pa la chhag tshäl lo**

*To the bhagavan, tathagata, arhat, perfectly completed buddha, Stainless Excellent
Gold, Illuminating Jewel Who Accomplishes All Conduct, I prostrate.*

**Chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä nya
ngän me chhog päl la chhag tshäl lo**

*To the bhagavan, tathagata, arhat, perfectly completed buddha, Glorious Supreme
One Free from Sorrow, I prostrate.*

**Chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä chhö
drag gya tshö yang la chhag tshäl lo**

To the bhagavan, tathagata, arhat, perfectly completed buddha, Melodious Ocean of Proclaimed Dharma, I prostrate.

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

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

**Chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä men gyi
lha bäi dur yä ö kyi gyäl po la chhag tshäl lo**

To the bhagavan, tathagata, arhat, perfectly completed buddha, Medicine Guru, King of Lapis Lazuli Light, I prostrate.

Confession Prayer

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 bodhicitta; 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.

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.

General Confession

U hu lag! (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 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 non-virtuous actions. I have engaged in the five uninterrupted negative karmas and the five nearing uninterrupted negative karmas. I have transgressed the vows of individual liberation, transgressed the vows of bodhisattvas, and transgressed the samaya of secret mantra. I have been disrespectful to my parents, have been disrespectful to my vajra masters, and to my abbot, and have been disrespectful to my spiritual friends living in ordination. I have committed actions harmful to the Three Jewels, avoided 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, 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.

From today onward I seek refuge In the Buddhas who protect the world, who strive to shelter all that lives and with great strength eradicate all fear.

Likewise, I seek refuge perfectly In the Dharma they have realized, that clears away the fears of cyclic existence, and in the assembly of Bodhisattvas.

I, trembling with fear, offer myself to Samantabhadra; To Manjughosha also I make a gift of my body.

To the Protector Avalokiteshvara Who infallibly acts with compassion, I utter a mournful cry, "Please protect this evil-doer!"

In my search for refuge, I cry from my heart For Akashagarbha, Ksitigarbha And all the Compassionate Protectors.

And I seek refuge in Vajrapani, Upon the sight of whom all harmful beings
Such as the messengers of death Flee in terror to the four quarters.

Previously I transgressed your advice, but now upon seeing this great fear I go to you
for refuge. I request that you swiftly clear away this fear.

Whatever negative acts I have committed,
While driven by desire, hatred and ignorance,
With my body, my speech and likewise with my mind,
Before you, I confess all these individually.

**döchak zhedang timuk wang gi ni,
lü dang ngak dang dezhin yi kyi kyang.
dikpa dak gi gyipa chi chipa
dedak tamché dak gi sosor shak.**

Whatever little virtue I have gathered,
By paying homage, offering, confession,
Rejoicing, and requesting that Buddhas stay and teach,
I dedicate all these for full enlightenment of all beings!

**Chaktsalwa dang chö ching shakpa dang
Jesu yi rang kul zhing solwa yi
Gewa chungzé dak gi chi sakpa
Thamché dak gi changchub chir ngo o**

Prayer to keep pure morality

With Discipline completely flawless,
Discipline that is perfectly pure,

And discipline devoid of arrogance,
May I master the perfection of discipline.

*Thrim kyi tshül thrim kyön me ching
Tshül thrim nam par dag dang dän
Lom sem me päi tshül thrim kyi
Tshül thrim pha röl chhin dzog shog*