

*The Preliminary Practice of
Prostrations to the
Thirty-Five Confession
Buddhas*



ལྷུང་ལྷན་པ་རྒྱུ་



FPMT Education Department



© FPMT, Inc., 2003. Revised May 2004, December 2005.

Kopan Edition

This is a special edition created for Kopan Monastery of a longer booklet published by FPMT Education Department. The longer version contains extensive commentary from Lama Zopa Rinpoche on this practice, and is available by visiting www.fpmt.org/shop.

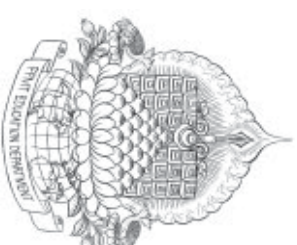
Practice Requirements

No empowerment is required to do this practice. This practice can be done by anyone with faith.

Credits

Cover design by Candice Baldwin.

Color cover thangka of the Thirty-Five Confession Buddhas, artist unknown.

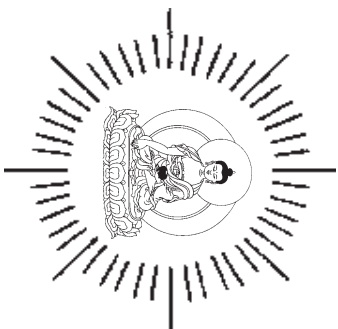
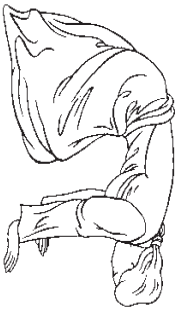
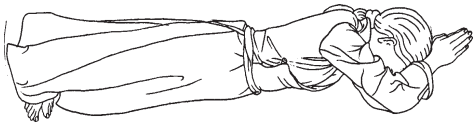


The aim of the Education Department at FPMT International Office is to serve the needs of Dharma centers and individuals in the area of Tibetan Buddhist educational and spiritual materials. This includes prayers and practice texts, retreat sadhanas and other practice materials, a variety of study texts and translations, deity images for meditation, and curricular materials for study programs in FPMT Dharma centers.

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 Archive, Boston, Massachusetts, which serves as a repository for the commentaries and transcripts of teachings by Lama Zopa Rinpoche and Lama Yeshe.

If we can be of service to you in any way, please contact us at:

Education Department
FPMT International Office
1632 SE 11th Avenue
Portland OR 97214
(503) 808-1588
education@fpmt.org
www.fpmt.org



Colophon:

How to do Prostrations extracted with permission from *Everlasting Rain of Nectar*, by Geshe Jampa Gyaso, Wisdom Publications. A more elaborate explanation of how to do prostrations can be found in the original text. Line drawings of prostrations by Peter Iseli. Line drawing of the Buddha image by Andy Weber.



The Practice of Prostrations to the Thirty-Five Confession 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.

If I were now born in hell, it would be so unbearable. Even one tiny fire spark on my body is hundreds of thousands of times hotter than the whole entire fire energy in this world. It is so unbearable that experiencing it for even an instant is like suffering for many eons. I have created numberless causes to be born in the hell realms by creating the ten non-virtuous actions countless times in this and beginningless past lives. I have created numberless causes to be born in the hell realms by breaking the pratimoksha vows, by breaking the bodhisattva vows, and by breaking the tantric vows countless times in this and beginningless past lives. And I have created numberless causes to be born in the hells by creating the heaviest negative karma in relationship with the holy virtuous friend, which includes harming the holy



body, breaking the advice, disturbing the holy mind, having non-devotional thoughts, and rising heresy and anger, which produce the greatest obstacles to achieve realizations and create the greatest suffering.

Every single one of these negative actions has four suffering results: the ripening result (a rebirth in the lower realms), the possessed result (the type of environment I'm born into when again a human), the result similar to the cause in my experience, and the worst one, the result similar to the cause in my actions, which means that again and again I am driven to create the same negative actions in the future, and so again and again I have to experience the four suffering results. In this way, samsara has no end.

Not only that, but karma increases, so from even a small negative action can come huge suffering results. And karma is definite to be experienced, so every negative action I have created will definitely bring its result, no matter how long it takes, until it is purified. So from one negative karma, I have to experience the result over and over again for so many hundreds of lifetimes. Understanding this, how can I stand to live life without purifying myself and getting rid of all these negative karmas, just as I would try to get rid of a deadly poison in my body?

Not only that, but I'm going to die, and death can come even today, any moment. Therefore, I must purify all my negative actions right this second. In order to do that, I am going to do these prostrations with the practice of confessing downfalls, and I'm going to do this so that I can develop myself in order to work for the happiness of all sentient beings.

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, and from this 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,



➤ This is one full-length prostration. To begin your next prostration, again place your hands in prostration mudra at the crown of your head and do as before. Once you have finished with your prostrations, after you stand up for the last time, place your hands in prostration mudra and again touch the crown, forehead, throat, and heart. Finish with your hands in prostration mudra at your heart.

➤ For a “five-limb” prostration, go through the same process as above, except instead of laying yourself down on the ground, after kneeling down, bow forward and touch your forehead to the ground. Then stand up as before. The “five limbs” that should always touch the ground are the two hands, two knees, and forehead.

➤ The shortest form of prostration is to place your hands in prostration mudra at your heart.



Prostration mudra





Appendix

How to Make a Prostration

- Put your hands together, with the thumbs cupped inside the hands. Start with your hands in this position at the heart with the fingertips pointing upward. This is known as the “prostration mudra.”
- Now, place your joined hands at the crown of your head, with fingertips pointing upward.
- Then take your hands, still in prostration mudra, to touch your forehead, throat, and heart keeping the fingertips pointing upward.
- Place your hands flat onto the floor while you drop forward onto your knees. Keep your fingers together neatly.
- Now, move your hands further out in front of you and lie all the way down onto the floor with your chin tucked in and your forehead touching the floor.
- While you are prostrate, (a) bring your hands together into the prostration mudra, raise them up over your head and bring them down again to the space in front of your head; (b) alternatively, you can simply raise your fingers.
- Now, bring your hands to the side of your body and press the palm of your hands against the floor to raise yourself up to kneeling, and then stand up.



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 Buddhas. Each one is in the posture of that particular dhyani buddha. In the final row are the Medicine Buddhas.



Think that each one of these buddhas is the embodiment of all three times ten directions Buddha, Dharmas, Sangha, and all statues, stupas, and scriptures. Think they embody all holy objects, whose essence is the Guru. Have complete faith that each one has the power to purify all your negative karmas and imprints, accumulated since beginningless time.



Now imagine that you emanate numberless bodies, and that as you prostrate, all these bodies prostrate along with you from all directions, covering every atom of the earth.

Now recite the increasing mantras, refuge and the Confession of Downfalls to the Thirty-five Buddhas on the next page, repeating each buddha's name over and over as many times as you can with each prostration. It is the recitation of the name of each buddha that brings the purification, so there is a big difference when you recite just a few times or many. Even if you do the recitation by listening to a CD or tape, still recite the name yourself as much as you can. Try to do three prostrations to each buddha, with the exception of the final buddha; do nine prostrations to that one. Either recite the prayer three times straight through making one prostration to each buddha each time, or do three prostrations to each buddha as you go through the prayer once. At the end, recite the names of the Medicine Buddhas. This can be followed by Vairasattva mantra and the “Po” Praise to Chemezrig, according to time. Then recite the prayer at the end, followed by the General Confession.



Confession of Downfalls to the Thirty-five Buddhas



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

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG
PAR DZOG PÄI SANG GYÄ RIN CHHEN GYÄL TSHÄN LA CHHAG
TSHÄL LO (7x)

OM NAMO BHAGAVATE RATNA KETU RAJAYA / TATHAGATAYA /
ARHATE SAMYAK SAM BUDDHAYA / TADYATHA / OM RATNE
RATNE MAHA RATNE RATNA BIJA YE SVAHA (7x)

Na mo jang chhub sem päi tung wa slag 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 päi gyäl wa sha kya thub pa la chhag tshäl lo

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

De zhin sheg pa rin chhen ö thrö 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 päi 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



Notes:

1. These five negative karmas – killing one’s father or mother, killing an arhat, causing disunity amongst the Sangha, harming the Buddha – are called uninterrupted because if this negative karma is accumulated, then immediately after death, without ‘interruption’ of another life, one is reborn in the lowest hot hell, number eight, the most unbearable one, which has the heaviest suffering. The five nearing uninterrupted karmas are committing incest with one’s mother who is an arhat, killing a bodhisattva who is destined to become a buddha in that very life, killing a Hinayana arya other than one abiding in the result of arhatship, stealing the possessions of the Sangha, and destroying a stupa or monastery out of hatred.
2. Tantric samaya is not just doing a sadhana, not just reciting words. At the time of a highest yoga tantra initiation, the disciple is put under pledge or samaya. There are many codes of conduct to be upheld. It is not just a question of remembering to recite the sadhana or mantra commitment of the particular deity into which one has been initiated.
3. According to Lama Zopa Rinpoche, this refers to the ordained Sangha, those living in celibacy. Literally it says: those who are engaged in similar behavior to perfection, which means that by living in ordination one’s conduct is harmonized to achieve buddhahood. This phrase can also refer to vajra kin, those with whom we have taken initiations.
4. Avoiding the holy Dharma is very heavy negative karma, worse than having destroyed every single holy object – statue, stupa, and scripture – that exists in the world.
5. This is the very heavy negative karma of having criticized holy beings, arya beings – those who have the wisdom directly perceiving emptiness and have achieved the right seeing path, the path of meditation, and the path of no more learning, whether Hinayana or Mahayana. It can also include other members of the Sangha.
6. Think, “The ones from which I can abstain, I will. The ones from which it is extremely difficult, I will abstain for one day, or one hour, or one minute, even one second.” Make this promise, but let it be something you can actually keep so that it doesn’t become lying to the merit field. Restraint is the last of the four opponent powers. All four should be complete: refuge, regret, remedy, and restraint.

Colophon:

The *Confession of Downfalls* is based on an original translation by Lama Zopa Rinpoche, extracted from the booklet entitled, *The Bodhisattva’s Confession of Moral Downfalls*, Kopan Monastery, Nepal. Originally revised and edited by Venerables Thubten Dondrub, George Churimoff, and Constance Miller, FPMT Education Department, 2000. Additional revisions made according to instructions by Lama Zopa Rinpoche given at the Mitrugpa Retreat, Milarepa Center, Vermont, USA, August 2002. Motivation, visualizations and meditations compiled by Venerable Sarah Thresher according to instructions of Lama Zopa Rinpoche. Additional editing and corrections made by Gyalten Mindrol, FPMT Education Department, November 2005.

The title “Bodhisattva’s Confession of Moral Downfalls” has been changed to “Confession of Downfalls to the Thirty-Five Buddhas” at the request of Lama Zopa Rinpoche, April 2003. Translation of first line of Refuge Prayer on p. 9 by Venerable Steve Carlier, November 2005.

General Confession is based on a translation by Glenn H. Mullin, with adjustments by Lama Zopa Rinpoche. Lightly edited by Venerable Sarah Thresher and Kendall Magnusson, FPMT Education Services, January 2003. The line “have been disrespectful to my spiritual friends living in ordination” was changed according to verbal instruction of Lama Zopa Rinpoche, October 2005.



Visualization at the End of the Confession Prayer

Think that through the force of reciting these names of the thirty-five Buddhas of Confession and Medicine Buddhas, through the power of their pure prayers and vows, through the power of generating regret and the other opponent forces, and through the power of having made these prostrations, nectars and light rays descend from the holy bodies of the buddhas, completely purifying all negative karmas, defilements and imprints collected on your mental continuum since beginningless time. Generate strong faith that your mind has become completely pure.

Then reflect on emptiness. In emptiness there is no I, the creator of negative actions. In emptiness there is no creating of negative actions. In emptiness there are no negative actions created. Even though there are infinite phenomena, in emptiness nothing exists at all. There is no this and that, no me and you, nothing. In emptiness everything is one taste. From this emptiness, everything comes into existence. What ever exists is the manifestation of emptiness.

Dedication

Due to all the three time merits accumulated by myself, all the buddhas and bodhisatvas and all sentient beings, which are completely empty of existing from their own side, may the I, which is completely empty of existing from its own side, quickly achieve the state of full enlightenment, which is completely empty of existing from its own side, in order to lead all sentient beings, who are completely empty of existing from their own side, to that state by myself alone, who is completely empty of existing from its own side.

Due to all the three time merits accumulated by myself, all the buddhas and bodhisatvas and all sentient beings, may the precious supreme enlightened thought, bodhichitta – letting go of self and cherishing others – which is the source of all success and happiness for myself and all sentient beings, immediately be generated within my own mind, and within the minds of all sentient beings. May that which has already been generated never decline, but increase more and more.



Confession of Downfalls to the Thirty-five Buddhas



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

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG
PAR DZOG PÄI SANG GYÄ RINCHHEN GYÄLTSHÄN LA CHAG
TSHÄL LO (7x)

OM NAMO BHAGAVATE RATNA KETU RAJAYA / TATHAGATAYA /
ARHATE SAMYAK SAMBUDDHAYA / TADYATHA / OM RATNE
RATNE MAHA RATNE RATNA BIJA YE SVAHA (7x)

Homage to the Confession of the Bodhisatva's Downfalls!

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.



De zhin sheg pa tong wa dön yö la chhag tshäl lo
 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 la chhag tshäl lo
 De zhin sheg pa päl zang la chhag tshäl lo
 De zhin sheg pa tsän dân päl la chhag tshäl lo
 De zhin sheg pa zi ji tha yä la chhag tshäl lo
 De zhin sheg pa ö päl la chhag tshäl lo
 De zhin sheg pa nya ngän me päi päl la chhag tshäl lo
 De zhin sheg pa se me kyi bu la chhag tshäl lo
 De zhin sheg pa me tog päl 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 päl la chhag tshäl lo
 De zhin sheg pa drän päi päl la chhag tshäl lo
 De zhin sheg pa tshän päl 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 päl 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 pä sheg päi päl la chhag tshäl lo
 De zhin sheg pa kün nä nang wa kö päi päl 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

ལྷོ་འཇམ་གཤམ་ལྷོ་

U hu lag! (Woe is me!)

O great guru Vajradhara, all other buddhas and bodhisattras 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 hearing uninterrupted negative karmas.¹ I have transgressed the vows of individual liberation, transgressed the vows of bodhisattras, and transgressed the samaya of secret mantra.² 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.³ I have committed actions harmful to the Three Jewels, avoided the holy Dharma,⁴ criticized the arya Sangha,⁵ 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 bodhisattras 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.⁶ By confessing and acknowledging them, I will attain and abide in happiness, while by not confessing and acknowledging them, true happiness will not come.



General Confession

སྨོན་ལཱ་སྨོན་ལཱ་

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 sö!

Dag [ming di] zhe gyi wä tshhe 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



- To Tathagata Meaningful to See, I prostrate.
- 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)



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

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

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

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

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

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

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



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.

How to Meditate on the General Confession

As you confess each of the negative actions contained in this prayer, think to yourself that you have created this negative action not just once, but countless times in this and beginningless lives, whether you remember it or not. Generate very strong regret. The stronger the regret, the greater the purification.

Then reflect on the emptiness of each of these negative actions, remembering that even negative actions do not truly exist from their own side. They arise in dependence on causes and conditions and are merely labeled by the mind. You can either think they are completely non-existent from their own side, or that they are merely labeled by mind, or that they are hallucination. Whichever method you use to understand emptiness, the conclusion that should come in your heart is that each of these negative actions are completely empty, not existing from their own side, even the slightest atom.

At the end of the confession prayer, pause to make the determination not to commit these negative actions again in the future. This is the power of restraint. Make this promise realistic, even if you are promising simply not to do the negative action even for just the next five minutes or seconds. This is to make sure you that you do not tell a lie to the merit field.



Ji tar dä päi sang gyä chom dân dä nam kyi yong su ngo pa dang / ji tar ma jön päi sang gyä chom dân dä nam kyi yong su ngo war gyur wa dang / ji tar da tar zhug päi sang gyä chom dân dä nam kyi 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 päi ye she kyi chhog dam pa thob par gyur chig

Mi chhog gyäl wa gang dag da tar zhug pa dang / gang dag dä pa dag dang de zhin gang ma jön / yön tän ngag pa tha yä gya tsho dra kün la / thäl mo jar war gyi te kyab su nye war chhi 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 the bhagavan, tathagata, arhat, perfectly completed buddha,
Renowned Glorious King of Excellent Signs, I prostrate.

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

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

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

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

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

To the 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 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 chung 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 / mi ge wa chüi lä gyi 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 gyi drib pa gang gi drib nä dag sem chän nyäl war chhi pa am / dü dröi kye nä su chhi pa am / yi dvag 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 mar 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 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 mar yong su ngo wäi 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 tatthagatas, arhats, perfectly completed buddhas as there are existing, sustaining, and residing in all the world systems of the ten directions; all you buddhabhagavans, 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 buddhabhagavans, 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 buddhabhagavans, 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.