

THE BODHISATTVA'S CONFESSION OF DOWNFALLS

[additional mantra]

NA MO MAN JU SHRI YE NA MO SU SHRI YE
NA MO UT TA MA SHRE YE SWA HA

DAG (*say your name*) TSÖR JE DAG SÖG SEM CHEN THAM CHED
I, (say your name) throughout all times,

DU TAG TU LA MA LA KYAB SU CHI O
take refuge in the Gurus;

SANG GYE LA KYAB SU CHI O
I take refuge in the Buddhas;

CHO LA KYAB SU CHI O
I take refuge in the Dharma;

GEN DUN LA KYAB SU CHI O
I take refuge in the Sangha.

TON PA CHOM DEN DE DE ZHIN SHEGPA DRA CHOM PA YANG DAG PAR DZOG PE SANG
GYE PEL GYEL WA SHA KYA TUB PA LA CHAG TSEL LO
To the Founder, the Transcendent Destroyer, the One Thus Gone, the Foe Destroyer, the Fully Enlightened One, the Glorious Conqueror from the Shakyas I bow down.

DE ZHIN SHEG PA DOR JE NYINGPO RAB TU JOM PA LA CHAG TSEL LO
To the One Thus Gone, the Great Destroyer, Destroying with Vajra Essence I bow down.

DE ZHIN SHEG PA RIN CHEN O TRO LA CHAG TSEL LO
To the One Thus Gone, the Jewel Radiating Light I bow down.

DE ZHIN SHEG PA LU WANG GI GYELPO LA CHAG TSEL LO
To the One Thus Gone, the King with Power over the Nagas I bow down.

DE ZHIN SHEG PA PA WO DE LA CHAG TSEL LO
To the One Thus Gone, the Leader of the Warriors I bow down.

DE ZHIN SHEG PA PEL GYE LA CHAG TSEL LO
To the One Thus Gone, the Glorious Blissful One I bow down.

DE ZHIN SHEG PA RIN CHEN ME LA CHAG TSEL LO
To the One Thus Gone, the Jewel Fire I bow down.

DE ZHIN SHEG PA RIN CHEN DA O LA CHAG TSEL LO
To the One Thus Gone, the Jewel Moonlight I bow down.

DE ZHIN SHEG PA TONG WA DON YO LA CHAG TSEL LO
To the One Thus Gone, Whose Pure Vision Brings Accomplishments I bow down.

DE ZHIN SHEG PA RIN CHEN DA WA LA CHAG TSEL LO
To the One Thus Gone, the Jewel Moon I bow down.

DE ZHIN SHEG PA DRI MA ME PA LA CHAG TSEL LO
To the One Thus Gone, the Stainless One I bow down.

DE ZHIN SHEG PA PEL JIN LA CHAG TSEL LO
To the One Thus Gone, the Glorious Giver I bow down.

DE ZHIN SHEG PA TSANG PA LA CHAG TSEL LO
To the One Thus Gone, the Pure One I bow down.

DE ZHIN SHEG PA TSANG PE JIN LA CHAG TSEL LO
To the One Thus Gone, the Bestower of Purity I bow down.

DE ZHIN SHEG PA CHU HLA LA CHAG TSEL LO
To the One Thus Gone, the Celestial Waters I bow down.

DE ZHIN SHEG PA CHU HLE HLA LA CHAG TSEL LO
To the One Thus Gone, the Deity of the Celestial Waters I bow down.

DE ZHIN SHEG PA PEL ZANG LA CHAG TSEL LO
To the One Thus Gone, the Glorious Good I bow down.

DE ZHIN SHEG PA TZEN DEN PEL LA CHAG TSEL LO
To the One Thus Gone, the Glorious Sandalwood I bow down.

DE ZHIN SHEG PA ZI JI TA YE LA CHAG TSEL LO
To the One Thus Gone, the One of Unlimited Splendour I bow down.

DE ZHIN SHEG PA O PEL LA CHAG TSEL LO
To the One Thus Gone, the Glorious Light I bow down.

DE ZHIN SHEG PA NYA NGEN ME PE PEL LA CHAG TSEL LO
To the One Thus Gone, the Glorious One without Sorrow I bow down.

DE ZHIN SHEG PA SE ME KYI BU LA CHAG TSEL LO
To the One Thus Gone, the Glorious Flower I bow down.

DE ZHIN SHEG PA ME TOG PEL LA CHAG TSEL LO
To the One Thus Gone, the Son of the Desireless One I bow down.

DE ZHIN SHEG PA TSANG PE O ZER NAM PAR ROL PE NGON PAR KYEN PA LA CHAG TSEL LO
To the One Thus Gone, Who Understands Reality Enjoying the Radiant Light of Purity I bow down.

DE ZHIN SHEG PA PE ME O ZER NAM PAR ROL PE NGON PAR KYEN PA LA CHAG TSEL LO
To the One Thus Gone, Who Understands Reality Enjoying the Radiant Light of the Lotus I bow down.

DE ZHIN SHEG PA NOR PEL LA CHAG TSEL LO
To the One Thus Gone, the Glorious Gem I bow down.

DE ZHIN SHEG PA DREN PE PEL LA CHAG TSEL LO
To the One Thus Gone, the Glorious One who is Mindful I bow down.

DE ZHIN SHEG PA TSEN PEL SHIN TU YONG DRAG LA CHAG TSEL LO
To the One Thus Gone, the Glorious One whose Name is Extremely Renowned, I bow down.

DE ZHIN SHEG PA WANG PO TOG GI GYEL TSEN GYI' GYEL PO LA CHAG TSEL LO
To the One Thus Gone, the King Holding the Banner of Victory over the Senses I bow down.

DE ZHIN SHEG PA SHIN TU NAM PAR NON PE PEL LA CHAG TSEL LO
To the One Thus Gone, the Glorious One who Subdues Everything Completely I bow down.

DE ZHIN SHEG PA YUL LE SHIN TU NAM PAR GYEL WA LA CHAG TSEL LO
To the One Thus Gone, the Victorious One in All Battles I bow down.

DE ZHIN SHEG PA NAM PAR NON PE SHEG PE PEL LA CHAG TSEL LO
To the One Thus Gone, the Glorious One Gone to Perfect Self-control I bow down.

DE ZHIN SHEG PA KUN NE NANG WA KO PE PEL LA CHAG TSEL LO
To the One Thus Gone, the Glorious One who Enhances and Illuminates Completely I bow down.

DE ZHIN SHEG PA RIN CHEN PE ME NAM PAR NON PA LA CHAG TSEL LO
To the One Thus Gone, the Jewel Lotus who Subdues All I bow down.

DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PE SANG GYE RIN PO CHE DANG
PE MA LA RAB TU ZHUG PA RI WANG GI GYELPO LA CHAG TSEL LO
*To the One Thus Gone, the Foe Destroyer, the Fully Enlightened One, the King with Power over Mount
Meru, always remaining in the Jewel and the Lotus I bow down.*

DE DAG LA SOG PA — CHOG CHU JIG TEN GYI KAM TAM CHE NA — DE ZHIN SHEG PA DRA
CHOM PA YANG DAG PAR DZOG PE SANG GYE CHOM DEN DE GANG JI NYE CHIG ZHUG TE
— TSO ZHING ZHE PE SANG GYE CHOM DEN DE DE DAG TAM CHE — DAG LA GONG SU
SOL.

*All you thirty-five Buddhas, and all the others, those thus gone, foe destroyers, fully enlightened ones and
transcendent destroyers who are existing, sustaining and living throughout the ten directions of sentient
beings' worlds -- all you Buddhas, please give me your attention.*

DAG GI KYE WA DI DANG — KYE WA TOG ME TA MA MA CHI PA NE — KOR WA NA KOR
WE KYE NE TAM CHE DU — DIG PE LE GYI PA DANG — GYI DU TZEL WA DANG — GYI PA
LA JE SU YI RANG WAM — CHO TEN GYI KOR RAM — GEN DUN GYI KOR RAM - CHOG CHU
GEN DUN GYI KOR TROG PA DANG — TROG TU CHUG PA DANG - TROG PA LA JE SU YI
RANG WAM — TSAM MA CHI PA NGE LE GYI PA DANG — GYI DU TZEL WA DANG - GYI PA
LA JE SU YI RANG WAM — MI GE WA CHU LE KYI LAM YANG DAG PAR LANG WA LA ZHUG
PA DANG — JUG TU TZEL WA DANG — JUG PA LA JE SU YI RANG WAM — LE KYI DRIB PA
GANG GI DRIB NE DAG SEM CHEN NYEL WAR CHI WAM — DU DRO KYE NE SU CHI WAM —
YI DAG KYI YUL DU CHI WAM — YUL TA KOB TU KYE WAM — LA LOR KYE WAM — HLA
TSE RING PO NAM SU KYE WAM — WANG PO MA TSANG WAR GYUR WAM — TA WA LOG
PAR DZIN PAR GYUR WAM — SANG GYE JUNG WA LA NYE PAR MI GYI PAR GYUR WE LE
KYI DRIB PA GANG LAG PA DE DAG TAM CHE - SANG GYE CHOM DEN DE YE SHE SU GYUR
PA — CHEN DU GYUR PA — PANG DU GYUR PA — TSE MAR GYUR PA — KYEN PE ZIG PA —
DE DAG GI CHEN NGAR TOL LO — CHAG SO — MI CHAB BO — MI BE DO — LEN CHE
KYANG CHO CHING DOM PAR GYI LAG SO.

*In this life, and throughout beginningless lives in all the realms of samsara, I have created, caused others to
create, and rejoiced at the creation of negative karmas such as misusing offerings to holy objects, misusing
offerings to the Sangha, stealing the possessions of the Sangha of the ten directions; I have caused others to
create these negative actions and rejoiced at their creation. I have created the five heinous actions, caused
others to create them and rejoiced at their creation. I have committed the ten non-virtuous actions, involved
others in them, and rejoiced in their involvement. Being obscured by all this karma, I have created the cause
for myself and other sentient beings to be reborn in the hells, as animals, as hungry ghosts, in irreligious
places, amongst barbarians, as long-lived gods, with imperfect senses, holding wrong views, and being
displeased with the presence of a Buddha. Now before these Buddhas, transcendent destroyers who have
become transcendental wisdom, who have become the compassionate eye, who have become witnesses, who
have become valid and see with their omniscient minds, I am confessing and accepting all these actions as
negative. I will not conceal or hide them, and from now on, I will refrain from committing these negative
actions.*

SANG GYE CHOM DEN DE DE DAG TAM CHE DAG LA GONG SU SOL — DAG GI KYE WA DI DANG — KYE WA TOG ME TA MA MA CHI PA NE — KOR WA NA KOR WE KYE NE ZHEN DAG TU — JIN PA TA NA DU DRO KYE NE SU KYE PA LA ZE KAM CHIG TZAM TZEL WE GE WE TZA WA GANG LAG PA DANG — DAG GI TSUL TRIM SUNG PE GE WE TZA WA GANG LAG PA DANG — DAG GI TSANG PAR CHO PE GE WE TZA WA GANG LAG PA DANG — DAG GI SEM CHEN YONG SU MIN PAR GYI PE GE WE TZA WA GANG LAG PA DANG — DAG GI JANG CHUB CHOG TU SEM KYE PE GE WE TZA WA GANG LAG PA DANG — DAG GI LA NA ME PE YE SHE KYI GE WE TZA WA GANG LAG PA — DE DAG TAM CHE CHIG TU DU SHING DUM TE DOM NE — LA NA MA CHI PA DANG — GONG NA MA CHI PA DANG — GONG ME YANG GONG MA — LA ME YANG LA MAR YONG SU NGO WE — LA NA ME PA YANG DAG PAR DZOG PE JANG CHUB TU YONG SU NGO WAR GYI O.

Buddhas and transcendent destroyers, please give me your attention: in this life and throughout beginningless lives in all the realms of samsara, whatever root of virtue I have created through even the smallest acts of charity such as giving one mouthful of food to a being born as an animal, whatever root of virtue I have created by keeping pure ethics, whatever root of virtue I have created by abiding in pure conduct, whatever root of virtue I have created by fully ripening sentient beings' minds, whatever root of virtue I have created by generating bodhicitta, whatever root of virtue I have created of the highest transcendental wisdom. Bringing together all these merits of both myself and others, I now dedicate them to the highest of which there is no higher, to that even above the highest, to the highest of the high, to the higher of the high. Thus I dedicate them completely to the highest, fully accomplished enlightenment.

JI TAR DE PE SANG GYE CHOM DEN DE NAM KYI YONG SU NGO PA DANG — JI TAR MA JON PE SANG GYE CHOM DEN DE NAM KYI YONG SU NGO WAR GYUR WA DANG — JI TAR DA TAR ZHUG PE SANG GYE CHOM DEN DE NAM KYI YONG SU NGO WAR DZE PA — DE ZHIN DU DAG GI KYANG YONG SU NGO WAR GYI O.

Just as the Buddhas and transcendent destroyers of the past have dedicated, just as the Buddhas and transcendent destroyers of the future will dedicate, and just as the Buddhas and transcendent destroyers of the present are dedicating, in the same way I make this dedication.

DIG PA TAM CHE NI SO SOR SHAG SO — SO NAM TAM CHE LA NI JE SU YI RANG NGO — SANG GYE TAM CHE LA NI KUL ZHING SOL WA DEB SO — DAG GI LA NA ME PE YE SHE KYI CHOG DAM PA TOB PAR GYUR CHIG.

I confess all my negative actions separately and rejoice in all merits. I implore all the Buddhas to grant my request that I may realize the ultimate, sublime, highest transcendental wisdom.

MI CHOG GYEL WA GANG DAG DA TAR ZHUG PA DANG — GANG DAG DE PA DAG DANG DE ZHIN GANG MA JON — YON TEN NGAG PA TA YE GYA TSO DRA KUN LA — TEL MO JAR WAR GYI TE — KYAB SU NYE WAR CHI O.

To the sublime kings of the human beings living now, to those of the past, and to those who have yet to appear, to all those whose knowledge is as vast as an infinite ocean, I go for refuge.

GENERAL CONFESSION

Woe is me!

O Spiritual Masters, great Vajra Holders, and all the Buddhas and bodhisattvas who abide in the ten directions, as well as all the venerable Sangha, please pay attention to me.

I, who am named _____, circling in cyclic existence since beginningless time until the present, overpowered by mental distortions such as attachment, hostility and ignorance, have created the ten negative actions by means of body, speech and mind. I have engaged in the five heinous actions and the five parallel heinous actions(4). I have transgressed the vows of individual liberation(5), contradicted the trainings of a bodhisattva(6), broken the tantric commitments(7). I have been disrespectful to my kind parents, spiritual masters, spiritual friends, and those following the pure paths. I have committed actions harmful to the Three Jewels, avoided the holy Dharma, criticized the arya Sangha, and harmed living beings. These and many other destructive actions I have done, have caused others to do, and have rejoiced in others' doing. In short, I have created many obstacles to my own higher rebirth and liberation, and have planted countless seeds for further wanderings in cyclic existence and miserable states of being.

Now in the presence of the spiritual masters, the great Vajra Holders, all the Buddhas and bodhisattvas who abide in the ten directions, and the venerable Sangha, I confess all of these negative actions, 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.