

The Confession of Transgressions Sutra:

Homage to our Teacher, the Bhagavan, the
Tathagata, the
Completely Enlightened One, the Glorious Victor
-Shakyamuni.
Homage to Tathagata who Vanquishes through
Vajra Essence
[Vajramandapramardin].
Homage to Tathagata Emanator of
Precious Light Rays
[Ratnarchi].
Homage to Tathagata King of the Powerful
Nagas [Geyaraja].

Homage to Tathagata Tribe of Heroes [Vorasena].

Homage to Tathagata Glorious Happiness [Voranandin].

Homage to Tathagata Precious Fire [Ratnagni].

Homage to Tathagata Precious Moonlight
[Ratnachandrprabha].

Homage to Tathagata Meaningful to Behold
[Amoghadarshin].

Homage to Tathagata Precious Moon [Ratnachandra].

Homage to Tathagata Stainless [Vimala].

Homage to Tathagata Glorious Generosity [Shridatta].

Homage to Tathagata Purity [Brahma].

Homage to Tathagata Bestowed by Purity [Brahmadatta].

Homage to Tathagata Water God [Varuna].

Homage to Tathagata God of the Water God [Varunadeva].

Homage to Tathagata Gloriously Noble [Shribhadra].

Homage to Tathagata Glorious Sandalwood [Chandanashri].

Homage to Tathagata Infinite Brilliance [Anantejas].

Homage to Tathagata Glorious Light [Prabhasashri].

Homage to Tathagata Glory of Having No Sorrow
[Ashokashri].

Homage to Tathagata Man of No Clinging [Narayana].

Homage to Tathagata Glorious Flower [Kusumashii].

Homage to Tathagata Directly Knowing through the Play of
Purity's Light Rays [Brahmajyotirvikrodhitabhijna].

Homage to Tathagata Directly Knowing through the Play of
the Lotus's Light Rays [Padmajyotirvikrodhitabhijna].

Homage to Tathagata Glorious Wealth [Danashri].

Homage to Tathagata Glorious Remembrance
[Smrtishri].

Homage to Tathagata Most Renowned for Glorious
Purity [Brahmashrisuparikrti].

Homage to Tathagata King of the Victory Banner that Flies
above Indra [Indraketurudhvajaraja].

Homage to Tathagata Glory of Most Complete
Dominance [Suvikrantashri].

Homage to Tathagata Most Complete Victory in
Battle [Yuddhajaya].

Homage to Tathagata Glory of Having Reached
Complete Dominance [Vikrantagamishri].

Homage to Tathagata Glorious Pattern of Light
Everywhere [Samantavabhasavyuhashri].

Homage to the Tathagata Complete Dominance
through the Precious Lotus [Ratnapadmavikramin].

Homage to Tathagata, the Arhat, the Completely
Enlightened Precious One who Sits on a Lotus — King of
the Lord of Mountains [Shailendraraja].

These and all the Tathagatas, Arhats, Completely Enlightened Ones and Bhagavans to be found in all the worlds in [all] ten directions - all the living Bhagavan Buddhas in existence – please heed me:

In this rebirth, and in all my rebirth states since beginningless time on the wheel of samsara, I have committed, encouraged others to do, and rejoiced over sinful actions. I have stolen offerings made to stupas, to the Sangha, to the Saigha of the ten directions; I have encouraged others to do these; I have rejoiced over such actions. I have committed the five heinous crimes, encouraged others to do them, and rejoiced over such crimes. I have fulfilled the complete karmic process for the ten non-virtues; I have encouraged others to do this; I have rejoiced when others did this. Obscured by every sort of karmic obscuration, I have been hell beings and I have been born in animal states, in the realms of hungry ghosts, in remote regions, as barbarians, as long-lived gods, as [humans] with defective sense organs, as people upholding wrong views and as people who did not rejoice over the coming of a Buddha. Whatever my karmic obscurations may be, I confess them all, admit them all, reveal them all, uncover them all before the Bhagavan Buddhas, who have primal wisdom, the eyes [of compassion], who have power, valid cognition, and see with their omniscience. In future I will cut myself off from such actions, and will refrain from them.

All the Bhagavan Buddhas, please heed me:

I may have root virtues from practising generosity in this rebirth and in my other rebirths states in samsara since beginningless time — even of giving a single scrap of food to beings who have been reborn in animal states. I may have root virtues from safeguarding my ethics; I may have root virtues from practising celibacy; I may have root virtues from ripening sentient beings; I may have root virtues from developing the wish for supreme enlightenment; I may have root virtues from supreme primal wisdom. All the root virtues I may have, I gather them together, bring them together. I gather them together and dedicate them to the supreme, the highest, the higher-than-high, the supreme of supremes. I dedicate them to my supreme, perfect, complete enlightenment. Just as the Bhagavan Buddhas of the past dedicated their root virtues, and just as the Bhagavan Buddhas yet to come will dedicate their root virtues, and just as the Bhagavan Buddhas still alive at present dedicate

their root virtues, so dedicate mine. I confess each and every sin. I rejoice over all merit. I plead with all the Buddhas and petition them: may I gain holiest and supreme primal wisdom. I fold my hands to all the present Victorious Ones still alive and supreme among humans, to all Victorious Ones of the past, and to all of time yet to come; may I come under your protection. **(Colophon: so ends the Mahayana Sutra entitled *The Three Noble Heaps.*)**

The General Confession:

Alas! All the Buddhas abiding in the ten directions, such as Guru Vajradhara, all the Bodhisattvas, and the Saigha: please heed me. I, [say your name] by name, in all my [past] lives in beginningless samsara until now, being under the power of the delusions of attachment, hostility and benighted ignorance, have committed the ten non-virtuous sins with my body, speech, and mind. I have committed the five major heinous crimes, the five minor heinous crimes; I have broken my pratimoksha vows, my Bodhisattva vows, my secret tantra vows. I have shown disrespect to my father and mother, and to my abbot, ordination master, and celibate companions. I have done actions harmful to the Three Jewels; I have abandoned the holy Dharma; I have disparaged the Arya Saigha; I have done things harmful to sentient beings, and so on - I have performed a set of non-virtuous sins, encouraged others to do these, rejoiced when others did these, and so forth. In brief, whatever my set of grave misdeeds may consist of, whatever causes [it may contain] to prevent my gaining high rebirth or liberation and make me take rebirth in samsara or the lower realms, all these I confess, admit, do not conceal, and reveal before all the Buddhas living in the ten directions, such as Guru Vajradhara, and the Bodhisattvas; in future I shall refrain from doing these; as I have confessed and expiated these, may I reach happiness and remain there; this would not have happened had I not confessed and expiated them,]

If you are going to perform only a short version, recite:

Under the power of attachment, hostility,
And benighted ignorance, I have sinned
With my body, speech, and mind. I
confess all these individually.

I rejoice over all merits
Of the Victors of the ten directions.
Of their Children, Pratyekabuddhas,

Still-learners and No-more-learners, And every other being.

O lamps to worlds in the ten directions, You who achieved non-attachment And the level of enlightened Buddhas, I beseech you,
O Protectors: Turn the supreme wheel!

To those who, to common appearance,
Intend to go to their nirvana,
With folded hands I plead:
Stay for as many aeons
As there are atoms in this world
To help and bring happiness to all beings.

What little virtue I acquired From
homage, offerings, confession,
Rejoicing, requests, and petitions, I
dedicate it all to my enlightenment.

At this point make a long mandala offering. Then, request the three great aims:

I take refuge in the guru and the Three Precious Jewels. Please bless my mind-stream. Please bless us so that I and all sentient beings, beings who were once my mothers, stop having any sort of wrong thoughts — from having disrespect for our spiritual guides to our grasping at dualistic signs in the self. Please bless us so that we easily develop every sort of right thought — from having respect for our spiritual guides, and so on. Please, bless us and pacify all our external and internal hindering circumstances.