

Trīskhandhadharmasūtra

Confession of Transgression Sūtra
Practice

Gātha on Opening Sūtra

*The Dharma incomparably profound and exquisite,
It's rarely met with, even in hundreds of thousands of millions of kalpas.
We are now permitted to see it, to listen to it, to accept and hold it.
May we truly understand the meaning of the Tathāgatas words.*

Oṃ namo manjushriye, namo sushriye, namo uttama shriye svāhā (3x)

Chom den de dezhin shekpa dra chom pa yang dakpa dzok pe sang gye rinchen gyaltzen la chag tsal lo
(7x)

*Oṃ namo bhagawate ratna ketu razaya tathāgataya arhate sam yak sam buddhaya tayatha oṃ ratne
ratne mahā ratne ratna bizaye soha* (7x)

Homage to the Confession of the Bodhisattva's Downfall!

I take refuge in Lama, whom inseparable with the Buddha

I take refuge in Buddha, may all sentient beings understand the Great Way profoundly, and create the Bodhi mind.

I take refuge in Dharma, may all sentient beings delve deeply into Sūtra Treasury causing their wisdom to be as broad as the sea.

I take refuge in Saṅgha, may all sentient beings lead to the congregation in harmony, entirely without obstruction.

All the harm I have ever done, since time immemorial, Are caused by greed, anger and ignorance, And produced through my body, speech, and mind.
Now I confess and amend all.

Oṃ sambhara sambhara vīmanasara mahājapa hūṃ. Oṃ smara smara vīmanaskara mahājapa hūṃ. (3x)

I take refuge to our Teacher, the Bhagavān, the Tathāgata, the Completely Enlightened One, the Glorious Victor - Tathāgata Śākyamuni.

I take refuge to Tathāgata Vajrapramardī.

I take refuge to Tathāgata Ratnārśiṣ.

I take refuge to Tathāgata Nāgeśvararāja.

I take refuge to Tathāgata Vīrasena.

I take refuge to Tathāgata Vīranandī.

I take refuge to Tathāgata Ratnāgni.

I take refuge to Tathāgata Ratnacandraprabha,

I take refuge to Tathāgata Amoghadarśi.

I take refuge to Tathāgata Ratnacandra.

I take refuge to Tathāgata Vīmala.

I take refuge to Tathāgata Śūradata.

I take refuge to Tathāgata Brahmā.
I take refuge to Tathāgata Brahmādatta.
I take refuge to Tathāgata Varuṇa.
I take refuge to Tathāgata Varuṇadeva.
I take refuge to Tathāgata Bhadrāśrī.
I take refuge to Tathāgata Candanaśrī.
I take refuge to Tathāgata Anantauijas.
I take refuge to Tathāgata Prabhāśrī.
I take refuge to Tathāgata Aśokaśrī.
I take refuge to Tathāgata Nārāyaṇa.
I take refuge to Tathāgata Kusumaśrī.
I take refuge to Tathāgatabrahmajyotirvikrīḍitābhijñā
I take refuge to Tathāgatapadmajyotirvikrīḍitābhijñā.
I take refuge to Tathāgata Dhanaśrī.
I take refuge to Tathāgata Smṛtiśrī.
I take refuge to Tathāgata Suparikīrtitanāmagheyaśrī.
I take refuge to Tathāgata Indraketuḍhvajarāja.
I take refuge to Tathāgata Suvikrāntaśrī.
I take refuge to Tathāgata Yuddhajaya.
I take refuge to Tathāgata Vikrāntagāmī.
I take refuge to Tathāgata Samantāvabhāsavyūhaśrī
I take refuge to Tathāgata Ratnapadmavikramī.
I take refuge to de the Tathāgata, Ratnapadmasupraṭiṣṭhita-śailendrarāja. *Recite three times.*

Om Bekanze Bekanze Maha Bekanze Randza Samungate Soha

I take refuge to Tathāgata Supari Kirti Tanama Sri Raja
I take refuge to Tathāgata Svava Gosa Raja
I take refuge to Tathāgata Suvarna Bhadra Vimala
I take refuge to Tathāgata Asokotta Ma Sri Raja
I take refuge to Tathāgata Dharma Kirti Sagara
I take refuge to Tathāgata Abhijya Raja
I take refuge to Tathāgata Bhaisajya Guru Raja

Om Bekanze Bekanze Maha Bekanze Randza Samungate Soha

These and all the Tathāgatas, Arhats, Completely Enlightened Ones, and Bhagavāns to be found in all the worlds in all ten directions - all the living Bhagavān Buddhas in existence - please head me:
In this rebirth, and in all my rebirth states since beginningless time on the wheel of saṃsāra, I have committed, encouraged others to do, and rejoiced over sinful actions. I have stolen offerings made to stūpas, to the Saṅgha, to the Saṅgha 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 Bhagavān 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 Bhagavān Buddhas, please heed me:

I may have root virtues from practicing generosity in this rebirth and in my other rebirth states in saṃsāra 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 practicing 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 Bhagavān Buddhas of the past dedicated their root virtues, and just as the Bhagavān Buddhas yet to come will dedicate their root virtues, and just as the Bhagavān Buddhas still alive at present dedicate their root virtues, so I 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 amongst humans, to all Victorious Ones of the past, and to all of time yet to come; may I come under Your protection.

The General Confession

Alas! All the Buddhas abiding in the ten directions, such as Guru Vajradhāra, all the Bodhisattvas, and the Saṅgha: please heed me:

I [*say your name*] by name, in all my lives in beginningless saṃsāra until now, being under the power of the delusions of attachment, hostility, and benighted ignorance, have committed the ten non-virtues with my body, speech, and mind. I have committed the five major heinous crimes, the five minor heinous crimes; I have broken my pratimokṣha 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 Ārya Saṅgha; I have done things harmful to sentient beings, and so on - I have performed a set of non-virtues, 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 saṃsāra 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 Vajradhāra, and the Bodhisattvas; in the 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.

(Short Version)

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 nonattachment and level of enlightened Buddhas, I beseech You, O protectors: turn the supreme wheel!

To those who, to common appearances, intend to go to their nirvāṇa, with folded hands I plead: stay for as many kalpa's 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.

Dedication of the root virtues

Through the merits of these virtuous actions
May I quickly attain the state of a Guru-Buddha
And lead all living beings, without exception,
Into that enlightened state.

May the supreme jewel bodhicitta
That has not arisen, arise and grow;
And may that which has arisen not diminish
But increase more and more.

Mantra to increase the merit created by 100.000 times

chom den de de zhin shek pa dra chom pa yang dak pa
dzog pa sang gye nam pa nang dze oe kyi gyal po la chag tsel lo (3x)

jang chub sem pa sem pa chen po kun tu zang po la chag tsel lo (3x)

om pentsa driwa awa boghi ne soha (7x)

om duru duru zaya mukhe soha (7x)

Meditation on mortality and Emptiness

Today children died in their mother's womb, even after the consciousness took place on the fertilized egg; other children died just after being born. Many young, middle-aged and old people also died. Not only those with cancer died. Many people are dying every day from car accidents, from heart attacks. People suddenly die in so many ways. Therefore, I could be dead at any time. Any year, any month, any week, even today, I could die. After death there are only two ways: rebirth in the lower realms or in the higher realms. There's no third option.

Dedication Seal

Due to all the past, present and future merits collected by me and those collected by numberless sentient beings and numberless Buddhas, which do not exist from their own side at all but are totally empty, may the I, which does not exist from its own side but is totally empty, achieve the state of omniscient mind, which does not exist from its own side but is totally empty, and lead all the sentient beings, who do not exist from their own side but are totally empty from their own side, to that state of omniscient mind, which does not exist from its own side but is totally empty, by myself alone, who does not exist at all from its own side but is totally empty.

Based on *Liberation in the Palm of Your Hand*, by Pabongka Rinpoche, and the *Trīskhandhadharmasūtra*.

Rewritten, lightly modified and added, by Geoffrey Pauwels 2014.

*May all sentient beings, wherever and whenever, forever
be free from suffering and finally attain Buddhahood.*

Sarva maṅgalaṃ