

THREE HEAP SUTRA

I and all sentient beings forever
Take refuge in the Lamas,
Take refuge in the Buddhas,
Take refuge in the Dharma,
Take refuge in the Sangha.

Prostrations to the Blessed One, Tathagata, Arhat, Perfectly and Fully Enlightened Buddha Shakyamuni.

Prostrations to Completely Vanquishing Vajra Essence.

Prostrations to Precious Radiating Light.

Prostrations to King of the Naga Lords.

Prostrations to Bravest of the Forces.

Prostrations to Glorious Joy.

Prostrations to Precious Fire.

Prostrations to Precious Moonlight.

Prostrations to Meaningful to Behold.

Prostrations to Precious Moon.

Prostrations to Immaculate One.

Prostrations to Glorious Giving.

Prostrations to Purity.

Prostrations to Pure Giving.

Prostrations to God of Waters.

Prostrations to God of the God of Waters.

Prostrations to Glorious Nobility.

Prostrations to Glorious Sandalwood.

Prostrations to Limitless Dignity.

Prostrations to Glorious Light.

Prostrations to Glorious Sorrowlessness.

Prostrations to Son of Detachment.

Prostrations to Glorious Flower.

Prostrations to Tathagata Manifest Clairvoyance of Pure Light.

Prostrations to Tathagata Manifest Clairvoyance of Lotus Light.

Prostrations to Glorious Wealth.

Prostrations to Glorious Mindfulness.

Prostrations to Glorious Name of Extreme Renown.

Prostrations to King Victory Banner Tipped with Power.

Prostrations to Extremely Overpowering Glory.

Prostrations to Complete Victor of the Battlefield.

Prostrations to Overpoweringly Gloriously Gone.

Prostrations to Glorious Arrangement of All Perception.

Prostrations to Glorious Overpowering with Precious Lotus.

Prostrations to the Tathagata, Arhat, Perfectly and Fully Enlightened Buddha, King of the Power of Mountains, Well-Seated on a Precious Lotus.

May all these blessed Buddhas and all others dwelling in the ten directions of the world of existence, the Tathagatas, Arhats, perfectly and fully enlightened Buddhas give heed to me.
In this life, and in all my lives without beginning and end,
Whatever unwholesomeness I did in each of these worldly lives in samsara,
Whatever I caused others to do,
Or rejoiced in their doing.
I extorted offerings for stupas,
Offerings for the Sangha,
Offerings for the Sangha of the ten directions,
Caused others to extort,
Or rejoiced in others' extortion.
I committed the actions of the five irredeemable sins,
Caused others to commit them,
Or rejoiced in others' committing them.
I completely engaged in the path of the ten unwholesome actions,
Caused others to be engaged,
Or rejoiced in others' engagement.

Obscured by these obscuring actions,
I and living beings will fall into hell,
Fall into the birthplace of animals,
Fall into the realm of hungry ghosts,
Be born in the land of barbarians,
Be born as savages,
Be born as long-lived gods,
Become one with defective senses,
Become one who holds wrong views,
Or become one whose obscuring actions displease the Buddha when he appears.

I confess these and all others before the Blessed Buddhas,
Who are transcendent wisdom,
Who are eyes, who are witnesses,
Who are perfect,
Knowers,
Seers.
Without hiding, or concealing,
Henceforth I will cease and refrain.

May all these blessed Buddhas give heed to me.
In this life, and in all my lives without beginning and end,
In each of these worldly lives in samsara,

Whatever roots of virtue arise from my gift of even a mouthful of food to an animal,
Whatever roots of virtue arise from my preserving morality,
Whatever roots of virtue arise from my completely maturing beings,
Whatever roots of virtue arise from my generating supreme enlightenment thought,
Whatever roots of virtue arise from my unsurpassable transcendent wisdom,
All of these, gathered, combined, and added,
I completely dedicate to the highest,
Supreme,
Supremest of the supreme,
Highest of the high,
Unsurpassable, perfect, and full enlightenment.
However the blessed Buddhas of the past dedicated,
However the blessed Buddhas of the future will dedicate,
However the blessed Buddhas of the present are dedicating,
So do I completely dedicate.

I confess each and every sin.
I rejoice in all virtues.
I request and beseech all the Buddhas.
May I attain the unsurpassable transcendent wisdom which is holy and supreme.

I fold my hands and reverently take refuge
In all those victorious, supreme beings of the present,
Those who have passed, and those who have yet to come,
Whose good qualities are praised as a boundless ocean.

All Bodhisattvas who possess the power of compassion,
Heroes who benefit and protect living beings,
Protect me who am protectorless and full of sin.
All Bodhisattvas, great me refuge.

The three forms of action of the body,
Four forms of the voice,
Three forms of the mind,
I confess each of these ten nonvirtues.

From beginningless time until now,
With mind governed by negative emotions,
I have committed the ten nonvirtues and five heinous crimes.
I confess all and each of these nonvirtues.

All of whatever slight virtues that I may have gathered through prostrating, offering, confessing,
rejoicing, requesting, and beseeching,
I dedicate to the attainment of enlightenment perfect and great.

Translated by Venerable Lama Kalsang Gyaltzen and Ane Kunga Chodron on the auspicious day of the Great Sakya Pandita, 1993, in Washington D.C. By this merit may all living beings purify negativity, accumulate virtue, and achieve perfect enlightenment.