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

Confession of Downfalls

Foundation for the Preservation of the Mahayana Tradition

Education Department
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 design of the Thirty-Three Confession Buddhas, artist unknown.

FPMT Education Department

The Education Department at FPMT International Office is to serve as a repository for a wide variety of practice texts primarily within the Gelug tradition, especially those of practice texts primarily written by Lama Yeshe Wisdom Archive. We work in close collaboration with the Lama Yeshe Wisdom Archive. We also work with those in the community of Boston, Massachusetts, which serves as a repository for the communities of Buddha.

Our principal objectives are to serve as a repository for a wide variety of materials for study programs and study texts, and to aid centers in the area of the needs of Dharma centers and individuals in the area of the Tibetan Buddhist educational and spiritual needs. The Education Department also works with the needs of Dharma centers and individuals in the area of the Tibetan Buddhist educational and spiritual needs.

The aim of the Education Department at FPMT International Office is to serve as a repository for a wide variety of practice texts primarily within the Gelug tradition, especially those of practice texts primarily written by Lama Yeshe. We also work with those in the community of Boston, Massachusetts, which serves as a repository for the communities of Buddha.

Cover design by Candice Baldwin.

Color cover design of the Thirty-Three Confession Buddhas, artist unknown.

FPMT Education Department

The aim of the Education Department at FPMT International Office is to serve as a repository for a wide variety of practice texts primarily within the Gelug tradition, especially those of practice texts primarily written by Lama Yeshe. We work in close collaboration with the Lama Yeshe Wisdom Archive. We also work with those in the community of Boston, Massachusetts, which serves as a repository for the communities of Buddha.

Cover design by Candice Baldwin.

Color cover design of the Thirty-Three Confession Buddhas, artist unknown.

FPMT Education Department

The aim of the Education Department at FPMT International Office is to serve as a repository for a wide variety of practice texts primarily within the Gelug tradition, especially those of practice texts primarily written by Lama Yeshe. We work in close collaboration with the Lama Yeshe Wisdom Archive. We also work with those in the community of Boston, Massachusetts, which serves as a repository for the communities of Buddha.

Cover design by Candice Baldwin.

Color cover design of the Thirty-Three Confession Buddhas, artist unknown.

FPMT Education Department

The aim of the Education Department at FPMT International Office is to serve as a repository for a wide variety of practice texts primarily within the Gelug tradition, especially those of practice texts primarily written by Lama Yeshe. We work in close collaboration with the Lama Yeshe Wisdom Archive. We also work with those in the community of Boston, Massachusetts, which serves as a repository for the communities of Buddha.

Cover design by Candice Baldwin.

Color cover design of the Thirty-Three Confession Buddhas, artist unknown.

FPMT Education Department

The aim of the Education Department at FPMT International Office is to serve as a repository for a wide variety of practice texts primarily within the Gelug tradition, especially those of practice texts primarily written by Lama Yeshe. We work in close collaboration with the Lama Yeshe Wisdom Archive. We also work with those in the community of Boston, Massachusetts, which serves as a repository for the communities of Buddha.

Cover design by Candice Baldwin.

Color cover design of the Thirty-Three Confession Buddhas, artist unknown.
Motivation

The Thirty-Five Confession Buddhas

The Practice of Prostrations to the Thirty-Five Confession Buddhas
Confession of Downfalls

body, breaking the advice, disturbing the holy mind, having non-devo-
tional thoughts, and rising heresy and anger, which produce the great-
est 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 sufferings.

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
devil, I have to experience the result over and over again for
doing these negative actions.

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

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.

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

The other forms of prostrations are as follows:

- Forehead prostration: after kneeling down, bow forward and touch your forehead to the ground.
- Five-limb prostration: after kneeling down, bow forward and touch your forehead to the ground, then place your hands in prostration mudra at your heart.
- Full prostration: after kneeling down, bow forward and touch your forehead to the ground, then place your hands in prostration mudra at your heart, and then place your forehead and hands on the ground as before.

For a five-limb prostration, go through the same process as above, except instead of painting yourself down on the ground, after kneeling down, bow forward and touch your forehead to the ground, then place your hands in prostration mudra at your heart.

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 at your heart.

For a five-limb prostration, go through the same process as above, except instead of painting yourself down on the ground, after kneeling down, bow forward and touch your forehead to the ground, then place your hands in prostration mudra at your heart, and then place your forehead and hands on the ground as before.
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. These are the Medicine Buddhas.

Think that each one of these buddhas is the embodiment of all three times ten directions Buddha, Dharma, 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 of each buddha 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 Vajrasattva mantra and the “Po” Praise to Chenrezig, according to time. Then recite the prayer at the end, followed by the General Confession.

Appendix

How to Make a Prostration

Put your hands together, with the thumbs cupped inside the hands. Start with your hands 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 your fingers pointing upward. This is known as the “updhatupa.”

Then take your hands, still in prostration mudra, to touch your forehead, throat, and heart keeping the fingertips pointing upward. These three positions are the prostration mudra.

Now, 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 hands.

Then, drop down again to the space in front of your head, (d) straighening your legs and bringing your hands down to your sides, (e) then bringing your hands together behind your head. (f) Then bring your hands to the side of your body and press the palm of your hands against the floor to raise yourself up to a kneeling position, then stand up.

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 a kneeling position, then stand up.

Note: you can simply raise your hands.

While you are prostrate, (a) bring your hands together over your forehead, (b) then drop down onto the floor with your chin tucked in and your forehead touching the floor while you drop forward onto your knees.

Place your hands flat onto the floor while you drop forward onto your knees. Keep your fingers together neatly.

Then take your hands, still in prostration mudra, to touch your forehead, throat, and heart keeping the fingertips pointing upward. These three positions are the prostration mudra.

Now, place your joined hands at the crown of your head, with your fingers pointing upward. Then take your hands, still in prostration mudra, to touch your forehead, throat, and heart keeping the fingertips pointing upward. These three positions are the prostration mudra.

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 a kneeling position, then stand up.

Put your hands together with your fingers curved inside the hands, then bring your hands to the side of your body and press the palm of your hands against the floor to raise yourself up to a kneeling position, then stand up.

How to Make a Prostration
Confession of Downfalls

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 perfectness, 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 ... 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 Churinoff, 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 Magnussen, 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.
OM NAMO MANJUSHRIYE NAMAH SUSHRIYE NAMA UTTAMA SHRIYE SVAHA

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ RINCHHEN GYÄLTSHÄN LA CHAGTSHÄL LO

OM NAMO BHAGAVATE RATNA KETU RAJAYA / TATHAGATAYA / ARHATE SAMYAK SAMBUDDHAYA / TADYATHA / OM RATNERATNE MAHA RATNE RATNA BIJA YE SVAHA

Homage to the Confession of the Bodhisattva’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.

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.

Confession of Downfalls

to the Thirty-five Buddhas

Prostrations to the Thirty-five Confession Buddhas

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, delusions 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. Whatever exists is the manifestation of emptiness.

Dedication

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

Due to all the three time merits accumulated by myself, all the buddhas and bodhisattvas and all sentient beings, which are completely empty of existing from their own sides, 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 through the power of generating this perfect thought, may the power of generating this perfect thought and the power of reflection, and through the power of reflecting on this perfect thought, may the power of my own merit and the merit of all the buddhas, bodhisattvas and sentient beings, not only be multiplied, but also increase more and more.
General Confession

In the presence of the great Guru Vajradhara, all the Buddhas and bodhisattvas, and all the venerable Sanghas, please pay attention to me.

O great Guru Vajradhara, all other Buddhas and bodhisattvas who have caused others to do, have forced in others, doing, and so forth, have transgressed the actions of each other, I have been disrespectful to my spiritual masters, and to my parents. I have been disrespectful to my venerable Sanghas, and so forth.

I have circumstantial actions arising from the Three Jewels, made the body, and speech, and mind have been disrespectful to my spiritual masters, and to my parents. I have been disrespectful to my venerable Sanghas, and so forth. I have made delusions of the body, speech, and mind, have caused others to do, have forced in others, doing, and so forth, have transgressed the actions of each other, I have been disrespectful to my spiritual masters, and to my parents. I have been disrespectful to my venerable Sanghas, and so forth.

I, who am named [your name], circling in cyclic existence since beginningless time until the present, have been overpowered by mental afflictions such as attachment, aversion, and ignorance by means of body, speech, and mind, I have circumstantial actions arising from the Three Jewels, made the body, and speech, and mind have been disrespectful to my spiritual masters, and to my parents. I have been disrespectful to my venerable Sanghas, and so forth.

In the presence of the great Guru Vajradhara, all the Buddhas and bodhisattvas, and all the venerable Sanghas, please pay attention to me.

O great Guru Vajradhara, all other Buddhas and bodhisattvas who have caused others to do, have forced in others, doing, and so forth, have transgressed the actions of each other, I have been disrespectful to my spiritual masters, and to my parents. I have been disrespectful to my venerable Sanghas, and so forth. I have made delusions of the body, speech, and mind, have caused others to do, have forced in others, doing, and so forth, have transgressed the actions of each other, I have been disrespectful to my spiritual masters, and to my parents. I have been disrespectful to my venerable Sanghas, and so forth.

I, who am named [your name], circling in cyclic existence since beginningless time until the present, have been overpowered by mental afflictions such as attachment, aversion, and ignorance by means of body, speech, and mind. I have circumstantial actions arising from the Three Jewels, made the body, and speech, and mind have been disrespectful to my spiritual masters, and to my parents. I have been disrespectful to my venerable Sanghas, and so forth.

In the presence of the great Guru Vajradhara, all the Buddhas and bodhisattvas, and all the venerable Sanghas, please pay attention to me.
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.
Confession of Downfalls

Prostrations to the Seven Medicine Buddhas

My heart is filled with love for you and I bow to you with all the prostration of the Thirty-five Confession Buddhas. May I receive the highest, most sublime transcendental wisdom.

To the conquerors, the best of humans — those who have lived in the past, those who are living in the present time, 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, no matter how often they have been created. You can either think they are completely non-existent from their own side, or that they are merely labeled by the 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 do not tell a lie to the merit field.

To the merit field,

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.

Prostrations to the Thirty-five Confession Buddhas
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 All Buddhas, I prostrate.

To the bhagavan, tathagata, arhat, perfectly completed buddha,
Medicine Guru, King of Lapis Lazuli Light, I prostrate.
All those [you thirty-five buddhas] and others, as many tathagatas, arhats, perfectly completed buddhas as there are existing, sustaining, and residing in all the world systems of the ten directions; all you buddha-bhagavans, 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 others to do, 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 buddha-bhagavans, 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 buddha-bhagavans, 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.

Prostrations to the Thirty-five Confession Buddhas