

The Sixth Book of the Dead called the book of El'Muumin

El'Muumin:

"I am He who has made the bridge across non-existence, fear, loss and the destruction of the self."

Ancient psychology was rooted in very different ground from modern therapeutic thinking...it had the idea our individual fate and deep character is born in mystery and that our essence originates as a star in the heavens.

It is this unfathomable mystery that is at the heart of each individual. This knowing was based on care of the soul, not a self-improvement project or strategic problem-solving a to bypass the difficulties of human life but as a path to cultivating the sacred in every day life, living the 'holy ordinary'. As a *"the bridge across non-existence, fear, loss and the destruction of the self."*

Let us imagine then that this book of El'Muumin may speak to us about the care of our soul. Soul is not a thing but a dimension of experiencing life and ourselves, working with what is, rather than what you wish were there. You reclaim what has been disowned or disregarded through pride and arrogance. And confession can be the beginning step.

Confession is a universal practice, a sacrament arising from human need to be reconciled. It is found in all religions and cultures although the specific rituals may vary.

Examples of confession in other traditions

The curative effect of confession has been known for centuries. Without confession and forgiveness, we remain in isolation, from ourselves, others, the world and the transcendent ...however we may define it. Regardless of our particular religious or spiritual beliefs, don't we all have personal stories of failure and redemption?

Confession takes on an added significance, since it ultimately concerned with reconnection to the sacred. Religious thinkers such as Carl Jung and Dietrich Bonhoeffer have reflected that the *act of sharing with another human being may be a critical ingredient* in the healing powers of confession. **"And only by this confession is one saved from the destruction and sin of the world of matter."**

From the Christian tradition, confession is the antidote to pride, the original and most serious of the seven deadly sins as it is the source of the others. It was thought to be the

most dangerous, subtle and deadly sin as it destroys the life of grace and charity within a person. Perhaps the best-known example, the story of Lucifer, whose pride was to compete with God and caused his fall from Heaven:

In Buddhism it is *Māna* which is translated as "pride", "arrogance", or "conceit". It is one of the five root unwholesome mental factors, (*pride, attachment, aversion, ignorance and jealousy*) function to make us not appreciate others or respect the good qualities of others and to prevent us from learning anything. A mental factor is an aspect of the mind that perceives the quality of an object, and has the ability to color the mind. The Big mind is like screen in a cinema, and the mental factors are like the images projected on the screen. In this analogy, we typically do not notice the screen because we are so caught up on the images. But while all beings possess this "seed of awakening," it is obscured by these habitual tendencies, and the belief in a solid, permanent and unchanging "self." The practice of confession is one of the most powerful means for purifying past negative actions and eliminating future negative actions.

Examples from: Confession as a Daily Buddhist Practice

The Four Powers of Confession are:

- 1. The Power of Reliance.** We sit in the presence of a representation of the Buddha and bodhisattvas, or visualize them in front of us. We rely upon them as objects of refuge and as witnesses for our confession. The Buddha and bodhisattvas are suitable witnesses for our confession because they are both flawless and compassionate.
- 2. The Power of Renunciation.** Next, we review our actions, and, understanding them to be wrong, we feel intense regret for having done them. In essence, we renounce our negative actions, which have harmed others and interfered with our quest for Buddhahood.
- 3. The Power of Remedy.** We recite the liturgy of confession with the conscious intention that it remedy and repair the wrong. (We don't just mouth the words—we speak them from the heart.)
- 4. The Power of Resolution.** In our recitation of the liturgy of confession, we resolve not to commit the negative actions ever again. Without this resolution, our confession is not effective