

*Compassionate
Samadhi
Water
Repentance
Sutra
Volume 2*

Page 61

Compassionate Samadhi Water Repentance Sutra, Book Two
Praise

I offer flowers to bodhisattva Manjushri and sublime
Samanthabhadra.

Peonies so worthy of envy.

Multitude of flowers presented at the golden temple.

Flowers blossomed into golden lotuses.

Boy in blue making offering to the kind and compassionate
ones.

Page 62

Namo Samantabhadra Bodhisattva Mahasattva (3 times)

Entering Book 2 of the Repentance Sutra

Reverently we learned about the nectar flowing from limitless
clouds of compassion within a dust particle. His luminous face
is beyond description manifesting the 32 marks or countless
emanations while he sits on the lotus seat. We shall repent on
behalf of (person's name) through the recitation of the
Compassionate Samadhi Water Repentance Sutra, thus
accumulating merits.

Page 63

(Person's name doing the recitation) We now begin reciting Book
2. We sincerely cultivate according to the dharma by making
offerings of incense and fragrant flowers in abundance to the 3
refuge of the 10 directions singing praises of the Buddhas.

Eagerly, we prostrate and confess all of our sins. Never
forgetting that since beginless time till now, (person's name) has
been entangled in the two obscurations which give rise to the 2
mistaken views' unable to discern the truth and being attached to
samsara.

Page 64

In the presence of the 3 jewels, showing no respect.

Disrespecting to one's parents, satisfying one's palette by killing
and eating other beings, thus resulting in limitless negativities.

To repent half-heartedly, one will not reap the full benefit of
practicing the Compassionate Samadhi Water Sutra. We take

refuge to the Awaken One and sincerely confess and repent.
May the Buddhas pay attention and show compassion to us and
may we receive the blessings.

Page 65

Compassionate Samadhi Water Repentance Sutra Book 2
All Buddhas and bodhisattvas, blessing the sentient beings
compassionately teaches the Compassionate Samadhi Water
Repentance Sutra.

With all my life, I take refuge in all Buddhas and bodhisattvas.

Page 66

I take refuge in the Buddha Vairocana

I take refuge in the Buddha Shakyamuni

I take refuge in the Buddha Amitabha

I take refuge in the Buddha Maitreya

I take refuge in the Buddha Nagaraja

I take refuge in the Buddha Nagesvara

I take refuge in the Buddha Precious Victory

I take refuge in the Buddha Enlightenment-flower Samadhi Lord
King

I take refuge in the Buddha Kasaya

I take refuge in the Buddha Simhananda

I take refuge in the Bodhisattva Manjushri

I take refuge in the Bodhisattva Samanthabhadra

I take refuge in the Bodhisattva Mahasthamaprapta

I take refuge in the Bodhisattva Ksitigarbha

I take refuge in the Bodhisattva Great Adornment

I take refuge in the Bodhisattva Avalokitesvara

Page 67

Having prostrated to the Buddhas, I continue repenting.

Disciple (your name) with a purified body speech and mind,
without adulation and obscuration.

Now is the time to allow kindness to blossom and negativities to
be dispelled.

I then observe the 4 conducts to destroy negativities. What are
the four conducts? 1. Meditate on Cause 2. Meditate on Effect 3.
Meditate on My body 4. Meditate on Buddha's body

Page 68

First, I shall now meditate on Cause,

I am aware that the cause of my negative karma is the result of ignorance.

I am aware that the cause of my negative karma is the result of negative imprints.

I am aware that the cause of my negative karma is the result of no right view.

I am aware that the cause of my negative karma is the result of not seeing its fault on my negative actions.

I am aware that the cause of my negative karma is the result of distancing from virtuous friends and Buddha and bodhisattvas.

I am aware that the cause of my negative karma is the result of taking the mara path.

I am aware that the cause of my negative karma is the result of travelling the dangerous path of evil, much like a fish swallowing a hook unaware of the consequence. Just as a silkworm cocooning and trapping itself. Just like a moth flying into fire and burning itself. Due to cause and effect, one is unable to be liberated from this samsaric cycle.

Page 69

Second, I shall now meditate on Effect,

I am aware that sins and negative karmas, repeats in the past present and future.

I will suffer endless punishments and drown in the ocean of dark water.

Page 70

I will be tormented by the demon in my head and from life time after life time, I will not be liberated from samsara.

Even, Cakravarti who rules the four skies, fly without hindrance and possesses the 7 royal treasures – the golden wheel; elephants; dark swift horses; the divine pearl; able ministers of the Treasury; jewels of women; and loyal generals, does not possess the ability to save himself from falling into the evil incarnations if he were to commit negative actions.

The karma of the 4 immaterial heavens is such that even the highly revered one of the 3 realms, Buddha himself. Once he exhausts his merits, he shall be reduce to an insect on a cow's

neck.

Not mentioning those who do not have good merits,
those who do not know how to improve,
those who are not diligent,
and those who do not work on repenting.

It is akin to one dropping into deep water while holding on to a boulder. One's wish for liberation will not be answered.

Page 71

Third, I shall now meditate on My Body, even though I have Buddha nature, but it's been covered by the dark forest of afflictions. Without the causal force, Buddha nature cannot be revealed. Today, with extraordinary contrition,

I shall rip apart ignorance.

I shall overturn heavy obstacles.

I shall end the superficial cause of pain.

I shall ignite the Buddha nature in me.

I shall utilize Buddha's awaken wisdom.

I shall work towards supreme and attain nirvana.

Page 72

Fourth, I shall now meditate on Buddha's body. With good conduct, he illumines. He parted with the 4 line verses and severe with a hundred of mistakes. He has all good qualities found in all beings and possesses clairvoyance from within.

Though Buddha is eternal, he showed himself as temporarily extinct as necessary to arouse a longing for Buddha. But his compassion to save all mother sentient beings was never abandoned. This approach is the most expedient in purifying all negative karma and removing obstacles.

With my sincere contrition, I plea to Buddha. (your name), from beginless time to now, I have fostered afflictions which grow thicker and multiply daily.

Page 73

Obscuring the wisdom eye, causing myself not to see.

Severing ties and discontinue with all good.

Obstacles arise and causing myself not to see Buddha.
I am unable to smell the dharma and meet the sanghas.
Obstacles arise and causing myself not to look into the past and future.
I am unable to leave the worrisome thoughts of good and evil deeds.
I am unable to obtain the good karma of humans and gods.

I am unable to obtain the joy of the four dhayana heavens and four immaterial heavens.
I am unable to obtain the ubiquitous supernatural power, unable to pass through mountains and oceans.

Page 74

I am unable to hear the Buddha dharma from ten directional Buddhas.
I am unable to practice Anapana and the meditation on the uncleanness of the human body of self and others.
I am unable to learn the wisdom of fire, I am unable to plant and cultivate seeds of goodness and I am unable to attain patience which ensures that there will be no falling into the lower paths of transmigration.
I am unable to practice the first method. 第一法
I am unable to learn the seven expedient attainments.
I am unable to attain boundless kindness, boundless pity, boundless joy and limitless indifference.
I am unable to gain wisdom through listening, meditating and practicing the Buddha dharma.

I am unable to meditate on emptiness. 空观
I am unable to meditate on the relative truth.
I am unable to meditate on the mean.

I am unable to cultivate auxiliary discipline.
I am unable to cultivate the region which is contemplated by memory.
I am unable to cultivate the four right efforts; to put an end to existing evil; prevent evil arising; bring good into existence; develop existing good.
I am unable to cultivate the five organs of sense and their five

powers.

I am unable to attain the magical psychic powers of ubiquity.

Page 75

I am unable to practice the eightfold noble path to nirvana; correct views in regard to the Four Axioms, and freedom from the common delusion; correct thought and purpose; correct speech, avoidance of false and idle talk; correct conduct; correct livelihood; correct energy in uninterrupted progress in the way of nirvana; correct memory of which retains the true and excludes the false; correct meditation.

I am unable to practice the seven characteristics of Bodhi; discrimination of the true and false; undeflected progress; joy; riddance of all grossness; power of remembering the various states passed through in contemplation; power to keep the mind in a given realm undiverted; complete abandonment to all disturbances of the sub conscious mind.

I am unable to practice the eight liberations. 九空定。

I am unable to attain the ten forms of understanding.

I am unable to attain the three samadhis.

I am unable to attain the three insights, the six supernatural powers acquired by a Buddha and the unhindered bodhisattva powers of interpretation.

I am unable to attain the six paramitas.

I am unable to attain the four all-embracing bodhisattva virtues for the benefits of all sentient beings.

I am unable to cultivate the mind of the Mahayana and fulfill the four universal vows of a Bodhisattva.

I am unable to cultivate the ten wisdoms and ten necessary activities in the fifty-two stages of a Bodhisattva.

Page 76

I am unable to practice the ten transference of merits and ten vows.

I am unable to attain the stage of rejoicing, the stage of abstaining from negative actions, the stage of illuminating

clarity and the stage of flaming wisdom.

I am unable to attain the unconquerable stage, the present stage and the stage of deep entering.

I am unable to attain the unperturbed stage, the stage of discriminatory wisdom, and the stage of fertilizing power of dharma clouds.

I am unable to attain state of Buddhahood, which requires innumerable phenomenal changes.

The obstacles are limitless.

With sincere contrition, I regretfully confess to the ten directional Buddhas and bodhisattvas.

Page 77

May all obstacles be purified.

May confessing purify all afflictions.

May all accumulated merits enable liberated rebirth everywhere and not be bounded by cyclic existence

With unimpeded bodily action, in an instant, be present in ten directions.

Purify all Buddha Land.

Liberate all sentient beings.

May all sentient beings, through meditation, attain deep awareness, and grasp wisdom and insight without obstacles.

Page 78

May the mind of all sentient beings comprehend all dharmas and expound eloquently without defiled attachment.

May all sentient beings have unobstructed mind, unobstructed dharma, unobstructed method.

May all afflictions and ignorance be forever banished and never repeat.

May Enlightenment be uncontaminated like the shining sun.

I vow and take refuge in the following buddhas and bodhisattvas:

I take refuge in the Buddha Vairocana

I take refuge in the Buddha Shakyamuni

Page 79

I take refuge in the Buddha Amitabha

I take refuge in the Buddha Maitreya

I take refuge in the Buddha Nagaraja

I take refuge in the Buddha Nagesvara

I take refuge in the Buddha Precious Victory

I take refuge in the Buddha Enlightenment-flower Samadhi Lord
King

I take refuge in the Buddha Kasaya

I take refuge in the Buddha Simhananda

I take refuge in the Bodhisattva Manjushri

I take refuge in the Bodhisattva Samanthabhadra

Page 80

I take refuge in the Bodhisattva Mahasthamaprapta

I take refuge in the Bodhisattva Ksitigarbha

I take refuge in the Bodhisattva Great Adornment

I take refuge in the Bodhisattva Avalokitesvara

Having prostrated to the Buddhas, I continue repenting.

Disciple (your name), having repented some of my mental afflictions, will now repent the hindrances of karma.

Karma permeates our environment and causes us to lose the ability to reflect on samsaric liberation.

Page 81

Thus the six realms are all different, with various beings.

These are the results of karma.

Of the ten powers of a Buddha, karma has the greatest effect.

Why are ordinary human beings skeptical of karma?

Ordinary human beings observe that in today's world, kind people suffer from life of difficulties, while those who have done evil deeds prosper. Then they conclude there is no difference between good and evil.

With such thought, these ordinary human beings cannot gain

deep insight to karma. Why is this so?

Page 82

In the Sutra there are three types of karma. What are the three types of karmas?

First is the ripening of karma now.

Second is the ripening of karma in next life.

Third is the ripening of karma in this or future lifetime.

Ripening of karma now means those who commit evil deeds will experience retribution immediately.

Ripening of karma in next life means those who commit good and evil deeds in this lifetime will experience consequences in the next life.

Ripening of karma in next lives means those who committed good and evil deeds since beginless time will experience the consequences in this or future lifetime.

Page 83

Those who are committing evil deeds now can enjoy positive results because good deeds committed in past lifetime ripened.

It is impossible to get good results from committing evil deeds.

Those who are committing good deeds now might be suffering because evil deeds committed in past lifetime ripened. Their ability to do good deeds is weak, thus it is difficult to avert bad results. It is impossible to get bad results from committing good deeds.

Page 84

Those who are committing good deeds now are praised and well-respected, thus they will reap good results in the future.

Even though evil deeds were committed, buddhas and bodhisattvas will guide one to be close to virtuous friends and repent together; and meet one's teacher and receive all benefits of dharma.

Today I sincerely take refuge in the Buddha,
Disciple (your name), since beginless time to now, accumulated evil deeds as numerous as the grains of sand in the Ganges River, committed evil deeds that fills the earth, without any

feeling or awareness of leaving one's body and taking a new body. 捨身与受身。不觉亦不知。

Page 85

The resulting negative karma from committing the Five Deadly Sins is so heavy and clingy that there is no escape.

The result of not having desire for Buddha enlightenment is cutting of one's roots of goodness.

Slighting and accusing Buddha's words falsely is an evil deed.

Destroying the Three Jewels commits the evil deed of destroying the correct doctrine of Buddha.

Doubting karma gives rise to ten resultant evils.

Confusing truth and falsity results in the evil deed of wrong view.

Not practicing filial piety results in the evil deed of contravention.

Slighting one's teacher results in the evil deed of disrespect.

Page 86

Not honoring one's words with friends results in the evil deed of dishonor.

Committing the four grievous sins for monks and eight for nuns results in the evil deed of obstructing the path of dharma.

Breaking the first five of the ten commandments, against killing, stealing, adultery, lying, and intoxicating liquors, results in the evil deed of violating the first eight of the ten commandments.

Committing two divisions of wrong-doing results in the evil deed of not keeping one's vows.

Breaking the first five of the ten commandments results in the evil deed of deluding the mind.

Breaking the bodhisattva vows results in the evil deed of not following Buddha's teaching with pure and clear state of mind.

He who has heavy karmic obscuration and does not restraint his behavior will befoul his pure living.

Not observing the six monthly posadha, or fast days, when no food should be taken after noon, will result in the evil deed of indolence.

Not observing the three whole months of abstinence, when no food should be taken after noon, will result in the evil deed of inconsistent practice.

Not acting in accordance with the 3000 regulations will result in the evil deed of not following dharma practice.

Not acting in accordance with the 80,000 bodhisattva duties will result in the evil deed of small mistakes.

Page 87

Not practicing the bodily precepts will result in the evil deed of unwise mind.

Not abstaining from eating after noon on the eight royal days will accumulate negative karma for many.

Performing sixteen evil deeds of profiting from animals results in the evil deed of impure moral state.

Having no empathy for the elderly and feeble results in the evil deed of heartlessness.

Having no compassion for the lonely and the dying results in the evil deed of cold-heartedness.

Not helping the needy results in the evil deed of not assisting and caring.

Being jealous results in the evil deed of not helping those in need.

Treating loved ones and enemies differently will result in the evil deed of unfairness.

Attachment to the five desires (wealth, sex, food-and-drink, fame, and sleep) results in endless grasping.

Indulging in clothes, food, and merrymaking results in the evil deed of meaningless idling.

Page 88

Excessive sensual enjoyments during one's youth will accumulate negative karma for many.

Good done for benefits in this life dedicated to three states of mortal existence in the trailokya, i. e., in the realms of desire, of form, and beyond form, results in not being able to leave the world.

There are boundless numbers of sin like the ones above.

Today I confess these sins to the ten directional Buddhas and bodhisattvas.

Disciple (your name) with contrition confess all the sins committed as result of ignorance.

May all the evil deeds be purified completely.

May all the merits destroy the five rebellious acts in all lifetimes, remove doubts in Buddha's enlightenment.

From now on, I, at this place of enlightenment, shall not repeat any of these evil deeds, regardless of their severity. I shall consistently practice nirvana character and purifying dharma; uphold discipline in practice; protect the bodhisattva's 80,000 duties just like seafaring men value their floatation device.

With regards to the six perfections and four virtues, one engages in discipline, meditation, and wisdom to gain clarity and the 32 characteristics and eighty notable physical characteristics of the Buddha, to have the fearless ten powers of the Buddha, to practice the three great pities, to rejoice in Buddha's wisdom, to possess the eight supernatural powers of transformation of the Buddha; and I take refuge in all Buddhas and bodhisattvas; I shall protect and keep in mind the above.

Page 90

Disciple (your name) sincerely repented universal characteristics of all of the above mentioned sins.

Now I will repent for the specific characteristics of all of the above mentioned sins.

Whether universal or specific characteristics.

Whether sin's thick karma or thin karma.

Whether sin's severe karma or light karma.

Whether sin's spoken karma or unspoken karma.

May all different types of negative karma be destroyed.

Those who are repenting specific characteristics of sins starts with the three sins of the body, then the four sins of the speech.

I shall prostrate and repent the remaining sin's karma one by one.

Page 91

The first of the three sins of the body is killing.

According to the sutra: "we tend to forgive ourselves readily.

One should treat other sentient beings as oneself, and not kill or hit them. Though they are animals, they protect their own lives and fear death. We are the same."

From beginningless time, these sentient beings could have been our parents, siblings, or relatives. Due to karmic causes, they transmigrate among the six realms of existence through birth

and death, and changes in form, no longer recognizing one another. But now we harm them and consume their flesh. From the perspective of being compassionate, this is great harm.

Page 92

Thus the Buddha said, “Should one receives leftovers, imagine one is in a world plagued with famine, and one is eating the flesh of one’s children. How could one eat the flesh of fish?”

Then Buddha said, “Killing sentient beings for profit and trapping sentient being for money are both evil. Upon death, one will end up in hell of wailing.”

Thus we are aware that killing and eating sentient beings create evil sins deeper than river and ocean and heavier than mountain.”

Since beginless time, disciple (your name) has not met virtuous friend, which resulted in this evil karma.

Page 93

Thus the Buddha said, “The karma of killing causes sentient beings to suffer in the hungry ghost realm. Should one end up in the animal realm, one becomes tiger, leopard, hyena, wolf, eagle, or snipe. One can also become venomous snake, scorpion, or other poisonous forms, possessing a wicked heart.

One can also become deer or bear, possessing fearfulness. If one ends up in the human realm, one will have two karmic results: the first is sickness; the second is short life.” Killing and eating sentient beings have so many negative karmic results, I must sincerely confess and regret to Buddha.

Page 94

Disciple (your name) since beginless time to today has this awareness that I am cruel and vicious, lacking compassion. I kill out of greed, out of anger, or out of ignorance, and use method to kill slowly.

Sometimes it is convenient to do evil, I pledge to kill and curse to kill.

Sometimes I destroy lakes and burn wilderness, hunt and fish. Sometimes I set fire in the wind, hunt wild animals to create disturbance and kill all sentient beings.

Page 95

I sincerely regret and confess the above mentioned evil sins. Sometimes I use cage, net, hole dug; I also pluck, clamp, impale, or use bow and arrow to shoot birds and beasts.

Or I use nets and hooks, or divert and dry bodies of water to capture fish, turtles, sea turtles, Chinese alligators, shrimps, small clams, conch, mussels, other inhabitant of wetland; and creatures that live in water, on land, birds and beasts, which do not have a safe place to hide.

Or I raise chicken, pig, cow, sheep, dog, goose, duck, and other livestock for my own consumption.

Page 96

Sometimes I would sell these animal to others who would kill them and cause them to wail endlessly, cause their furs and feathers to fall, remove their scale, sever their heads from their bodies, grind their flesh and bone, inflict upon them the suffering of skinning, tearing, slitting, boiling, burning, steaming, and roasting, cruelly exact pain on these innocent lives for momentary sensual pleasures that satisfy the tongue only in a limited way.

All these negative karma results cause one to suffer for eons!

With great contrition, I sincerely confess and regret all of the above mentioned sins.

Page 97

Disciple (your name) since beginless time to today caused armed conflicts involving soldiers killing each other. Some killings were done by me, others were killed by my instructions, and sometime hearing about killing delighted me.

Sometimes I learned how to kill and slaughter, and sometimes I loaned to others to facilitate their killing, sometimes I killed and cooked other sentient beings, and engaged in cruel and inhumane acts.

Sometime I flared up randomly, swinging daggers and swords.

Sometimes I slaughtered, impaled, pushed one into a deep hole, drowned, sealed colony's passage ways, ruined nests, threw rocks at animals, ran over sentient beings with carriages and horses.

Page 98

These evil deeds are boundless! With great contrition, I sincerely confess and regret all of the above mentioned sins. Sometimes I aborted and destroyed embryo, poisoned and cast black magic to harm sentient beings.

Unknowingly, sometimes I dug into earth to farm, bred silkworms and boiled the cocoons, causing harm and killing sentient beings.

Unknowingly, sometimes I swatted mosquitos, pinched lice, burned fecal matters and waste, and dug water canals, causing harm and killing sentient beings.

Page 99

Unknowingly, sometimes I consumed fruits, washed rice grains and vegetables, causing harm and killing sentient beings.

Unknowingly, sometimes I burned logs, lit lamps and candles, causing harm and killing insects.

Sometimes I shook sauces and vinegar bottles before usage.

Unknowingly, sometimes I pour leftover soup, causing harm and killing ants and other insects.

Even when I moved, lived, sat, lied, I frequently harmed airborne beings and tiny organism on land.

An ordinary being, I was obscured, unaware, and did not know.

With great contrition, I sincerely confess and regret all of the above mentioned sins.

Page 100

Disciple (your name) since beginless time 'til today sometimes I penalized with whip, cane, and pillory to hang, restraint, press, pull, beat, plunder, hit, and throw, or I used my limbs to step on, restrained one in cage, cut off water and food supply.

All of the above evil deeds, done without much thought, inflicted harm on all sentient beings.

With great contrition, I sincerely confess and regret all of the above mentioned sins to ten directional Buddhas and bodhisattvas.

Page 101

May all the merits accumulated by confessing and taking on the evil karma of killing and harming

Be the cause of having the indestructible body of the Buddha in
countless lifetimes,
Be the cause of having long life,
Be the cause of never harboring hatred, and
Be the cause of never having the intention to kill and harm.
May all beings of the six realms be protected by Buddha as if
they were his disciples, when they encounter difficult situations,
Buddha would sacrifice his own life to save them using skillful
means, and teach them the correct doctrine of the Buddha.
May all beings of the six realms see the forms and shadows,
enjoy peacefulness, banish all fears when they hear Buddha's
name and his speech.
I prostrate and take refuge in the following Buddhas:

Page 102

I take refuge in the Buddha Vairocana
I take refuge in the Buddha Shakyamuni
I take refuge in the Buddha Amitabha
I take refuge in the Buddha Maitreya
I take refuge in the Buddha Nagaraja
I take refuge in the Buddha Nagesvara
I take refuge in the Buddha Precious Victory
I take refuge in the Buddha Enlightenment-flower Samadhi Lord
King
I take refuge in the Buddha Kasaya
I take refuge in the Buddha Simhananda

Page 103

I take refuge in the Bodhisattva Manjushri
I take refuge in the Bodhisattva Samanthabhadra
I take refuge in the Bodhisattva Mahasthamaprapta
I take refuge in the Bodhisattva Ksitigarbha
I take refuge in the Bodhisattva Great Adornment
I take refuge in the Bodhisattva Avalokitesvara

Having prostrated to the Buddhas, I continue repenting.
I now repent the evil deeds of stealing.
According to the sutra: if an item belongs to someone, then it is
safeguarded by him. Even if the item was a strand of grass or a

leaf, we are not entitled to use it or take it, much less stealing it.

Page 104

However in the heart of sentient beings, they see present profits, which they acquire through unethical means and later cause them to suffer negative karmic results.

According to the sutra: the karma of stealing causes one to suffer in hell and the realm of hungry ghosts. Should one fall into animal realm, one would become cow, horse, donkey, camel, and other forms, which uses its physical strength, blood and flesh to pay back accumulated debt. Should one fall into the human realm, one becomes slave or maid-servant, without clothing that can adequately cover the body and without enough food to fill the stomach, living in poverty, fatigue, pain, and a world without moral principles.

Page 105

Since the karma of stealing causes so much pain, we shall sincerely ask for forgiveness and repent.

Disciple (your name) since beginningless time to today, stole assets and treasures that belong to others, sometimes robbed at knifepoint. Sometimes I coerced and took things from others' body, sometimes I abused authority. Sometimes I deceitfully acted in the name of those in high position, used implements of punishment to oppress the innocent, and confiscated ill-gotten goods; sometimes I resorted to violence to manipulate the truth.

Page 106

The karmic result of the above negative actions is incarceration.

Sometimes I conveniently bent rules, took away others' valuable possessions, embezzled public's assets, took private properties as public assets; sacrificed this interest for that gain, and sacrificed that interest for this gain; robbed others' money and possessions, and did not truthfully represent myself.

Sometimes I occupied properties without paying rent.

Sometimes I smuggled across borders. Sometimes I hid public assets.

Sometimes I shirked responsibilities.

With great contrition, I sincerely confess and regret all of the

above mentioned sins.

Page 107

Since beginless time to today, sometimes I took objects of the three jewels without permission. Sometimes I stole, prayer texts, thangkas, and offerings. Sometimes I managed temple's assets. Sometimes I targeted the belongings of the resident sanghas. Sometimes I planned to take sanghas' possessions.

Sometimes I misused the stolen goods, and used my authority to not return them. Sometimes I used them for myself, other times I loaned them without permission. Sometimes I traded the goods and left out some of the items. Sometimes I would use objects of the three jewels with abandon. Sometimes I would take rice, grain, wood, salt, sauces, vinegar, vegetables, fruits, money, bamboos, silk brocade, parasols, incense, and oil lamps from others whenever I please, for my own use or for others to use.

Page 108

Sometimes I stole fruits offered to Buddha. Sometimes I used sanghas' ornaments, and profited from valuable of the three jewels.

These evil deeds are boundless! With great contrition, I sincerely confess and regret all of the above mentioned sins. Since beginless time to today, sometimes I hung out with friends, teachers, guru, classmates, father, mother, elder siblings, younger siblings, and relatives. Because we lived together, anything I needed, I would obtain it through deceit.

Page 109

Sometimes I targeted my neighbors; I moved fences and expanded walls to encroach on the property of others, changed the appearance of landmarks, invaded and robbed assets of others, and took over farms.

Sometimes I abused my position to profit personally by forcefully taking over commercial leases and land.

With great contrition, I sincerely confess and regret all of the above mentioned sins.

Since beginless time to today, sometimes I attacked cities, destroyed counties, burned villages, damaged fences,

participated in human-trafficking, and seduced maid-servants of others. Sometimes I wronged the innocent, causing him to experience physical punishment done with sharp instruments, incarceration, separation from his family and flesh and blood, and sent his family members to different cities so they have no communications with each other.

Page 110

With great contrition, I sincerely confess and regret all of the above mentioned sins.

Since beginless time to today, sometimes when I ran a store or traded goods, I short-changed customers by adjusting the scale, swapping dippers, misreading measuring tapes, stealing minute amount, lying that the amount is accurate, replacing good quality goods with inferior ones, swapping short for long, and using many other methods of deceit just for a bit more profit.

Page 111

With great contrition, I sincerely confess and regret all of the above mentioned sins.

Since beginless time to today, sometimes I trespassed by climbing fences, destroyed roads, avoided paying interest, deliberately reneged on contracts, and lied directly for gains. Sometimes I used underhanded methods to rob ghosts, gods, birds, and livestock. Sometimes I posed as fortunetellers and took wealth and treasures of others.

Page 112

Furthermore, I seduced others with profits to gain more wealth, wickedly and endlessly I sought.

There are infinitely more sins like the ones above. Today I sincerely pray to the ten directional Buddhas and bodhisattvas.

With great contrition I confess and regret all these sins.

May I take on the karma of the sins I confessed and regretted.

May all merits accumulated, through all lifetimes, result in wish-fulfilling jewels, frequent showers of seven treasures, beautiful garments, delicacies, and medicinal soups; whatever I need actualizes.

May all sentient beings not have the thought of stealing, be content with less desire, not indulge, not be addicted, delight in

giving, engage in helping and supporting, have no attachment to head, eyes, marrow and brain, parting with as if they were phlegm and mucus.

Page 113

May all merits be dedicated to all sentient beings. May all sentient beings be satisfied with the giving, and may all have the means to cross the sea of mortality and attain nirvana.

Disciple (your name) would like to confess and regret all acts of greed I committed. According to the sutra: Gratifying one's desires causes one to be trapped in hell and sink in the river of life and death, with no escape in sight.

Often sentient beings sought the pleasure of the five senses, causing them to cycle within the six realms.

Page 114

All sentient beings within the six realms go through their obstacles in their life. The accumulated flesh and bones are like Rajagriha and Vipula mountain. The accumulated milk drunk from one's mothers is like the oceans. The accumulated bleeding surpasses even the oceans. The accumulated tears shed by our father, mother, elders, brothers, and relatives when we are on our death bed are as much as the oceans. According to the Buddha's sutra: When there is love, there is life; when there is no love, life ends.

Thus we know the life and death are the result of desire.

Therefore, according to Buddha's sutra: The karma of sexual desire can cause sentient beings to suffer in hell and hungry ghost realm.

Page 115

Should one fall into animal realm, one becomes pigeon, sparrow, mandarin duck, and similar forms. Should one fall into human realm, one's wife would not be loyal and kind-hearted, and one's desire would not be satisfied. One's family members will also be addicted to sexual pleasures.

Being aware of the negative karma of sexual desire, with great contrition I confess and regret all these sins.

Since beginningless time to today, sometimes I stole others' wives, snatched women, took away their chastity, humiliated nuns,

defiled others' pure living, used unscrupulous methods, held tainted thoughts and evil views, and verbally ridiculed.

Page 116

Sometimes I mocked other families and ruined good names.

Sometimes I commit sexual immorality with men or impotent males.

These evil deeds are boundless! With great contrition, I sincerely confess and regret all of the above mentioned sins. May I take on the karma of sexual desires I confessed and regretted. May all merits accumulated, through all lifetimes, result in birth without conception; with purity, luminous appearance, positive emotions arising from the six organs of sense, wisdom and clarity, and clear comprehension of love could be like shackles.

Page 117

To be able to observe six qualities produced by the objects and organs of sense makes one weary of five desires and the world, its dream-like quality, and abandon it. Even in my dreams, evil thoughts would not arise. All the causes, inner and outer, would not ripen.

With great contrition I confess, regret, and take refuge in the Three Jewels.

Page 118

Now that we have repented the three bodily sins, we will repent the four evils of the mouth.

According to Buddha's sutra: the evils of the mouth can cause sentient beings to suffer in hell and in hungry ghost realm.

Should one fall into animal realm, one would become owl, robin, myna, or other bird forms whose sounds give rising to negative emotions in those who hears them. Should one fall into human realm, one would have bad breath; one's words would not be trusted; one's family would not be in harmony; one would bicker.

Now that I understand the negative karmas that arise from the evils of the mouth, I sincerely take refuge in the Buddha, dharma, and sangha. With great contrition I confess and regret.

Page 119

Since beginless time, while going through the four modes of six rebirths, Disciple (your name) has been committing sins of evil speech.

Sometimes what I spoke was uncouth and barbaric; sometimes I used violent language; sometimes I spoke without any regards for social status, close or distant relationship, or financial status; when things did not go my way, anger arose and I flared up, scolding and humiliating others, sometimes using obscene and vile language without limit.

These acts of evil speech caused the recipients to harbor hatred throughout their lives, resulting in never-ending occurrences of trouble and vendettas.

Page 120

Sometimes I harbored resentment towards heaven and earth, scolded ghosts and gods, disparaged men of virtue, falsely accused the innocent.

Negative karmas that arise from evil speech are limitless. With great contrition I confess and regret.

Page 121

Since beginless time until now, I have been committing sins of lying. Wanting to have good reputation, profits, offerings, I went against my conscience and scammed others.

When something was present I said it was absent; when something was absent I said it was present.

When I saw, I said I did not see; when I did not see, I said I saw.

When I heard, I said I did not hear; when I did not hear, I said I heard.

When I knew, I said I did not know; when I did not know, I said I knew.

When I did, I said I did not do; when I did not do, I said I did do.

I lied and defrauded men of virtue, I conned to seduce others.

I had never spoken truthfully to father, son, monarch and his subjects, relatives, and friends.

I caused misunderstanding between others, leading to destruction of kingdoms and families.

Page 122

Sometimes I lied to others about knowing sorcery and black magic, boasted, claimed to have attained the four dhyāna heavens and entered the last four of the twelve dhyānas, practiced anapana (expiration and inspiration) to attain sixteen mental activities, entered the stream of holy living, attained the stage of an arhat, reached pratyeka-buddhahood, and became a never receding bodhisattva who aims at perfect enlightenment, lied about receiving heavenly beings, nagas, gods, spirits, whirlwind, and land spirits at my place of practice and deceiving the public about having supernatural powers, asked people to respectfully offer food, clothes, beddings, and medicine. Lying and the resultant negative karma are boundless. With great contrition, I now sincerely confess and regret all of the above.

Page 123

Since beginless time until now, I have been committing sins of exaggeration and improper remarks. Sometimes I used flowery language and words to cover up mistakes. I skillfully composed songs describing pretty and coquettish images, narrated sexually provocative behavior and caused the less educated and lower class to lose themselves in alcohol and sex; and unable to quit. Sometimes I allowed my personal dispute to obscure my sense of justice.

Page 124

I instructed men of integrity, loyalty and benevolence to write essays on others' sins and they wrote with reluctance. The future generations read these essays and took the content for real, harboring hatred towards those who passed away and could not understand.

Committing sins of exaggeration and improper remarks and the resultant negative karma are boundless. With great contrition, I now sincerely confess and regret all of the above.

Since beginless time until now, I have been committing sins of divisive speech. Sometimes, I praised others in their presence and slandered them in their absence, used flowery languages on all matters, talked about one in front of another, and talked about

another in front of one.

Page 125

I cared about personal gains and ignored the possibility of harming others. Sometimes I caused authorities to be in disagreement through divisive speech and defamed kind and innocent individuals. I caused authorities to be suspicious of one another; caused rifts between fathers and sons; separated husbands and wives; distanced relatives; diminished gratitude towards one's teachers and severed friendships. I stirred up relationships between two kingdoms, created discontent in alliance, leading to hatred, war, and death of innocent people. Committing sins of divisive speech and the resultant negative karma are boundless. In the presence of all Buddhas and Bodhisattvas, with great contrition, I now sincerely confess and regret all of the above.

Page 126

May I take on the karma of four evil speeches I confessed and regretted. May all merits accumulated, through all lifetimes, result in having eight tones of a Buddha's voice and four characteristics of a Buddha's speaking. May I frequently speak with refinement which brings harmony and benefit to others.

May I take joy in hearing and understanding all languages.

When I speak, I speak at the right time and address the root of the issues, allowing the listeners to be enlighten; becoming an arhat; having wisdom eyes and seeing all things as unreal.

Page 127

Now that we have repented, I take refuge in the three jewels.

We have completed repenting the three bodily sins and the four evils of the mouth, we shall begin repenting sins committed with the six organs. Disciple (your name) since beginningless time to today, sometimes my eyes were seduced by allure; obsessed with black, yellow, red, green, vermilion, purple precious stones and ornaments; admired the appearance of both men and women, tall, short, dark or fair, in a coquettish posture and developed illicit thoughts.

Page 128

Sometimes my ears craved melodious sound, palatial string, wind musical instruments, percussions and vocal performances.

Sometimes I was taken with voices, speeches, laughter, and developed illicit thoughts.

Sometimes through my nose I smelled well-known fragrances made from eaglewood, sandalwood, cypress, musk, tulip, liquidamber, and developed illicit thoughts.

Sometimes my tongue craved yummy taste; I loved eating fresh and fatty food, hoping flesh and blood of other sentient beings would nourish my body. This added to the root of all sufferings and developed illicit thoughts in me.

Page 129

Sometimes my body enjoyed luxurious and lavish garments, beautiful brocade, smooth and silky clothing, and outfits with seven precious treasures as ornaments; and I developed illicit thoughts.

Sometimes my mind wandered and distanced from the virtuous path.

Sins committed with the six organs are boundless. I pray to ten directional Buddhas and Bodhisattvas, with great contrition, and now sincerely confess and regret all of the above.

Having repented the sins committed with my eyes, may all the merits be dedicated to the cause of having direct view of ten directional Buddhas and Bodhisattvas, and having nothing but spiritual body.

Page 130

Having repented the sins committed with my ears, may all the merits be dedicated to the cause of hearing and practicing the teachings of ten directional Buddhas and Bodhisattvas.

Having repented the sins committed with my nose, may all the merits be dedicated to the cause of smelling the world of abundant fragrance, entering dharma-state, and liberating from life and death, and unclean smell.

Having repented the sins committed with my mouth, may all the merits be dedicated to the cause of tasting food of joy, and not

craving for flesh and blood of sentient beings.

Page 131

Having repented the sins committed with my body, may all the merits be dedicated to the cause of wearing Buddha's robe, wearing the armor of forbearance, resting on the bed of courage, and sitting on the seat of emptiness.

Having repented the sins committed with my mind, may all the merits be dedicated to the cause of attaining the ten powers of Buddha, understanding the five works on knowledge and attaining wisdom, deepening my views on the two forms of statement, understanding emptiness applies to all, having the ability to act in accordance to one's wisdom adroitly, demonstrating Buddha's truth flows like water (入法流水), having constant thought towards enlightenment (念念增明), showing Buddha nature, and having attainment of passionless condition and of supreme perfect enlightenment.

Page 132

I now prostrate and take refuge in the Three Jewels.

End of Compassionate Samadhi Water Repentance Sutra, Book Two.

Sapta Jina Bhasitam Papa Vinas ana Dharani (Literally translated as: Words of truth eradicating Unskilful Actions by the Seven Buddhas)

lipalipate kuhakuhate taralite niharate wimalite swaha (three times)

(Hanyu pinyin: li po li po di. qiu he qiu he di. tuo luo ni di. ni he luo di. pi li ni di. mo he qie di. zhen ling qian di suo po he.)

Page 133

Praise

In the province of Sichuan, in the mountain Jiu Long, there was a secret spring called San Mei whose water cleansed all sins of the human realm. The spring was manifested by the honorable Kanakavatsa to help Venerable Zhixuan to purify negative karma he incurred numerous lifetimes ago. Venerable Zhixuan wrote and passed down the three books of the Compassionate Samadhi Water Repentance Sutra.

Namo Wonderful Enlightenment Bodhisattva Mahasattva (3 times)

Ending repentance for Book Two

Reverently we learned about the dust particles dissolving into the space of quietness, dharma spreading amongst humans and gods like air. The nature of sins is empty, the light of wisdom shines on the universe. We look up respectfully on the platform of flowers in the midst of tens of thousands of lotus leaves. In the ocean of perfect wisdom, we pray to the Compassionate One to bless us with his majestic aura. To demonstrate our sincerity, we offer our practice of the recitation of the Water Repentance Sutra together with (person's name). With the completion of Book 2 and abundance of merits accumulated. With sincerity and heartfelt respect, we began and ended our repenting by singing praises of your magnificent name.

May all merits accumulated be dedicated to those who reside in the highest realm: holder of virtue and wisdom, master of dual adornment who resides in the lotus realm and Buddhas of the ten directions.

Upon hearing the four fruitions, protectors, gods, spirits below and above, and virtuous ones, without discrimination circumambulate. We pray respectfully that we will all arrive on enlightenment's shore. May we enter the gate of perfect wisdom and become the pillar of dharma for the benefit of all sentient beings in the ten directions. We sincerely repent and beg for forgiveness in any mistakes we have committed and not purified.

Namo Requesting Confession Bodhisattva Mahasattva (3 times)
Dedication of merits

Having practiced this virtuous and sublime repentance liturgy
Its unsurpassable merits I completely dedicate:

May all sentient beings, who are drowning in samsara
Be swiftly delivered to Buddha's Pure Land of immeasurable
light

With all the Buddhas of the ten directions and three times

And all the Bodhisattvas Mahasattvas
Mahaprajnaparamita (Great perfection of wisdom)

http://mahajana.net/texts/kopia_lokalna/soothill-hodous.html#body.1_div.1

惡業 Evil conduct in thought, word, or deed, which leads to evil recompense; evil karma.

罪業 That which sin does, its karma, producing subsequent suffering.

[http://www.foyan.net/ksource/dict.php?
nj=1&act=search&keyword=%C8%E7%D2%E2%CD%A8](http://www.foyan.net/ksource/dict.php?nj=1&act=search&keyword=%C8%E7%D2%E2%CD%A8)

忏悔业障，愿由过去无始劫中贪嗔痴所造一切恶业，今于诸佛菩萨众前，以清净三业诚心忏悔，后不再造，恒住净戒。