

*Compassionate  
Samadhi  
Water  
Repentance  
Sutra  
Volume 3*

## Compassionate Samadhi Water Repentance Sutra, Book Three

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Praise

Lights are shimmering, luminous lights line the precious table. May the light illuminate the darkness of samsara without obstructions. The lord of death, Yama, graces the violet gold stage. The men and heaven pay respect to Dīpaṃkara Buddha, the twenty-fourth predecessor of Śākyamuni.

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Namo Samantabhadra Bodhisattva Mahasattva (3 times)

Entering Book Three of the Repentance Sutra

I listen respectfully, the three timeless periods of a bodhisattva's progress towards Buddhahood. The three kinds of enlightenment were accomplished: Enlightenment for self, for others, and perfect enlightenment and accomplishment. Those who attained enlightenment through the three vehicles. Wise are those in charge of the three realms. With deepest respect, we await the arrival of the three jewels.

We await in place for cultivation (道場) where karma of body, speech, and mind is present. We announce the Buddhist ceremonies taking place in the three periods. Disciple (your name) seeks to confess and enters this place, to practice the Compassionate Samadhi Water Repentance Sutra. Arising from conditional causation, we go to the altar and enter Book Three.

I and other disciples, with a proper and reverent mind, pay respect to the three conditions. We seek repentance. Disciple (your name) and others have lost our Buddha-nature, until today, our three minds are obscured and indulgently filled with desire and hate. Our three bodies absurdly harbor ignorance, not

recognizing the doctrine of moral karma. I created a vast, deep ocean of evil karma of mortal distresses, and committed transgressions of hundreds and thousands of hindrances. I accumulated a mountain of sins and an ocean of negative karma.

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I have destroyed Buddhas and defamed sanghas, rejected the laws of cause and effect, pretended to have committed mistakes unknowingly. Mountains of sins that I have not been able to describe. Relying on the triple gem's auspicious light, I now confess and regret all the above sins, may my heart be purified. To Buddha, who is compassionate for us, I pay respect and bow towards your great loving kindness. I bow down further.

Enter repentance

The great compassionate one who never forsakes sentient beings,

The great generous one who has the wisdom to save all.

Sentient beings pay respects to the enlightened one, who has the adornment of morality, wisdom and meditation.

Together with all mother sentient beings, we wholeheartedly take refuge in the triple gem.

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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.

I take refuge in the Buddha Vairocana

I take refuge in the Buddha Shakyamuni

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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

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Having prostrated to the Buddhas, I continue repenting.  
We have completed repenting the three bodily sins and the four  
evils of the mouth.

Obstacles are present within the realm of Buddha, Dharma and  
Sangha. According to Buddha's sutra;

To attain a human body is very precious.

To listen to the Buddha Dharma is very precious.

To be among sanghas is very precious.

To have confidence in the Three Jewels is very precious.

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To have the six sense-organs is very precious.

To have virtuous friends is very precious.

Those confessing with me had planted seeds of goodness. I am  
blessed to have this human body, all six sense-organs.

I am blessed to have virtuous friends and I am able to listen to  
the Buddha Dharma.

Given these good conditions, should I not strive I would drown  
in the ocean of suffering and not be able to obtain liberation.

Thus today with great contrition I confess and regret.

Disciple (your name) since beginningless time to now, often have  
thoughts obscured by ignorance.

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When I see an image of likeness of Buddha, I am unable to pay

respect full-heartedly. I belittled Sanghas, harmed virtuous friends, destroyed monasteries, burnt texts and statues, drew blood from Buddha's body, lived in a luxurious space myself but installed Buddha statues in an undesirable space;

I caused Buddha statues to be smoked, exposed to sun, strong wind, rain and covered with dust.

I caused Buddha statues to be destroyed by birds and rats, I lived among Buddha statues not having the thought of paying respect or exposed my naked self in front of Buddha's images.

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I covered candlelight and shut all windows and doors in the main hall, obstructing lights from shining on Buddha. I sincerely confess and regret all the above mentioned sins.

Since beginless time to now, during religious practice, I used unclean hands to hold scriptures, gossiped and spoke uncouth languages in the presence of dharma text.

Or I placed dharma text on my bedside table, read dharma text while fidgeting, and kept dharma text in storage, causing the text to have bookworms and rot.

Or I did not repair fallen scroll rods, and did not maintain the sequence of the pages of the dharma text.

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Or I accidentally tore out pages from dharma text without returning them properly and repairing the damage. When pages were damaged, I did not repair them myself, nor did I hire others to do the repairs. I refused to share dharma text. Thus today with great contrition I confess and regret all the above mentioned sins.

Or I lied on the floor, bed, or couch while listening to the dharma. I spoke and laughed loudly, disturbing others' listening of the dharma.

Or I explained the dharma text without proper understanding, or with biasness. I said something was dharma when it was not, and I said something was not dharma when it was. I said someone broke a vow when someone did not, and I said someone did not break a vow when someone did. I said a small sin was severe, and I said a severe sin was small.

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I carelessly and improperly explained dharma text out of sequence and misguided beginners. I used flowery language in my own writing. Without morality, I propagated dharma to profit myself and gain fame for my benefit. I looked for faults in my dharma teacher, and nitpicked his teaching. I rebuked my dharma teacher's teaching constantly to prove that I knew better, not to gain deeper understanding of dharma for liberation. Or I belittled Buddha's words and followed false doctrines. I told disciples that the smaller vehicle teachings are more than the greater vehicle teachings. I categorized dharma teachings as suitable or unsuitable to learn.

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I sincerely confess and regret all the above mentioned sins. Since beginningless time to now, I belittled the sangha community, killed arhat, caused disharmony among sanghas, harmed those who have Bodhi, extinguished the seed of Buddhahood, cause mother sentient beings to not receive the dharma teachings and obstructed their progress towards Buddhahood. Or I created troubles for sincere practitioners, causing them to lose their focus. I whipped and beat monks, and forced them to perform unsuitable tasks. I used harsh speech to inflict emotional pain on monks and slandered them. I seduced monks to break their pure commandments and lose their dignity. Or I persuaded others to abandon the eight right ways and follow the five ascetic rules of Devadatta, the enemy of the Buddha.

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Or I feigned interest in becoming a monk, and peeped and eavesdropped in monasteries. I sincerely confess and regret all the above mentioned sins. Or I exposed my body and wore skimpy outfit in front of Buddha statues. I entered temple with unclean feet, filthy shoes, or sandals. Or I entered sanghas' dormitory with footwear. I spat in sanghas' dormitory and polluted their living environment. I parked my vehicle within the monastery in a disorderly fashion. All of the above mentioned sins within the three jewels are

boundless.

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With contrition, I pray to ten directional Buddhas and Bodhisattvas and sincerely confess and regret. May I be able to serve and make offerings to the three jewels tirelessly throughout all my lifetimes. I offer luxurious fabrics, precious jewels, melodious music and dance, exotic treasures and well-known fragrances, fresh fruits and flowers, and all precious offerings. Should I become Buddha, I will persuade and request that the wheel of dharma be turned.

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Should I enter into nirvana, may I always be like Cunda, the last among the sanghas, to make offerings to the Buddha. I shall practice the six points of reverent harmony and protect the reputation of the sangha community. May I be at ease and be blessed with compassion and wisdom to make the Three Jewels flourish. With wisdom, I propagate the Buddha dharma. With compassion, I liberate all sentient beings. As mentioned above, within the realms of the Three Jewels, I have confessed all severe and less severe sins. As for the remaining sins, today I shall continue to repent.

According to the sutra: there are two kinds of practitioner. One will not commit sins; the other will repent after committing sins.

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There are two methods which allow sentient beings to dissolve their obstacles. The first is feeling shame, which results in not committing sins. The second is feeling regret towards others, which results in not causing others to commit sins. One who has both qualities, one is considered human. One who does not have these two qualities, one is no different from animals. Today I take refuge in Buddha and sincerely confess and regret. Since beginningless time to now, I held incorrect view and sacrificed sentient beings to appease spirits and gods and pray for longevity, which was not granted.

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Or I lied about having the ability to see spirits and communicate with gods. I sincerely confess and regret all the above mentioned sins.

Since beginningless time to now, I acted with pride and held myself in high esteem, discriminated against other races and clans, looked down on those who were lesser means, and bullied the weak.

Or I got drunk and misbehaved, disrespected personal space of others, was never sober, did not recognize my elders and juniors.

I sincerely confess and regret all of the above mentioned sins.

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Or I ate and drank whatever and whenever I felt like, or I ate sliced raw fish and consumed the five forbidden pungent roots, and the resultant bad breath demeaned Buddha statues and dharma text, and affected sanghas' concentration.

I behaved according to my own desire and without limits. I distanced myself from kind people and got close with bad crowd.

I sincerely confess and regret all of the above mentioned sins.

Or I held myself in higher regard than warranted, without proper degrees and education. I acted with pride and claimed to have great talent. I took charge of situations by force, thinking that I was the only capable and able person. I acted on my own, without regards for the feelings of others. I always thought I was right and others were wrong. I prayed to have luck to overcome obstacles.

I sincerely confess and regret all of the above mentioned sins.

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Or without shame or honesty, I did not share wealth when I came upon it. When I killed and sold meat, and peddled alcohol, I led a deceitful life by overhyping these items. Or I lent money at usurious rates and earned interest by the day, accumulating stingy and petty thoughts and always wanting more. Or I accepted offerings without reflecting on my worthiness. Or I did not observe vows and regulations, accepting disciples' offerings without having pure behavior.

I sincerely confess and regret all of the above mentioned sins.

Or I beat servants and gave unreasonable orders to the young and elderly ones. I did not ask whether they were hungry or thirsty, cold or hot.

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Or I dismantled bridges and took away access from those who need to cross.

I sincerely confess and regret all of the above mentioned sins. Or I indulged in pleasures of the senses without discipline. I gathered crowds in name of doing something beneficial for the community, and instead gambled using the game of go. I took turn hosting gatherings, where meat and alcohol were consumed without limit. I passed time speaking meaninglessly and gossiping about politics, wasting precious time throughout the year. I did not engage in meaningful spiritual practice throughout the day; instead I was lazy and lived like a zombie.

I did not put my heart into practicing the six kinds of mindfulness.

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I became jealous when I saw others practice the dharma diligently and harbored evil thoughts towards those on the path towards liberation, giving rise to afflictions that resulted in evil karma gathering with the force of strong wind, fanning the flame of evil sins and causing it to burn without rest. Merits accumulated were burned. Good deeds were extinguished and one could attain Buddhahood, falling into hell and with no way of escaping. Now I sincerely pray to ten directional Three Jewels and confess all the above mentioned sins.

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All the sins committed by mother sentient beings, light or severe, thick or thin, committed by me, instructed by me, joined by me, forced others to do using my authority. I praised those who have committed evil sins. Today I sincerely confess and regret all of the above mentioned sins. May the merits accumulated be dedicated to the cause of becoming a person of compassion, civility, honesty, filial piety, humility, patience,

morality, honor, courtesy, virtuous conduct, pure heart, and selflessness.

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May the merits accumulated be dedicated to the cause of becoming a person who can distant himself from non-virtuous friends, frequently encounters virtuous friends, tames the emotions arising from the six organs of sense, guards against non-virtuous activities of body, speech, and mind, joyfully perseveres towards liberation, never gives up his practice, wants to become a bodhisattva to liberate and not disappoint all sentient beings.

Now that I have completed my dedication, I take refuge in all Buddhas and bodhisattvas:

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

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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

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I take refuge in the Bodhisattva Great Adornment

I take refuge in the Bodhisattva Avalokitesvara

Having prostrated to the Buddhas, I continue repenting. I have confessed and repented the barrier of temptation, passion, or defilement, which obstructs the attainment of the nirvana-mind;

and hindrances of past karma. As for the remaining hindrances, today I shall continue to repent.

According to the sutra, Buddha said when retribution of karma arises, no one can escape it, no matter where one is: in air or water, between mountains or boulders. It is only through the power of confessing and repenting can one destroy it.

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How do we know it is so? Even Lord Indra, having enjoyed the pleasures of the heavens, would be fearful when he experiences the five signs of decay. However, when Lord Indra sincerely took refuge in the three jewels, the five signs of decay were immediately destroyed and he was blessed with long life. Many such examples are clearly explained in the sutra. This is how we know confessing and repenting can destroy woes.

When ordinary beings do have the merits to receive guidance from virtuous friends, they will commit all sorts of sins, causing them to face imminent demise. At the lowest point of their life, hell will manifest itself. At this point when they feel both fear and regret. Without practicing kindness and regretting when facing bad situation has little impact. Those who committed sins will be brought to hell. What one has done determines exactly what one has to face alone in hell. One is forced forward into fire caldron and will experience shattering of one's body and heart and torment of one's mind. At that time, paying respect and repenting will be futile.

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As such, all mother sentient being should not think that they are still young, have wealth and power, and can practice with laziness and no discipline.

When one faces death, it matters not whether one is old or young, poor or wealth, noble or lowly; we will all die, suddenly, without any notice. Our life is impermanent, like the morning dew. At this instant, we might be breathing, but a while later, we might not. Why do we ignore this important matter, and not confess and repent?

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When the five deva-messengers and murderous demons of impermanence arrive, even if one is at the prime of one's life, one cannot escape death. At that time, even if one has a magnificent mansion, one cannot live there when one passes away. Upon one's death, one's carriage and horses will be used by others, one's wife and family members are no longer one's kin, and one's precious jewels and treasures will belong to others.

Thus, everything external and even one's life is impermanent. If one does not practice dharma with one's life, one will experience unpleasantness that results from one's karma. Even pleasures of the heavens are impermanent, and when one's heavenly life eventually becomes exhausted, one will fall into the three unhappy ways of fire, blood, and swords.

Buddha said to Subhadra, his last convert, "Your teacher, Udraka Ramaputra, was wise and intelligent.

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He subdued his own mind, and attained a state of mind where there is neither thought nor absence of thought. Yet upon death he still fell into animal realm and became a fly squirrel. What fate awaits ordinary human beings?"

Thus, those who have not attained the fruition of holiness will be stuck in cyclic existence and transmigrate in the six ways.

Should one not be cautious and chance upon such situation, wouldn't one regret?

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Each individual has his own karma with its subsequent sufferings. When one arrives at the gates of Lord Yama, which is a minor suffering, one and one's relatives would be fearful and use hundreds of ways to appeal for help. The sufferings within the gates of hell are more than a million times more severe and beyond description.

Since beginless time to now, together with other sentient beings, we have accumulated negative karma as large as Mount Sumeru.

Why are we not fearful, frightened, or scared? This attitude causes us to suffer!

Disciple (your name), since beginless time to now, sincerely

confess and regret all of the above mentioned sins.

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The most severe karmic consequence is Avici hell, the last and deepest of the eight hot hells, where the culprits suffer, die, and are instantly reborn to suffering, without interruption.

According to the sutra, we now describe briefly Avici hell: this hell surround with seven layer of metal walls, above these walls are seven layers of metal net, on the ground are seven layer of forests made up of metal knives, and endless blazing fire burns spread across 84,000 yojanas. All sinners are packed in this enormous hell, and karmic sufferings of each sinner do not interfere with those of other sinners. Fire shoots down from above and shoots up from below, and shoots from east, west, south, and north in an intersecting pattern. Sinners in Avici hell are burned like a fish being cooked on a flat iron plate until all of its fats and oils are dried.

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This is the kind of suffering that sinners experience. There are four gates, each with a copper dog. Each dog has a body that is 4,000 yojanas wide, with sharp, long teeth and claws, and eyes have lightning vision. There are infinite number of birds with steel beaks flying within the walls. They feed on sinners flesh. There are prison guards with heads of ox and body of demon. They have nine tails with ends like steel forks.

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Each guard has nine heads, with 18 horns on each head, and 64 eyes on each horn. Each eye shoots hot steel balls that burn sinners flesh. When the guards are angry, they let out thunder-like roars that burst sinners' eardrums. There are infinite number of blades that rain from the sky, penetrating sinners' crowns and exiting through their feet. Causing sinners pains that reach the marrow and wrench the heart.

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They suffer for countless eons, neither living or dying. I prostrate to all Buddhas and bodhisattvas, and sincerely confess and regret the above mentioned karmic consequences. With

regret I confess again.

We shall continue repenting all the karmic consequences of severing one's head in the hell of blade mountains and sword forests, being cooked alive in the hell of boiling cauldron and red-hot charcoal ground, being burned in the hell of steel beds and copper pillars, being minced in the hell of flying blades and fire chariots, pulling out one's tongue in the hell of plows, organs being burned in the hell of swallowing hot metal balls and drinking molten copper,

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being grinded into powder in the hell of metal grind, being dismembered in the hell of black rope, being burned in hell of ash river, being oppressed in the hell of boiling faeces, ripping one's skin and being frozen naked in the hell of salt water and ice, being killed in the hell of jackals and wolves, eagles and dogs, being chopped and stabbed in the hell of armed soldiers and claws,

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being baked in the hell of fire pit, being crushed into powder in the hell of colliding boulders, being sawed and shot by arrows in the hell of darkness, being slaughtered in the hell of meat mountain in darkness, being nailed and cut in the hell of saw and nails, being butchered in the hell of hanging upside down on metal rod, being scorched in the hot hell of exasperation,

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being in perpetual darkness without light from sun, moon, or star in the hell of large and small metal fences between mountains, uttering only "apapa" in the hell of freezing Apapa, sending out only "apopo" in the hell of freezing Apopo, crying out "atata" from frozen lips in the hell of freezing Atata, exclaiming "alolo" in the hell of freezing Alolo. The above mentioned are the eight freezing hells and eight scorching hells, which include 84,000 subsidiary hells. The karmic consequences such as being burned or cooked alive, being skinned and disembowelled alive, bones being scraped and marrows being smashed, intestines being yanked out and lungs being detached. Such sufferings are limitless and can neither be smelt nor described!

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I take refuge in Buddha.

Those who are suffering and reborn in hell were my parents and relatives in previous lifetimes. If (Disciple's name) and others, upon our death, were to end up in hell, we reverently bow and pay respect to the ten directional Buddhas and Bodhisattvas, and sincerely confess and regret all the sins we have committed. May all the sin be purified and destroyed!

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May all the merits accumulated from having repented the karma of being reborn in hell destroy Avici, the city surrounded by metal walls, and transform it into pure land without evil paths.

As for the other hells, may all the implements of punishment be transformed into the cause for entering paradise. May blade mountains and sword trees be transformed into a forest of dharma treasures. May the boiling cauldrons and red-hot charcoals be transformed into lotuses. May the prison guards with heads of ox and body of demon abandon their violent and cruel behaviour, and be compassionate without any ill intentions. This way, all hell beings shall be liberated from sufferings, and shall not commit any sins and be at ease and experience the bliss of the third dhyana heaven of form, the highest paradise of form.

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Only by generating bodhicitta can all beings be saved. Now that I have repented, with faith, may I never be separated from the three jewels.

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

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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 Samanthabadra  
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

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Having prostrated to the Buddhas, I continue repenting. We have completed repenting all karmic consequences of hell and shall continue repenting the karmic consequences of the three lower realms. According to the Sutra, Buddha once said: “Those with many desires and wants end up being vexed, while those with contentment are at ease even when they sleep on the floor. Those without contentment, even if they are in heaven, are still not satisfied.” However, in the human realm, only when we are desperate and face impending calamity, can we readily give up our wealth to overcome them. We are not aware that we are just one level above the three lower realms,

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And at the point of death, we will fall into the three lower realms. For those who have wisdom to recognize this, they are advised to accumulate merits diligently, which will result in good fortune. But we stubbornly maintain our miserly ways and choose not to accept the truth. How foolish we are! Why do we say this? According to the Sutra, Buddha once said: “As we were born without a single penny; when we die, we take not a single penny.”

We toil all our lives to accumulate wealth, and we worry over what we have. Our wealth not only did not benefit us, it ended up belonging to others.

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As there are neither kind deeds nor virtues to depend on, one falls into the lower realms upon death.

Now, I take refuge in the three jewels and sincerely confess and regret.

I continue repenting the karmic consequences of not having intelligence and awareness in the animal realm: bearing the heavy burden of a plough to repay one's debts; being hacked, stabbed, butchered and cut at the mercy of others;

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having no feet, two feet, four feet or multiple feet; having insects feeding beneath one's fur, feathers, scales and shells.

Such sufferings are limitless in the animal realm! Today, I sincerely confess and regret all the above mentioned karmic consequences.

I shall continue repenting the karmic consequences of suffering from hunger and thirst for a long time and not hearing the word "water" for 100,000 eons in the hungry ghost realm; of having to feed on pus, blood and human waste;

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of being conflagrate when moving about; of having a big belly and pin-like oesophagus. Such sufferings are limitless in the hungry ghost realms! Today, I prostrate and beg for forgiveness. I confess and regret all the above mentioned karmic consequences.

I shall continue repenting the karmic consequences of being conned by deceitful flatteries in the realm of ghosts and spirits; of carrying sand to fill rivers and lifting rocks to fill oceans;

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of eating raw flesh and blood in the realm of ghosts, spirits, demons (Raksasa) and Kumbhāṇḍa, a demon shaped like a gourd. Such karmic consequences are limitless in the realm of ghosts and spirits! Today, may I reverently bow and pay respect to the ten directional Buddhas and Bodhisattvas, sincerely

confess and regret all the sins I have committed knowingly and unknowingly and pray that all the sins will be purified and destroyed.

May all the merits accumulated from having repented the karma of being reborn in the animal realm destroys all ignorance. May one recognize conditions resulting from karma. May one be blessed with wisdom and break free from falling into the lower realms.

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May all the merits accumulated from having repented the karma of being reborn in the hungry ghost realm destroys all sufferings from stinginess, greediness, hunger and thirst. May one taste the nectar of liberation.

May all the merits accumulated from having repented the karma of being reborn in the realm of ghosts, spirits, asura, and others in all lifetimes destroy deceitful motivations, liberate one from life of wickedness, purifies karmic result of having repulsive appearance, and benefit heaven and earth.

May I from now onwards never be parted from this place for attaining Buddha-truth and never suffer from the evil destinies: the hells, as hungry ghosts, animals, or asuras. In addition to having great compassion, I vow to remain in this place tirelessly for the benefits of all mother sentient beings.

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We have completed repenting all karmic consequences three lower realms. We shall continue repenting the karmic consequences of human realm. Our lives are precious but it does not last. Although we can potentially live pass a hundred years, very few can do so. Countless many pass on before they became adults. All the miseries of existence cause persistent emotional distress such as sorrow, worry, fear, timidity.

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These are signs of not having enough roots of goodness and causing negative karma to multiply, resulting in all activities to be inauspicious. With the awareness that all these are the karmic consequence of negative activities accumulated, I

confess and regret all negative karmic consequences since beginless time to future in the human realm.

I repent the karmic consequences of being banished to a faraway place plagued with calamity; of having hunchback and all kinds of diseases and ailments; of not having the complete set of 6 organs (eye, ear, nose, tongue, body, and mind) in the human realm. I continue repenting the karmic consequences of living in a place without dharma; of being born into a family with heterodox views; of being in the eight conditions in which it is difficult to see a Buddha or hear his dharma: in the hells: as hungry ghosts; as animals; in Uttarakuru (the northern continent where all is pleasant); in the long-life heavens (where life is long and easy); as deaf, blind, and dumb; as a worldly philosopher; in the intermediate period between a Buddha and his successor in the human realm.

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I continue repenting the karmic consequences of being constantly ill and emaciated; of having a short life span; of being separated from one's immediate family members; of having to offer one's condolence to relatives and friends and suffer from separation; of meeting one's enemies and suffer from worries and fears; of facing water, fire, thieves, weapons, soldiers, fear and timidity; of suffering from loneliness and hardships; being forced to leave home and wander about;

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of suffering from one's country being invaded; of being imprisoned, living in a dark and quiet space, being castigated by the prison guards; of having disputes, framing and slandering others; of suffering from long term medical conditions, not being able to recover, constant bed rest and dependent on others' caregiving; of suffering from seasonal epidemic diseases, diseases from toxic gas, attack from cold; of suffering from the effects exposing oneself to harmful wind, such as turgidity and 否塞; of requesting evil spirits to bring harm to others;

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of suffering from peculiar bird sounds, flying corpse and disturbance from evil spirits; of being preyed by tiger, leopards, jackals and wolves and all other animals on land and water; of hanging and stabbing oneself to death; of diving into a fire pit, drowning oneself in the ocean and jumping off the cliff to end one's life; of not being a benevolent person;

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of not having sufficient clothing and unable to have what one truly needs; of meeting non virtuous friends while travelling and causing one to lose focus on having a successful career in the human realm. From now till the future, we have to face the karmic consequences of suffering from limitless disasters, plagues, calamities, deterioration in mental capabilities.

Disciple (your name), with great contrition pays respect to ten directional Buddhas and Bodhisattvas. I sincerely confess and regret all the above mentioned sins. May all negative karmic consequences be destroyed.

We have completed repenting all karmic consequences of three conditions and six sense organs; all four forms of birth and the six conditions of sentient existence.

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We shall now dedicate all accumulated merits accordingly to all mother sentient beings in the six conditions of sentient existence. Disciple (your name), sincerely dedicates all merits accumulated through having repented all three hinderers to all mother sentient beings. May we all sincerely confess and regret together and may we be at ease, mentally and physically; may the three calamities and the eight conditions in which it is difficult to see a Buddha or hear his dharma be destroyed. May we all be blessed with abundance of clothing and food. May we all have correct understanding of the dharma and increase our faith in the three jewels. May we give up our body in this life, present oneself before Amitabha Buddha and become a Buddha.

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May we in our future lives, see Amitabha Buddha, listen to his dharma teachings and practice accordingly.

May we in all our lifetimes, become a protector of the dharma king, bring prosperity to the three jewels and not be reborn in a family with wrong views.

May we in all our lifetimes, be reborn through a lotus flower into a family with wealth and social prestige, blessed with stability and bliss, abundance of clothing and food.

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May we in all our lifetimes be blessed with benevolence and filial piety, to treat and support all mother sentient beings with equanimity and have any harmful thought.

May we in all our lifetimes protect and keep all Buddhas in our heart and subdue all evil enmities and heretics. May we continuously gather with all Buddhas and Bodhisattvas and cultivate Bodhicitta for the benefits of all mother sentient beings.

May we in all our lifetimes bring about prosperity and help propagate buddhadharma, practice the great Mahayana, reproduce oneself ad infinitum and anywhere to save all mother sentient beings, until they arrive at the place of enlightenment and never recedes.

Just like the vows of all Buddhas and Bodhisattvas; the cultivation of blessedness and wisdom; the dedication of one's accumulated merits, I too pledge to follow.

May all the accumulated merits for having pledged to cultivate be dedicated to the spiritual realm which is empty on its own side; to the six realms which are empty from their own side; to putting an end to all mother sentient beings' karmic consequences which are empty from their own side and to putting an end to all mother sentient beings' afflictions which are empty from their own side.

All that I have dedicated through my practice is unending and limitless. With supreme faith and contrition, I now prostrate and

take refuge in the always present three jewels.

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End of Compassionate Samadhi Water Repentance Sutra, Book Three

**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.)

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Praise

I have confessed and regretted sins committed, just like rinsing off accumulated dirt on fabric. I repented using the Compassionate Samadhi Water Repentance Sutra created by Karnakavatsa. During my confession, I prostrated to all Buddhas and Bodhisattvas reverently and due to the compassion of all Buddhas and Bodhisattvas and merits collected from sincere repentance, all negative karmic consequences will be destroyed and the blessings will begin to arise from good deeds immediately. Buddha's wisdom will arise too just like the sun shining on all, awakening the vast and boundless enlightened mind.

Namo Wonderful Enlightenment Bodhisattva Mahasattva (3 times)

**Ending repentance for Book Three**

I listen respectfully, under an auspicious condition, The Great Compassionate One radiates the five colored rays. The treasured lamp puts forth the flower offerings. The Great Bodhisattva manifests an auspicious flower with three turns of the law-wheels on the throne. The nature of Buddha is revealed in the true light, thus attaining the completion of perfections and serving as a proof for meritorious virtue. We now confess and regret on behalf of (your name) respectfully.

We gather in front of Buddha Shakyamuni's throne, practice according to the Compassionate Samadhi Water Repentance Sutra. We complete the recitation of book three and accumulate immense meritorious virtues. From the beginning to end, together with other practitioners, we follow the rule closely, we circumambulate, we recite sutra and mantra, we confess and prostrate, we sing Buddha's name and take refuge, we offer our sincere hearts and limitless amount of sins we have committed to all Buddhas and Bodhisattvas at this place of cultivation.

May all the merits accumulated be dedicated to Amitabha Buddha who resides in the paradise of the west, Shakyamuni Buddha who resides in pure land of Vairocana, and spirits below and above. The truth is neither near nor far. With this extraordinary good causation, we sincerely confess and repent on behalf of (person's name) and all mother sentient beings. May all sins, even the tiniest, be purified for the limitless benefit of all mother sentient beings. May all Buddhas and Bodhisattvas, and The Tathagata who abstained from the seven branches during the three periods, hear our prayers and sympathize with us.

The Tathagata demonstrates discipline, meditation and wisdom and predicts that Maitreya will preach the Buddha's Truth under the dragon-flower tree. With faith and concentration, the unenlightened mind begins to experience awakening. One should repay the kindness of one's birth parents, mother sentient beings, ruling king and the three jewels and experience equanimity in the three Bhavas.

May all karmic creditors receive benefits and be in bliss. We confess and repent accordingly to the Sutra. In order to remove our worries that our confession and repentance may not have been done sincerely and truthfully, we sincerely request all disciples to confess and repent again.

Namo Requesting Confession Bodhisattva Mahasattva  
Thus the Compassionate Samadhi Water Repentance comes to completion.

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Dedication

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)

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Three Refuges

I take refuge in the Buddha, and may all sentient beings do the  
same. Realising the Great Way, setting the unsurpassable  
motivation.

I take refuge in the Dharma, and may all sentient beings do the  
same. Entering deep into the Tripitaka canons, wisdom as the  
ocean.

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I take refuge in the Sangha, and may all sentient beings do the  
same. Taking care of all sentient beings, without obstructions  
and exceptions. I pay respects to the Triple Gem.

業  
煩惱

[http://mahajana.net/texts/kopia\\_lokalna/soothill-hodous.html#body.1\\_div.1](http://mahajana.net/texts/kopia_lokalna/soothill-hodous.html#body.1_div.1)

覺性 The enlightened mind free from all illusion. The mind as  
the agent of knowledge, or enlightenment. Also used for  
dharma-kāya, v. 三身; 三寶, etc.

慧日 Wisdom-sun, Buddha-wisdom. Huiri, a celebrated Tang  
monk and author (disciple of Yijing) who also went on  
pilgrimage to India and spent thirteen years there, died A.D.  
748; entitled 慈愍三藏.

福德 puṇya. Blessed virtues, all good deeds; the blessing arising from good deeds.

福智 Blessedness and wisdom, the two virtues which adorn.

分身 Parturition: in Buddhism it means a Buddha's power to reproduce himself ad infinitum and anywhere.

三障 The three vighna, i.e. hinderers or barriers, of which three groups are given: (1) (a) 煩惱障 the passions, i.e. 三毒 desire, hate, stupidity; (b) 業障 the deeds done; (c) 報障 the retributions.

六道 The six ways or conditions of sentient existence; v. 六趣; the three higher are the 上三途, the three lower 下三途.

八難 The eight conditions in which it is difficult to see a Buddha or hear his dharma: in the hells: as hungry ghosts; as animals; in Uttarakuru (the northern continent where all is pleasant); in the long-life heavens (where life is long and easy); as deaf, blind, and dumb; as a worldly philosopher; in the intermediate period between a Buddha and his successor. Also 八無暇.

三惡趣 the hells, hungry ghosts, animals.

邪見 Heterodox views, not recognizing the doctrine of moral karma, one of the five heterodox opinions and ten evils 五見十惡.

衆苦 All the miseries of existence, the sufferings of all.

道場 Truth-plot. bodhimāṇḍala, circle, or place of enlightenment. The place where Buddha attained enlightenment. A place, or method, for attaining to Buddha-truth. An object of or place for religious offerings. A place for teaching, learning, or practising religion.

三禪 The third dhyāna heaven of form, the highest paradise of form.

業緣 Karma-cause, karma-circumstance, condition resulting

from karma.

鳩槃荼 Kumbhāṇḍa, a demon shaped like a gourd, or pot; or with a scrotum like one; it devours the vitality of men; also written with initials 弓, 恭, 究, 拘, 俱, and 吉; also 鳩摩邏滿拏.

羅刹 (羅刹姿) rākṣasa, also 羅叉娑; from rakṣas, harm, injuring. Malignant spirits, demons; sometimes considered inferior to yakṣas, sometimes similar. Their place of abode was Laṅkā in Ceylon, where they are described as the original inhabitants, anthropophagi, once the terror of shipwrecked mariners; also described as the barbarian races of ancient India. As demons they are described as terrifying, with black bodies, red hair, green eyes, devourers of men.

鬼神 Ghosts and spirits, a general term which includes the spirits of the dead, together with demons and the eight classes of spirits, such as devas, etc. 鬼 is intp. as 威 causing fear, 神 as 能 potent, powerful.

修羅道 (or 修羅趣) asura way, or destiny

第三禪 The third dhyāna, a degree of contemplation in which ecstasy gives way to serenity; also a state, or heaven, corresponding to this degree of contemplation, including the third three of the rūpa heavens.

阿波波 Hahava or Apapa, where it is so cold that only this sound can be uttered.

阿吒吒 Atata, where this is the only possible sound from frozen lips.

闍提 v. 一闍提 icchantika, intp. as unable to become Buddha (a) because of unbelief, or abandoned character; (b) because of a bodhisattva vow.

鬱頭藍 (鬱頭藍佛) Udraka Ramaputra; 鬱頭藍子; 鬱陀羅羅摩子 A Brahman ascetic, to whom miraculous powers are ascribed, for a time mentor of Śākyamuni after he left home.

須跋陀羅 (須跋陀) Subhadra; the last convert of the Buddha, 'a Brahman 120 years old.'

輪迴 輪轉 saṃsāra, the turning of the wheel, to revolve, i.e. transmigration in the six ways, the wheel of transmigration; the round of existence.

煩惱障 The barrier of temptation, passion, or defilement, which obstructs the attainment of the nirvāṇa-mind.

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

業障 karmāvaraṇa; the screen, or hindrance, of past karma, hindering the attainment of bodhi.

業報 Karma-reward; the retribution of karma, good or evil.

帝釋天 Indra

五衰 The five signs of decay or approaching death, of which descriptions vary. e. g. uncontrolled discharges, flowers on the head wither. unpleasant odor, sweating armpits, uneasiness (or anxiety); Nirvana Sutra 19.

五大使者 五天使者 The five dūta, i. e. great lictors, or deva-messengers— birth, old age, disease, death, earthly laws and punishments— said to be sent by Māra as warnings.

八無暇 The eight conditions of no leisure or time to hear a Buddha or his truth,

殺鬼 To slay demons; a ghost of the slain; a murderous demon; a metaphor for impermanence.

果報 異熟 Retribution for good or evil deeds, implying that different conditions in this (or any) life are the variant ripenings, or fruit, of seed sown in previous life or lives.

三塗 The 塗 mire is interpreted by 途 a road, i.e. the three unhappy gati or ways; (a) 火塗 to the fires of hell; (b) 血塗 to the hell of blood, where as animals they devour each other; (c) 刀塗 the asipattra hell of swords, where the leaves and grasses are sharp-edged swords. Cf. 三惡趣.

聖果 fruition of holiness

報障 The veil of delusion which accompanies retribution.

阿鼻 Avīci, 阿鼻旨; 阿鼻脂; 阿鼻至; the last and deepest of the eight hot hells, where the culprits suffer, die, and are instantly reborn to suffering, without interruption 無間. It is the 阿鼻地獄 (阿鼻旨地獄) or the 阿鼻焦熱地獄 hell of unintermitted scorching; or the 阿鼻喚地獄 hell of unintermitted wailing; its wall, out of which there is no escape, is the 阿鼻大城.

由旬 由延; 俞旬 (or 揄旬) ; 踰繕那 (or 踰闍那 or 踰延那) Yojana; described as anciently a royal day's march for the army; also 40, 30, or 16 li; 8 krośas 拘羅舍, one being the distance at which a bull's bellow can be heard; M. W. says 4 krośas or about 9 English miles, or nearly 30 Chinese li.

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