

**A Study and Translation
of the
*Compassionate Water
Repentance Ritual***

A Thesis

Presented to

the Faculty of the Department of Religious Studies

University of the West

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

by

De Hong

Spring 2011

APPROVAL PAGE FOR GRADUATE

Approved and recommended for acceptance as a thesis in partial fulfillment of the requirements for the degree of Master of Arts in Religious Studies.

Candidate

Date

A Study and Translation of the *Compassionate Water Repentance Ritual*

APPROVED:

Dr. Joshua Capitanio

Date

Dr. William Chu

Date

Dr. Darui Long

Date

ACKNOWLEDGMENTS

I would like to thank Dr. Joshua Capitanio for his expertise, supervision, and support throughout the research of this thesis. I would also like to thank the two members of my committee, Dr. William Chu and Dr. Darui Long for their valuable academic insights. I would like to wholeheartedly thank Dr. Lewis Lancaster for his expertise and guidance in my research. I would also like to extend my appreciation to Corrine Hinton and Tianna Hendrickson for their reviews and editorial suggestions.

Finally, I would like to express my gratitude to the IBEF for its financial support of my education in the past two years.

ABSTRACT

A Study and Translation of *The Compassionate Water Repentance*

By

De Hong

Buddhist repentance (*chanhui* 懺悔) is one of the few areas of Buddhist studies that has not been fully examined by western scholars even though it plays a major role in the Buddhist monastic communities and lay life in Chinese Buddhism. *The Compassionate Water Repentance Ritual* (henceforth *Water Ritual*) is one of several popular repentance rituals from the tenth century and is still in practice today in Buddhist monasteries in East Asia, Vietnam, Europe, and America.

After reviewing the existing research on this ritual in Chinese and examining several scriptures in the CBETA in the textual and historical context, the popularity of the *Water Repentance* was due to an efficacious claim of Wuda guoshi's tumor narrated in the Preface. However, the narrative about how his tumor was cured was found to be fictitious and the *Water Repentance* subsequently was considered apocryphal by Zanning 贊寧 (919-1001). Regardless, the *Water Repentance* has been highly revered and has survived from the late Tang dynasty until today. This ritual's popularity demonstrates the importance of *chanhui* in Chinese Buddhism.

Repentance, form or formless,¹ can be regarded as a form of soteriological cultivation in which one can realize enlightenment or seek better rebirths in next life.

¹ In *Great Calming and Contemplation*, Zhiyi identified form repentance (communal and visionary) as the so-called repentance at the phenomenal level (*shichan* 事懺) and formless repentance as the so-called repentance at the level of principle (*lichan* 理懺) (CBETA T46.1911.14a18-a21).

TABLE OF CONTENTS

Acknowledgments.....	I
Abstract.....	ii
Chapter One. Study of “ <i>The Compassionate Water Repentance Ritual</i> ”	1
1. Introduction and Types of Repentance Rituals.....	1
2. The Aim of This Analysis.....	9
3. Review of Existing Studies.....	11
4. The Preface and Wuda	15
5. The Purpose of This Repentance Ritual.....	18
6. Conclusion	21
Chapter Two. Translation of “ <i>The Compassionate Water Repentance Ritual</i> ”	23
Fascicle One.....	28
Fascicle Two.....	46
Fascicle Three.....	71
Bibliography	92

Chapter One. Study of “*The Compassionate Water Repentance Ritual*”¹

Rites and rituals are part of a religion. Buddhism in all its traditions has its shares of rituals and ceremonies. The annual Buddha’s Birthday, ceremonies for the annual monastic Rain Retreat, the monastic ordinations, the bimonthly confession and repentance ritual, and the daily prayers are just some of the elaborate rituals and rites in Buddhism. Buddhist repentance is the subject of this research. Specifically, this research is an analysis (chapter one) and translation (chapter two) of a Buddhist text, the *Compassionate Water Repentance Ritual* (*Cibei shuichan fa* 慈悲水懺法). There have been several studies on this ritual in Chinese but none in any Western languages. My analysis consists of:

1. Introduction and types of repentance rituals;
2. The aim of this analysis;
3. Review of existing studies;
4. The Preface and Wuda;
5. The Purpose of this repentance ritual; and
6. Conclusion.

1. Introduction and types of repentance rituals

¹ Kristofer Marinus Schipper and Franciscus Verellen, *the Taoist Canon: a historical companion to the Daozang* = [*Dao zang tong kao*], Chicago: University of Chicago Press, 2004, 571. In the Daoist canon, there is a Daoist scripture titled, *Taishang cibei daochang miezui shuichan* 太上慈悲道場滅罪水懺. The title seems very similar to the *Water Repentance*. However, a quick review of the scripture indicates that it does not have much in common with the *Water Repentance* other than the title and the number of fascicles.

Confession² (*falū* 發露) and repentance (*chanhui* 懺悔)³ are integral parts of Buddhist monastic life that go back twenty five centuries.⁴ Repentance could eradicate one's negative karma and advance one's practice of concentration and wisdom."⁵ David W. Chappel indicates that not only does the repentance ritual serve as a process of personal transformation, but it also reflects the worldview, values and regular practice of a religious community."⁶

In all Buddhist traditions, monastic precepts are recited twice a month on the days of Uposatha (Pali)⁷ (new and full moon days). Before the recitation, the bhikkhus are expected to confess if they have committed any non-pārājika⁸ offense in front of the monastic community. The purpose of the Uposatha is to fortify and confirm correct external behavior rather than to excuse or express inner attitudes and ideas."⁹ Also, on

² In the context of this thesis, confession or *deśayitavya* refers to the confession of offenses.

³ CBETA T46.1911; in *Mohe zhiguan* 摩訶止觀, Zhiyi defines *chan* as 陳露先惡 "expressing and confessing one's unwholesome actions" and *hui* as 改往修來 "transforming the past and cultivating the future"; according to Shi Darui 釋大睿, *Chan* is a transliteration of *kṣama* 懺摩 which means seeking forgiveness from others for one's transgression. *Hui* is a Chinese word meaning remorse (Shi, 35-36); Li, Rongxi Li, *Buddhist Monastic Traditions of Southern Asia : a Record of the Inner Law Sent Home from the South Seas by Sramana Yijing*. Berkeley: Numata Center for Buddhist Translation and Research, 2000, 83-84; Yijing 義淨 (635-713) clarifies that *kṣama* means forbearance in Sanskrit. In the context of confession, "*kṣama*" means "please forgive me and do not be angry with me!" Thus, *kṣama* can be translated as repentance; and Chanju Mun, *Buddhism and Peace: Theory and Practice*. Honolulu: Blue Pine, 2006, 386-387: According to Steven Heine, *kṣama* refers to "the act of penance or contrition, implying a sense of patience and confession, and to the determination to make reforms."

⁴ Thanissaro Bhikkhu, *he ddhi t o na ti ode he timokkha aining le*, Valley Center, CA: Metta Forest Monastery, 2007, viii.

⁵ CBETA T53.2122.0912b22-b27. Yinshu, 152.

⁶ David W. Chappel. *Formless Repentance in Comparative Perspective*. In Fo Kuang Shan report of international conference on Ch'an buddhism. Koshiung, Taiwan: Fa Kuang Publisher, 1990, 251. In this paper, Chappel provides a good comparison of formless repentance by Huineng versus Zhiyi and Chan-jan (711-782).

⁷ Li, 85. Uposatha means "nourishing good deeds and purifying the guilt of violating the disciplinary rules."

⁸ Geoffrey DeGraff, *The Buddhist Monastic Code I: The P timokkha aining le*, Valley Center, CA: Metta Forest Monastery, 2007, 21-75. A pārājika offense refers to the intentional act of sexual intercourse, stealing, killing, and lying as prescribed in the Buddhist monastic code for Buddhist monks and nuns. A violation of one of the four pārājikas offenses by a bhikkhu automatically results in his being disrobed and dismissed from the sangha community for good.

⁹ Chappel, 254.

av a ṇ or Invitation, the last day of the annual rain retreat, the bhikkhus are free to expose one another's transgressions on the basis of having seen, heard, or suspected others of committing any misconduct.¹⁰ The purpose of the event is ~~to~~ promote mutual conformity among the bhikkhus, to help them rise out of their offenses, to foster their esteem for the Vinaya,"¹¹ and ~~to~~ prevent future faults with perfect sincerity and earnest self-approach."¹² Both of these two rituals do not, however, address the issue of karmic retribution resulting from transgression.¹³

In China, the repentance ritual was Sinicized and developed into its own form of soteriology or as a supplement to other religious practices such as Chan 禪 and Pure Land by Buddhist adepts in the medieval period.¹⁴ Thus, an overview of the development and scheme of Buddhist repentance is necessary in order to understand this Buddhist text and the context of the repentance ritual. According to David W. Chappel, repentance rituals play ~~a~~ new role for repentance in the Buddhist tradition and are a clear case of the signification of Buddhism."¹⁵ There are several different schemes of repentance proposed by various Buddhist masters such as Zhiyi 智顗 (538-597), Daoxuan 道宣 (596-667), and

¹⁰ Li, 83.

¹¹ Geoffrey DeGraff, *The Buddhist Monastic Code II: The Khandhaka Rules*, Valley Center, CA: Metta Forest Monastery, 2007, 243-244.

¹² Li, 85.

¹³ Bruce Charles Williams, *Mea Maxima Vikalpa: Repentance, Meditation, and the Dynamics of Liberation in Medieval Chinese Buddhism, 500-650 CE*, Thesis (Ph. D. in Buddhist Studies)--University of California, Berkeley, 2002, 4.

¹⁴ Gregory, Peter N. *Traditions of Meditation in Chinese Buddhism*. Honolulu: University of Hawaii Press, 1986, 45-98. Daniel B. Stevenson, in *the Four kinds of Samādhi in ea ly 'ie n-t'ai Buddhism*, presents and provide insights into the four kinds of religious practices cultivating samādhi, by Zhiyi, for monastics.

¹⁵ Stanley Weinstein and William M. Bodiford, *Going Forth: Visions of Buddhist Vinaya: Essays Presented in Honor of Professor Stanley Weinstein*, Honolulu: University of Hawai'i Press, 2005, 43.

Huineng 慧能 (638-713).¹⁶ These schemes can generally be classified into three types of repentance rituals depending on the severity of the offenses and purposes.

- i. Communal repentance 作法懺悔 or social confession: this type of repentance is very similar to that of the Theravada tradition. It is solely for Buddhist monks and nuns¹⁷ who have violated any of their precepts, except the four parajika offenses which entail expulsion from the sangha. Usually held on the days of new and full moon or Upavasatha (Sanskrit), the precepts are recited according to the seven categories. At the end of each category, the Buddhist monks and nuns are expected to confess if they have violated any of the precepts; otherwise, they remain silent. The process continues until all the precepts in the seven categories are completely recited. If one violated a precept in any of the seven categories, the assembly of twenty monks would prescribe a particular *karmavacana* 羯磨 for that infraction. Upon completing the prescribed *karmavacana*, the infraction would be declared “eliminated” by the assembly of twenty monks. The goal of the *karmavacana* is —to strengthen one’s resolve to refrain from such behavior in the future, and to reassure other bhikkhus that one is still serious about the training.”¹⁸ This form of ritual, which monastics are brought together as a collective group, serves —to

¹⁶ Chappell, 251-267. Chappell categorizes all repentance rituals into five types: communal repentance to the sangha, personal karmic repentance, mythological repentance, meditational repentance of incorrect perceptions and attachments, and philosophical repentance of wrong concepts and discrimination.

¹⁷ Yifa, *The Origins of Buddhist Monastic Codes in China: An Annotated Translation and Study of the Chanyuan Qinggui*, Classics in East Asian Buddhism. Honolulu: University of Hawaii Press, 2002, 13. Since monks and nuns have different precepts, the recitation is held in separate locations. According to the confessional rituals on Uposatha 布薩差使悔過等法, the Buddhist nuns will send a representative to invite a Buddhist monk to preside their ceremony.

¹⁸ Amitai Etzioni and David Carney, *Repentance: A Comparative Perspective*, Lanham, Md: Rowman & Littlefield Publishers, 1997, 132.

strengthen the bonds attaching the individual to the society of which he is a member of”¹⁹ and maintains “the moral purity of the sangha, the religious community.”²⁰ The purity of the sangha is an affirmation of the presence of the Buddha’s Dharma.²¹ Since the ritual brings people together on a regular basis to renew both the sense of group membership and the sacred symbols that they represent.²² In addition, this repentance allows the monastics to adjust their internal interactions, maintain their group ethos, and restore a sense of harmony.²³

- ii. Visionary or auspicious sign repentance 觀相懺悔:²⁴ This type of repentance can be practiced by both monastics and lay people, especially when lay people want to undergo ordination with the bodhisattva precepts of the *Brahma Net Sutra*.²⁵ For monastics, the bodhisattva precepts are transmitted last as part of their ordination.²⁶ There are several instances in which people practice this type of repentance: (a) to receive the bodhisattva precepts, (b) if a monastic or lay person has violated any of his or her precepts, except the five grave

¹⁹ Catherine M. Bell, *Ritual: Perspectives and Dimensions*, New York: Oxford University Press, 1997, 25.

²⁰ N. Standaert and Adrianus Dudink, *Forgive Us Our Sins: Confession in Late Ming and Early Qing China*, Monumenta serica monograph series, 55, Sankt Augustin: Institut Monumenta Serica, 2006, 108.

²¹ Holt, John Clifford Holt, . "Ritual expression in the Vinayapi aka Prolegomenon", *History of Religions*, 18, no. 1, 53.

²² Jan Stets and Jonathan Turner, *Handbook of the Sociology of Emotions*. Handbooks of Sociology and Social Research, New York: Springer Science+Business Media, LLC, 2006, 135-136.

²³ Bell, 29.

²⁴ Weinstein et al., 5. The *Bodhisattva Stage*, the *Brahma Net Sutra*, and the *Bodhisattva Adornments Sutra* provide rituals of purification and repentance in order to obtain a vision of the Buddha.

²⁵ Ibid., 7; Nattier, 117-121.

²⁶ CBETA X60.1127.

offenses, and needs to purify his or her defilement.²⁷ To repent, according to Zhiyi, the practitioner chooses a repentance scripture,²⁸ keeps his mind in a state of tranquility, and will observe various auspicious signs (lights, halos, flowers, or Buddha rubbing one's crown). Any of these signs is an indication that the transgression or infraction has been eradicated and a confirmation of one's practice.²⁹ If no sign appears, it means that one's effort has been to no avail.³⁰ However, according to *Bodhisattva Stage*, if a bodhisattva commits a major offence and loses a precept, he can repent in front of three or more people. He can then receive the bodhisattva precepts again. If there was no one to uphold the Dharma, he would give rise to a pure mind and recite “I will never commit his transgression again. In the future, I will always uphold the moral precepts.” Once he does, his transgression is expiated.³¹ This type of ritual has a metaphysical or mystical function that may induce a sense of

²⁷ Alex Wayman, *Untying the Knots in Buddhism: Selected Essays*, Delhi: Motilal Banarsidass Publishers, 1997, 395-416. In Tibetan Buddhism, the *Up liparipṛcch* scripture, the names of the thirty five Buddhas, has been used by Buddhists to confess and purify their defilement. Once the defilement is purged, the participants will be able to see all thirty five Buddhas which means that they have been liberated; Scherer and Sander, 1997, 515.

²⁸ Zhiyi did not specify any particular Buddhist scripture. By his time, there were a few repentance scriptures circulating in China: *Methods on Eradicating Transgression by Repentance from Various Sutra* in three fascicles 眾經懺悔滅罪方法三卷 by Baochang 寶唱 (c. 495-528) of the Liang in 517, *Sutra of the Buddha Names* in 12 fascicles 佛說佛名經 (T14.440) by Bodhiruci 菩提流支 (?-527) of the Northern Wei in 524, and *Sutra of the Buddha Names* in twenty fascicles from Dunhuang 佛說佛名經敦煌本 in 557 (Bai 103). It appears that it is more important for the individual to repent with a state of mind in tranquility rather than selecting a particular text.

²⁹ Wendi Leigh Adamek, *The mystique of transmission*, New York: Columbia University Press, 2007, 89.

³⁰ CBETA T46.1916.485c18-c23.

³¹ Weinstein et al., 25.

reverence in human beings.³² However, this experience cannot be confirmed or verified.

iii. Formless³³ repentance 無生懺悔/無相懺悔: Cultivating this form of repentance could eradicate innumerable eons of major transgressions.³⁴ Also known as “the great repentance” (*Da chanhui* 大懺悔), this is the third mode of religious practice, or “repentance in a separate sanctuary” (*Biechang chanhui* 別場懺悔) for monastics as described by Zhiyi in *Guoqing bailu* 國清百錄 and *the Great Calming and Contemplation* (*Mohe zhiguan* 摩訶止觀).³⁵ Some of the discussions of formless repentance by Zhiyi include:

- “The cultivator must give rise to the mind of great compassion, pity all sentient beings, and examine deeply into the source of transgression. He will see that all dharmas are, themselves, void and tranquil-行大懺悔者應當起大悲心憐愍 一切深達罪源一切諸法本來空寂.”
- “If one wants to eradicate transgression, he must turn inward and contemplate as such-若欲除滅但當反觀如此.”
- According to the *Sutra of the Visualization of Samantabhadra* (*Puxian guanjing* 普賢觀經), when one contemplates that the mind itself has no mind and that dharma has no place to reside, his mind itself is void. Then transgression and merit have no owner. All dharmas are in the

³² Bell, 16.

³³ Chappell, 258. Formless is commonly used in most translations. However, Chappell prefers the term “markless” because markless refers to the absence of any permanent attributes (*laksana*), which is the mark of emptiness.”

³⁴ CBETA T46.1916.486b28-b29.

³⁵ Gregory, 48.

same way.³⁶ In other words, in contemplation, the nature of one's transgression or offense is itself empty and has no one to cling to-普賢觀經中說觀心無心法不住法我心自空罪福無主一切諸法皆悉如是.

Another well-known Chan monk, Huineng 慧能 (638-713), known as the Sixth Patriarch of Chan in Chinese Buddhism,³⁷ also spoke of formless repentance in *the Platform Sutra*. He defined that formless repentance³⁸ is the process by which the cultivator, in every moment of thought (past, present, and future), repents the defilement of stupidity, deceitfulness, and jealousy and vows never let it rise again.³⁹ This would eradicate one's transgressions of the three periods (past, present, and future) and purify the three sources of karma (mind, body, and speech).⁴⁰ Both Zhiyi and Huineng claimed that performing formless repentance would eradicate one's transgressions from the past. It should also be pointed out that there was almost no debate or doctrinal justification to show that repentance rituals were efficacious.⁴¹ In short, the communal repentance mainly concerns the monastic communities while the second and third types of repentance are about social responsibility and commitment.⁴²

³⁶ CBETA T46.1916.486a21-b15.

³⁷ Bai Jinxian 白金銑, *Tang dai chan zong chan hui si xiang yan jiu* 唐代禪宗懺悔思想研究, Taipei: Wen shi zhe chu ban she, 2009, 17-18. Bai finds that Chan placed great importance on repentance in their practice from the 6th and 7th centuries during the Tang dynasty.

³⁸ CBETA T48.2008.353c18-354a01.

³⁹ Huineng and John R. McRae, *The Platform Sutra of the Sixth Patriarch: Translated from the Chinese of Tsung-Pao*. BDK English Tripi aka, -II. Berkeley, CA: Numata Center for Buddhist Translation and Research, 2000, 46-48.

⁴⁰ CBETA T48.2008.353c16-c17; Bai, *Tang dai chan zong chan hui si xiang yan jiu*, 307.

⁴¹ Williams, 21.

⁴² Mun, 384-385.

2. The aim of this analysis

The foregoing discussion provides the background and understanding of the *Water Repentance* which has been one of the most popular repentance rituals from the 13th century when it was included in the Chinese Buddhist Canon.⁴³ Repentance rituals have also spread to East Asia,⁴⁴ Vietnam, and eventually England and the United States.⁴⁵ Other popular repentance texts in the East Asian tradition are the *Precious Scroll of the Liang Emperor*,⁴⁶ the *Repentance of the Medicine Buddha*,⁴⁷ and the *Repentance Ritual of the Thousand-armed Guanyin*.⁴⁸ These are just some of the Buddhist texts in the genre of repentance literature found in the Chinese Buddhist Canon.⁴⁹

⁴³ Bai, 72.

⁴⁴ Steven Heine and Dale Stuart Wright, *Zen Ritual: Studies of Zen Buddhist Theory in Practice*, Oxford: Oxford University Press, 2008, 129. One of the sixteen ceremonies, written by Myōan Eisai (1141-1215) and observed at Zen monasteries in Japan is the fortnightly confessional ceremony regardless of sectarian affiliation. Within a Zen monastery, there are Cessation and Contemplation Halls for performing repentance rituals which are based on the *Lotus Sutra*, *Amitayur Dhyana Sutra*, and the *Sutra of Guanyin of the Lotus Sutra*; in South Korea, confession and repentance are also observed on Posadha days. When a monk violated a precept, he would prostrate before his peers to repent his transgression (Buswell, 215).

⁴⁵ Bai, 57-58.

⁴⁶ Weinstein et al., 40-67.

⁴⁷ Xingyun, *Sutra of the Medicine Buddha: with an introduction, comments and prayers*, Los Angeles, CA: Buddha's Light Pub, 2005.

⁴⁸ Maria Reis-Habito, *The Repentance Ritual of the Thousand-armed Guanyin*, *Studies in Central and East Asian Religions* 4 (Autumn 1991): 42-51.

⁴⁹ Shi, 25-30. Shi Darui found, at least, 61 Buddhist scriptures related to confession and repentance in the *Dazang jing* 大藏經 from the period of Eastern Han to Northern and Southern dynasties, year 147 to 577; in regard to the genre of repentance text, Juan Wang classifies them into three kinds: I. Collection of Repentance verses which are being chanted daily (such as *Repenting six sense organ text* 六根懺悔文, *Prajna repentance text* 般若懺文, etc...) II. Repentance Rituals which are performed by a group of devotees in the communal setting (*The Twelve-light Repentance Text* 十二光禮, *Diamond Sutra Repentance Text* 金剛五禮, etc...), and III. Repentance Texts which include rituals and literary commentaries (*hiyi's Lotus Samadhi Repentance Ritual* 法華三昧懺儀, *ongmi's Cultivation and Realization of Repentance Ritual according to the Sutra of Perfect Enlightenment* 圓覺經道場修證儀, etc...) (Wang, 2-11).

Many people, including historians and emperor Chengzu of Ming 明成祖 (1360-1424),⁵⁰ believe that the *Water Repentance* was composed by Wuda guoshi 悟達國師⁵¹ or Zhixuan 知玄, a Buddhist monk and, at one time, an imperial preceptor in the late Tang dynasty. According to the tale in the Preface, upon receiving a generous and expensive gift (an agarwood dharma seat) from emperor Yizong 唐懿宗 (833-873), a huge and painful facial tumor grew on Zhixuan's knee. No doctor was able to treat his tumor. Recalling a past offer by a former friend, Kanaka 迦諾迦, Zhixuan went to the mountain in Pengzhou 彭州 to see him for help. After they met, Kanaka told Zhixuan to use the water in the stream below the cliff to wash the tumor. Zhixuan complied and the tumor disappeared. He then composed this repentance ritual and the Preface for people to repent if they want to expiate their transgression and lifetimes of karmic enmity.

According to Bai, the Preface, composed approximately 995-997,⁵² and the *Water Repentance* became so popular that it was first included in the Southern Edition of the Chinese Buddhist Canon.⁵³ There have been explanations, commentaries, and lectures on this repentance by various Buddhist masters.⁵⁴

The aim of this analysis is to shed light on these questions. 1. What makes this scripture so popular? 2. Who is the character of Wuda guoshi that is associated with the Preface and this scripture? 3. What is the original purpose of this scripture and how it has changed over the centuries?

⁵⁰ Bai, 71.

⁵¹ CBETA T50.2061.744a18-a22. Emperor Xizong bestowed the title Wuda guoshi upon Zhixuan to show his appreciation of Zhixuan's Buddhist revival effort.

⁵² Bai, 75.

⁵³ Bai, 58-59. According to Bai, the text is included in twelve different editions of the Chinese Buddhist Canon.

⁵⁴ Ibid., 61-66.

3. Review of Existing Studies

Below is a review of some of the academic studies on the *Water Repentance* in Chinese by Wu Yiyuan 吳藝苑,⁵⁵ Shi Tianchan 釋天禪,⁵⁶ and Bai Jinxian 白金銑.⁵⁷ Wu's thesis consists of two major sections. The first is the general development of Buddhist repentance in China which began with Daoan 道安 of the East Jin 東晉 to the Qing 清 dynasties. She goes on to present the theories and methods of repentance, including face-to-face repentance, auspicious sign repentance, and formless repentance. Further, Wu explains, in details, the title of this scripture and examines its author(s). In the second section, she discusses the seven types of minds, analyzes the three hindrances as presented in the scripture, and offers her conclusions. This is the first academic study on this scripture. It provides a general discussion of the *Water Repentance* and its characteristics, meanings, and authorship. Though the title is “Compassionate Water Repentance and the idea of repentance in Chinese Buddhism,” it is not clear if there is any connection between the two. She does not offer any argument on how the *Water Repentance* relates to the philosophy of repentance in China. In addition, the

⁵⁵ Wu Yiyuan 吳藝苑, *Ci bei shui chan yu zhong guo fo jiao chan hui si xiang* 慈悲水懺與中國佛教懺悔思想, Taipei shi: Guo li zheng zhi da xue yuan jiu suo, 1994.

⁵⁶ Shi Tianchan 釋天禪, *Yuanjie jing dao chang xiu zheng yi* 圓覺經道場修證儀, Taipei: Zhonghua foxue yianjiu suo zhubian, Aug. 1995.

⁵⁷ Bai Jinxian 白金銑, *Ci bei shui chan fa yuan jiu* 慈悲水懺法研究, Taipei Shi: Wen shi zhe chu ban she, 2009.

development of Buddhist repentance has been studied by Shi Huiguang⁵⁸ and You Xiangzhou.⁵⁹

In his dissertation, Shi examines the similarities and differences between the *Manual of Procedures for the Cultivation of Realization of Ritual Practice according to the Sutra of Perfect Enlightenment (Perfect Enlightenment)* 圓覺經道場修證儀 and the *Water Repentance*. He probes into the authorship, structure, and meaning of both texts; he finds that some of the texts in the *Water Repentance* are found in the *Perfect Enlightenment*. He concludes that the *Perfect Enlightenment* clearly specifies the rules and objects of worship for the practitioners while the *Water Repentance* does not. Also, the *Perfect Enlightenment* is basically for visualization while the *Water Repentance* is mostly used for chanting and performing prostrations.⁶⁰

In *A Study of the Compassionate Water Repentance Ritual*, Bai provides a very detailed analysis of the *Water Repentance*, the title, its author and the preface, structure and content, ideology, and significance. He claims that the earliest official version of this scripture was found in the Nanzang or Southern Edition of the Buddhist Canon.⁶¹ There were several works that attributed the authorship to Zhixuan. However, by examining many Buddhist texts, Bai concludes that the *Water Repentance* was not written by

⁵⁸ Huiguang 釋慧廣, *Chan hui de li lun yu fang fa* 懺悔的理論與方法, Gaoxiong Xian: Fa xi chu ban she, 1990.

⁵⁹ You Xiangzhou 游祥洲, *Lun zhongguo fojiao chanhui lilun de xingcheng jiqi linian yunhan*, (論中國佛教懺悔理論的形成及其理念蘊涵, Taipei: dongda, 1990, p. 121-135; Bai, 18.

⁶⁰ Ibid., 19.

⁶¹ William Edward Soothill and Lewis Hodous, *A Dictionary of Chinese Buddhist Terms: With Sanskrit and English Equivalents and a Sanskrit-Pali Index*, Delhi: Motilal Banarsidass, 1987, p. 298. *The Hongwu Southern Edition* 洪武南藏 is one of the earliest Chinese Buddhist Canons, engraved and printed at Nanjing's Jiangshan Monastery 蔣山寺 under the reign of Taizu 太祖, the first emperor of the Ming dynasty, who reigned China from 1368-1398 CE.

Zhixuan but that the author is unknown.⁶² Perhaps it was written by one or, most likely, a group of Buddhist monks.⁶³ According to Zanning in the *Song Biographies of Eminent Monks*, there was a version of *Water Repentance* circulating in Jiangnan 江南 before 988. Some of the contents in the *Water Repentance* can be found in the twenty fascicles of the *Sutra of the Buddha Names* (*Fo mingjing* 佛名經) in the Dunhuang manuscripts dating back to the sixth century CE.⁶⁴ The *Sutra of the Buddha Names* was revised from twenty fascicles to sixteen fascicles during the beginning of the Tang Dynasty. Someone then compiled the one-fascicle of the *Outline of the Great Buddha Repentance* (*Dafo luechan* 大佛略懺), including the repentance of the three obstructions, which are found in the *Water Repentance* prior to 988 in the province of Jiangnan. The *Water Repentance* is mostly compiled from many scriptures such as the *Dī gha Āgama*, *Samy k ta Āgama*, *Ekotta a Āgama*, *ah p a ini v ṇa Sūt a*, etc...⁶⁵ Bai also notes that the *Water Repentance* shares many similarities with *the Precious Scroll of the Liang Emperor* (*Lianghuang baochan* 梁皇寶懺) in terms of structure and style.⁶⁶ In the early Song dynasty between 995-997, someone took the Preface for the *Water Repentance* and the names of the twenty four Buddhas and Bodhisattvas and added to the *Water Repentance*,

⁶² Bai presents two tables with written documents and arguments who the author might be, 69-74.

⁶³ Bai, 344.

⁶⁴ Ibid., 86.

⁶⁵ See Bai 121-126 for a complete list of scriptures being referenced in the *Water Repentance*.

⁶⁶ See David Chappell's *The Precious Scroll of the Liang Emperor-Buddhist and Daoist Repentance to Save the Dead* in *Going Forth: Visions of Buddhist Vinaya* by William Bodiford, 40-67. Chappell examines the development of early Buddhist repentance among monastics and lay people in China and *The Precious Scroll of the Liang Emperor* and compares it to the Daoist text, *Tai shang ci bei dao chang* 太上慈悲道場.

making it a complete document. Due to its popularity and influence, the text was officially added to the Ming's Southern Edition.⁶⁷

Bai argues that the *Water Repentance*, composed of many elements from the Buddhist scriptures, can be traced back to the Buddha's teachings on repentance. His teaching of the three dharma seal, impermanence (*anitya*), non-self (*anatman*), and nirvāṇa, leads human beings to truly liberate themselves. This teaching is closely related to the *Water Repentance*. However, the majority of people were not able to recognize the meaning and spiritual training of the three dharma seal. Therefore a new methodology, Buddhist repentance, was developed by Buddhist adepts to assist human beings with liberating themselves.⁶⁸

Bai finds that the scriptural sources for the Preface of the *Water Repentance* and using water to wash the tumor are most likely from the stories in the *Sūta on the Wise and the Foolish* (*Xianyi jing* 賢愚經) and the *ah pa i ni v ṇa Sūta* (*Danie panjing* 大般涅槃經). This simile and the style of repenting the three obstructions in the *Water Repentance* yields a combined form of ritualized and materialized confession and repentance. It is also the vow and magic power of all the Buddhas. This ritual implies that people must face their own karmic force, continuously repent, properly understand the first two noble truths, and achieve liberation. Then it is presumed that they may be able to eradicate their karma, devote themselves to becoming Buddhas, permanently cultivate the samādhi mind, and always live in the new life.⁶⁹ This is the theme Bai emphasizes throughout his book.

⁶⁷ Bai, 344-345.

⁶⁸ Bai, 346.

⁶⁹ Ibid., 346-347.

Through the Preface and the *Water Repentance*, people can repent various types of karma, diligently uphold the precepts, and produce the sprout of the ten wholesome actions, allowing people to unite with their Buddha-nature. Through the so-called repentance at the phenomenal level, the participants can deeply understand the formless approach of the so-called repentance at the level of principle. The Preface's author incorporated the story of Wuda's facial tumor and connected it to the karmic enmity which lasted ten lifetimes between Yuan Ang and Chao Cuo, giving the story credibility and the ritual its efficacy. Bai states that the simile of using water to cleanse the tumor represented Indian's symbol of purification. The simile eventually became the Buddha's idea of repentance. It was then Sinicized so that Buddhism could be propagated in China and developed into a distinctive form of cultivation and part of the Chinese culture. This was a new innovation, by Buddhist masters that transcended time and space.⁷⁰ As a result, Buddhist repentance, in particular the *Water Repentance*, has become very popular in China from the Song dynasty until today and has spread throughout East Asia and Vietnam.

4. The Preface and Wuda

What makes this scripture popular is the claim, in the Preface, that if one diligently repents, then one's lifetimes of karmic enmity is presumed to be eradicated. The claim has successfully been demonstrated by associating Wuda to the resentment between Yuan Ang and Chao Cuo⁷¹ (from ten lifetimes before) during which Wuda's

⁷⁰ Bai, 347-348.

⁷¹ Sima, Qian. Translated by Burton Watson. *Records of the Grand Historian of China*. New York: Columbia University Press, 1961, 517-532. According to their biographies, Yuan Ang and Chao Cuo were enemies and two of the major characters during the Rebellion of the Seven States in the second BCE.

facial tumor disappeared by washing it with the water in the stream. Emperor Yongle of Ming dynasty, expressing his faith and support for this ritual, states that Wuda wrote this repentance ritual for people to practice if they wanted to eradicate their own transgression and generate merit.⁷² The Preface, written around 995-997, was added to the *Water Repentance* which has become very popular since the Song dynasty.⁷³ Eventually, the text was included in several editions of the Chinese Buddhist Canon.⁷⁴ Many Buddhists, monastics included, have faithfully cultivated the ritual and generally do not question the validity of the tale in the Preface. Zhou Shujia has pointed out that the association of Wuda to Yuan Ang is a false analogy of the Song people.⁷⁵ Even if Yuan Ang were reborn as Wuda ten lifetimes later, it would still be impossible to prove. However, Bai cites that Wuda's account is an example of the use of avadana, nidana, vyakarana, iti-vrttaka just as the Buddha did in his time.⁷⁶ The claim is an important symbol of the *Water Repentance* which demonstrates the great influence of repentance in Chinese Buddhism and the hearts of the Chinese.⁷⁷

Both were royal advisors to emperor Jing of Han 漢景帝 (r. 156–141 BCE). Chao, influenced by his Legalist and Confucian ideas, took an aggressive stand against the seven kingdoms. On the other hand, Yuan would only do so as a last option. Chao, as imperial secretary, advised emperor Jing to impose punishment on the principality of Wu and other principalities which led to the rebellion. However, the rebel forces were very powerful and took over many battles. Emperor Jing was afraid of losing the war and blamed Chao for the rebellion, in agreement with Yuan. Yuan was general of the palace attendants but demoted to being a commoner after Chao convicted him of taking bribes. Yuan suggested to emperor Jing that Chao be executed and an apology made to king of Wu. As a result, Chao was executed. Yuan was appointed master of ritual. hixuan's life story can also be found in T50.20 . 00 .b20 (神僧傳卷第八), T51.2071.123c18 (淨土往生傳卷下), and X87.1626.346a10 (化高僧摘要卷四),

⁷² CBETA T 45.1910.968a18-a20.

⁷³ Bai, 345.

⁷⁴ Ibid., 67. Bai found that this repentance is included in at least eight editions of the tripitaka.

⁷⁵ Zhou Shujia 周叔迦, *Fa yuan tan cong* 法苑談叢, 台北: 文津出版社, 1990, 44.

⁷⁶ Bai, 112-113.

⁷⁷ Ibid., 34.

When examining the details in the Preface of the *Water Repentance* and Wuda's biography in the *Song Biographies of Eminent Monks* (*Songgao sengchuan* 宋高僧傳), some obvious inconsistencies between the two emerge. According to the *Song Biographies of Eminent Monks*, a pearl grew on Wuda's left foot with two characters, Chao Cuo. It was very painful. He gave instructions to his disciples on how to handle his body after his death. He then entered nirvana.⁷⁸ There was no further information on how long Wuda had the pearl or about his search for a cure. It is implied that he had the pearl very late in life and he passed away right after. Wuda's biography in other documents in the Tripitaka provides no details on this matter either. On the other hand, in the *Water e pentan e* ' Preface, the (unknown) author states that Wuda had a facial tumor on his knee though he did not say whether it was his right or left knee. Wuda, after all the local doctors could not treat his tumor, went to Mount Chalong (presently called Mount Jiulong 九龍山) in Pengzhou to have his tumor taken care of. This tale is not found anywhere else in the Chinese Buddhist Canon. It is safe to say that the drama of Wuda's tumor in the Preface was written by someone, at a much later time, to demonstrate the efficacy of the *Water Repentance*.

Wuda was an important figure in the history of the late Tang dynasty. This was a period of chaos and uncertainty in which the central government basically collapsed.⁷⁹ Wuda directly served the royal court under five Tang emperors, Wenzong 唐文宗 (809-840), Wuzong 唐武宗 (814-846), Xuanzong 唐玄宗 (685-762), Yizong, and Xizong 唐僖宗 (862-888) in a span of approximately forty years. He also composed commentaries

⁷⁸ CBETA T 50.2061.743b05 宋高僧傳.

⁷⁹ Patricia Buckley Ebrey, Anne Walthall, and James B. Palais, *East Asia: A Cultural, Social, and Political History*, Boston: Houghton Mifflin, 2009, 74.

for several Buddhist scriptures.⁸⁰ Wuda certainly was very talented since, at the age of thirteen, he was able to give lectures on the Dharma. Thousands and thousands came to listen to him which eventually led him to be invited by Wenzong. Wuda was actively involved in the Buddhist revival after Wuzong's persecution. These were probably the reasons he was attributed as the author of the Water Repentance⁸¹ and was believed to be the reincarnation of Yuan Ang.

5. The purpose of the ritual and how it has changed over time

The purpose of performing the Water Repentance ritual is supposedly to eradicate one's karmic transgressions and generate merit. This is a brief and simple repentance ritual compared to Hongmi's 宗密 *Ritual of Enlightening Cultivation according to the Sutra of Perfect Enlightenment* in eighteen fascicles (*Yuanjie jingxiu zhengyi* 圓覺經修證儀十八卷),⁸² or the *Water Land Dharma Ritual* (*Shuilu fahui* 水陸法會).⁸³ It does not have any procedure or specific requirement. The *Water Repentance* is intended for a group of people, monastic and lay, to repent together.⁸⁴ This ritual can be performed at the temple, at home, or in a sacred space with an altar 道場 since the text does not specify where it should take place.

⁸⁰ CBETA T 50.2061.743b05 宋高僧傳. These include *Commentary and Explanation to the Scripture of the Repository of the Thus-come-one* (如來藏經會釋疏二卷), *Commentary on the Great Immeasurable Lifespan Scripture* (大無量壽經疏二卷), *Commentary on the Śūmī devī imhan da Sūta* (勝鬘經疏四卷), *Commentaries and Meanings of the Heart Sutra and the Diamond Sutra* (般若心經金剛經各有疏義), six fascicles on repentance ritual (禮懺文六卷), and other Buddhist writings.

⁸¹ Bai, 69-86. Bai has successfully demonstrated that the author of the Water Repentance is unknown which is in agreement with many editions of the Buddhist Canon.

⁸² X74.1475.

⁸³ Hong Jinchun 洪錦淳, *Shui lu fa hui yi gui* 水陸法會儀軌, 台北: 文津出版社有限公司, 2006.

⁸⁴ Shi Tianchan, 15. Tianchan seems to suggest that perhaps the *Water Repentance* was written for lay devotees for their cultivation.

The *Water Repentance*, similar to other repentance rituals, is well organized and entails a fixed format with many sections. Each section lists numerous dharma vocabularies (*fashu* 法數) according to their categories and sequential order.

Fundamentally, the central theme of the three-fascicle *Water Repentance* is to repent one's three obstructions which block one's spiritual progress to sagehood and rebirth in the realms of heaven or human. The three obstructions are defilement, karmic deeds (three offenses by the body and the four offenses of speech), and retribution in the three lower realms (hell, ghost, animal). The ritual also includes repentance for the six sense organs, unwholesome actions toward the Three Treasures, and retribution in the realms of human and heaven. The last part of the ritual is merit transfer.

The *Water Repentance* lists in ascending order forty-four types of causes of defilement, found in Buddhist scriptures and commentaries, which basically arise out of greed, hatred, and ignorance. There are thirty-one general types of unwholesome actions for karmic deeds. Specifically, under karmic deeds, there are fifteen acts of killing, seventeen acts of stealing, six types of indecent sexual desire, eleven offenses of speech, eight types of unwholesome actions from the six sense organs, and the remaining sixteen unwholesome actions. The resulting transgressions of defilement and karmic deeds are actually the ten unwholesome actions which were frequently spoken of by the Buddha in plenty of Buddhist scriptures. It is the retribution of these ten unwholesome actions that lead sentient beings to being reborn into the lower three realms of hell, animal, and hungry ghost. The worst possible retribution is the Avici hell where by one can be held to suffer punishments for innumerable eons. There are twenty-four general hells with lesser punishments. The second retribution is reborn as an animal in which there are five types

of suffering. The third retribution in the ghost realm consists of seven types of misery. Lastly, there are twenty-one types of suffering as retribution in the human and heaven realms.⁸⁵

Throughout the ritual, at the end of each section of repentance, the participants must make vows. These vows serve as reminders to prevent them from committing any transgressions in the future and to encourage them to diligently cultivate wholesome actions. This eventually will lead the participants toward enlightenment. Finally, merit transfer is an essential element and important part in every ritual. The fruit of the participants is dedicated to benefit all sentient beings as well as those present. It is associated with compassion and a religious expression of giving (*dana*). Shi Yidean states, “The ideology of merit transfer between the giver and recipient is faith and intention.”⁸⁶ This part reflects a qualitative aspect of religious life and is seen as a meritorious act. It is believed that merit transfer would improve one’s negative karma and benefit the deceased.⁸⁷

There are several ways in which one can repent with this text: recitation, recitation and prostration, or visualization. The method chosen depends on one’s ability and spiritual level. Recitation, just as chanting in the Pure Land tradition, is performed by people who are not able to perform prostrations or visualization. There are people who will recite the text and perform full prostrations⁸⁸ for the sixteen names of the Buddhas

⁸⁵ Ibid., 192-222.

⁸⁶ Shi Yidean, *The Meaning of Merit Transfer in Chinese Buddhism*, Thesis (Ph. D.)--University of the West, 2004, 133.

⁸⁷ Standaert et al., 109.

⁸⁸ In the preface, these two lines:

i. 因述為懺法朝夕禮誦後傳播天下 translated to “Therefore, he narrated it into a repentance ritual to be recited day and night and to propagate throughout the world afterward,” and

and bodhisattvas.⁸⁹ Finally, people of “sharper faculties” (Ligen 利根) or keen capability perform formless repentance or visualization on the empty nature of transgression.⁹⁰ The visualization of the empty nature of transgression is the “gateway to liberation from karmic existence.”⁹¹

Buddhist (formless) repentance can serve as a soteriological practice⁹² through which one is able to achieve liberation and attain enlightenment or a better rebirth in the next life.⁹³ This Buddhist soteriology, or the theory of salvation, especially the system devised by Zhiyi, was an outline of spiritual development suited to the Chinese predilection for harmony and integration.”⁹⁴ This system, with different schemes and specific religious practices, has transformative power and will lead to realization.⁹⁵ These different schemes were designed for people, monastics and lay people, with different religious needs. The goal of these schemes is to purify the participants’ transgressions and restore their wholesome actions.

6. Conclusion

Buddhist repentance has played a major role in the religious lives of both monastics and lay people. The ritual has evolved from being a simple confession ritual to one that keeps the sangha communities pure into a form of soteriology to attain

ii. 若禮若誦 translated to “if prostrating or paying homage (or prostrating)” clearly indicate that this text can be used for both chanting and prostrating purposes.

⁸⁹ Bai, 151-160. Bai provides meanings for the names of the sixteen Buddhas and bodhisattvas.

⁹⁰ CBETA T45.1910.969c07-c12.

⁹¹ Reis-Habito, 46.

⁹² Williams, iv.

⁹³ Kwangsu Lee, *Buddhist Ideas and Rituals in Early India and Korea*, New Delhi: Manohar Publishers & Distributors, 1998, 167.

⁹⁴ Robert E. Buswell and Robert M. Gimello, *Path to Liberation: The Sutra and its Transformations in Buddhist Thought*, Honolulu: University of Hawaii Press, 1992, 17.

⁹⁵ Buswell et al., 3; Mun, 391.

Buddhahood in China and East Asia. The *Water Repentance* is an example of such a ritual. Metaphorically, in the Preface, water was used to cure a painful facial tumor. However, the text itself is about repenting the three obstructions which can block one's spiritual advancement and enlightenment. Further, it invokes a feel of shame and fear, the disgust of the body as the source of all transgressions,⁹⁶ and the way to eliminate suffering and attain realization. Repentance, visionary and formless, can expiate one's transgressions of the past, present, and future as Zhiyi and Huineng stated in their writings. In other words, one can alleviate suffering and achieve enlightenment. Repentance leads one to live in peace and harmony by realizing the world of compassionate heart and accepting and forgiving all sentient beings without any exceptions.⁹⁷ Thus, one is able to attain higher levels of consciousness, whether the dhyanas or the state of enlightenment itself."⁹⁸

⁹⁶ Standaert et al., 114.

⁹⁷ Dainin Katagiri, Kō Konniff, and Willa Hathaway, *Returning to Silence*, Boston: Shambhala Publications, 1988, 72.

⁹⁸ Sangharakshita, *Transforming Self and World from the Sūtra of the Golden Light*, Birmingham: Windhorse, 1995, 55.

Chapter Two. Translation of “*The Compassionate Water Repentance Ritual*”

Preface on *Water Repentance* by Emperor Yongle

[0967c29]

The Sam dhi Water Repentance: it exists because Wuda Guoshi 悟達國師, imperial preceptor, or Zhixuan 知玄, of the Tang dynasty met the honorable Kanaka who directed him to use the Samadhi water to cleanse the accumulated lifetimes of resentful bitterness. The aim was for Zhixuan to successfully achieve great awakening. He wrote this repentance text to benefit people everywhere in the future by which its merit has no bounds. —“Smādhi” is the name for “correct apprehension” yet one should not attach to the name. The true void and tranquil dhyāna is the unmoving mind for which one must seek by oneself. This generally applies to everyone who is born in this world. Unless one is endowed with superior wisdom, how can one not commit transgression without cause or be twined by transgression from previous lifetimes? The Tathāgata, with his great compassion and loving-kindness, taught this type of repentance. If one can diligently and wholeheartedly repent by performing good deeds, then one will be released from accumulated transgression. It is as if water could purify one’s defilement, clean the stains off clothes, and clear the dirt from the instruments. Those are just some examples of one’s intention of the mind. It is said that mind controls the body. Doing good deeds will have good responses, and performing unwholesome actions will have negative responses, just as shadow follows the body and echo follows the sound. That efficacy is quick and accurate within a split second. This *Sam dhi Water Repentance* is a means by which to benefit human beings. Its merit is great. Even Zhixuan, through ten lifetimes as the

eminent monk, still had to face the retributions from the past, “How much more so for ordinary human beings!” In the past, Sun Hao⁹⁹ polluted a golden Buddha image and was punished in the netherworld. He confessed and repented, and his calamity promptly averted. [Fazuo 法佐 was talking to his dharma brother Fache, 法車, about their master who, through his magical power, could hear their conversation.]¹⁰⁰ Fazuo’s master told him that he was not conscientious while being alone. There are plenty of examples like this. In the minds of ordinary people, how can they not feel ashamed? Through repentance, one’s unwholesome karma can be eliminated while directing him towards accomplishing good deeds. Without sprouting a single evil thought, transgression is eradicated and merit is increased. Just as rain flourishes trees to grow, unseen by the human eyes, its hidden benefit is tremendous. According to the *Sam dhi Water Repentance*, people should only depend on themselves to be saved and not look elsewhere. Now I write this preface, as a legacy and by skillful means, to benefit human beings. This great ocean of samādhi cleanses away eons of unwholesome karma of human beings everywhere in this world. I advise that readers should be concerned with the direction in which they are heading.

[0968a26] Yongle¹⁰¹ on the First day of the Seventh month (of lunar calendar) in 1416.

⁹⁹ Guanzhong Luo and Moss Roberts, *Three Kingdoms: A Historical Novel, Complete and Unabridged*. Berkeley: University of California Press, 2004, 928. Sun Hao (242 – 284) was the fourth and last emperor of the Eastern Wu dynasty during the Three Kingdom period.

¹⁰⁰ 大正新脩大藏經第 50 冊 No. 2059 高僧傳. Fazuo’s master, Buddhacinga 佛圖澄(232-348), was believed to have achieved certain magical power.

¹⁰¹ Li Chongzhi, *Zhongguo li dai nian hao kao*, Beijing: Zhonghua shu ju, 2001, 205. Yongle is the reign name of the third Ming emperor Zhu Di 硃棣.

Preface

[0968b04]

Besides the holy teachings (the Vinaya, the Sutras, and the Abhidharma) which have already been translated, most of the later literature written by the sages was based on stimulus and response. If one were to separately speak of each fascicle, one by one, it would not be easily done, just as the efficacy of this so called *Water Repentance* I am about to speak of. Once there was a Buddhist monk called Wuda Guoshi (or imperial master) under Emperor Yizong of the Tang dynasty; his dharma title is Zhixuan. Before becoming a prominent figure, by chance, he met a Buddhist monk residing at a neglected home in the capital. This monk suffered from a disease called *k mal* or jaundice which many people feared and stayed away from him. Yet Zhixuan often came to visit and console him without displaying any sign of loathing. The monk was very moved by his manner. When they went their separate ways, the monk wished him well and said, “In the future, when you are in distress, you can come to *Mount Chalong* in Pengzhou 彭州 of XiShu 西蜀 (present-day Western Sichuan province) to look for me. There are two pine trees on the mountain indicating my residence.”

Afterwards, Wuda Guoshi resided in Anguo Monastery and was known for his virtue. Emperor Yizong personally came to listen to his dharma talks. Yizong generously bestowed to Wuda a seat made of agarwood for sitting when giving dharma talks. Then Wuda’s knee suddenly grew a tumor on which appeared a face with eyes, eyebrows, mouth, and teeth. Each day the tumor had to be fed through its mouth with food and drink, no different than a human being. Wuda summoned all the best doctors around to examine the tumor but they were helpless. Zhixuan remembered the words of that monk

whom he had met in the past and then went to *Mount Chalong* to look for him. The sky was dark as he approached the mountain. He looked around indecisively and, upon seeing two pine trees in the mist of the clouds, he knew the invite was genuine. He promptly hurried forward to the area and saw a tall building with a broad hall shining with gold and jade. The monk was standing at the main gate and was extremely happy to receive Zhixuan. He stayed overnight and told the monk of his suffering. The monk said, “This is nothing harmful. There is a small stream below the cliff. Tomorrow morning, use the water to wash the tumor and it will heal immediately.” At dawn, a novice guided Zhixuan to the stream. As he scooped up some water to wash his tumor, the face on the tumor unexpectedly and loudly called out, “Do not wash yet, your Reverence! You attained profound knowledge through studying ancient and contemporary literature. Have you read the biographies of Yuan Ang 袁盎 and Chao Cuo 晁錯 in the Book of Western Han?” Zhixuan replied, “I did.” The tumor continued, “Since you already read, would you not know that Yuan Ang killed Chao Cuo? You were Yuan Ang and I was Chao Cuo. I was wrongly beheaded in the East market; it was such an injustice. I have been trying but am unable to get my revenge because, for the past ten lifetimes, you have been an eminent monk diligently and strictly following the Vinaya. Now, you have been pampered by the emperor with an extravagant gift. Your mind gave rise to thoughts of fame which harmed your virtue and, thus, allowed me to get my revenge at you. With the honorable Kanaka’s samādhi dharma water to wash my injustice, I will not seek revenge towards you from now on.” Wuda was so shaken with fear over what he heard that he could not stand up. He quickly scooped up some water and washed his tumor. The pain was so great that he fainted. When he woke up, the tumor had vanished. Then Zhixuan

realized that the mysterious workings of the sages could not be understood by ordinary human beings. He turned around, with a sense of veneration, to look for the monastery but it was not there. Zhixuan then built a small hut in its place which eventually became a monastery. It was not until the Zhidao period 至道 (995-997)¹⁰² of the Song dynasty that the monastery was conferred the title, Zhide Chan Monastery. An eminent monk wrote about the event in great detail and put it on record. At that time, Wuda felt a great sense of wonder about the matter. He pondered upon the accumulated lifetimes of karmic enmity. Had he not encountered the sage, he would not have been freed from it. Therefore, he narrated it into a repentance ritual to be recited day and night and to propagate throughout the world later. Now this three-fascicle repentance text is an actual document. Using samādhi water to redress an injustice, it is given the title, *Water Repentance*. Wuda was also touched by the unusual encounter with Kanaka. As a result, this *Water Repentance* scripture received its title as a tribute to Kanaka. Thus, I narrate this true story to credit the meritorious services of the former masters. When people use this text to recite or pay homage, they will realize the importance of the past sages' achievements as well as the fact that their karma cannot be concealed.

¹⁰² Li, 148

Initiating and cultivating the *Compassionate Bodhimanda Repentance Ritual*

We, in single-mind concentration, take refuge in the Buddhas of the three periods:

- Namó Past Vipāśyin Buddha 南無過去毘婆尸佛
- Namó Śikhin Buddha 南無尸棄佛
- Namó Viśvabhuddha 南無毘舍浮佛
- Namó Krakucchanda Buddha 南無拘留孫佛
- Namó Kanakamuni Buddha 南無拘那含牟尼佛
- Namó Kāśyapa Buddha 南無迦葉佛
- Namó Śākyamuni Buddha 南無本師釋迦牟尼佛
- Namó Future Maitreya Buddha 南無當來彌勒尊佛

Fascicle One

[0968c19]

All the Buddhas preached the *Water Repentance Bodhimanda Ritual* because they have thought about all sentient beings sympathetically. The Buddha said that all human beings are impure. Who has no defilement or transgression? Ordinary beings are enshrouded with ignorance and intimate with evil friends leaving their minds confused, afflicted, ignorant, and with no self-esteem. They do not have faith in the Buddhas of the ten directions, the Dharma, and the Sangha. They are not filial to our parents, siblings, and relatives. They indulge in leisure in their prime and become arrogant. They crave for riches, music, and sex. Their minds are constantly craving and vexatious. They are close to unholy and unwholesome friends. They do not know how to repent, commit killings,

delude with alcohol, and thus, they lose their minds of wisdom. Today we sincerely repent, one by one, all the transgressions committed in the past and present, and do not dare to commit any in the future. We, the disciples, with resolute minds, take refuge in all the Buddhas of the ten directions, the great bodhisattvas, *pratyekabuddha*, the arhats in the four stages, the Brahmā king, the Śakra, the eight classes of supernatural beings,¹⁰³ and all the sages please be our witnesses.

[0969a03]

- Namō Vairocana Buddha 南無毘盧遮那佛
- Namō Śākyamuni Buddha 南無本師釋迦牟尼佛
- Namō mi tābha Buddha 南無阿彌陀佛
- Namō Maitreya Buddha 南無彌勒佛
- Namō Naga Supreme King Buddha 南無龍種上尊王佛
- Namō Naga Īśvaradeva Buddha 南無龍自在王佛
- Namō Ratnaketu Buddha 南無寶勝佛
- Namō Bodhipuṣpaṃ Dhyāna Īśvaradeva Buddha 南無覺華定自在王佛
- Namō Kaśāya Dhvaja Buddha 南無袈裟幢佛
- Namō Siṃhanāda Buddha 南無師子吼佛
- Namō Mañjuśrī Bodhisattva 南無文殊師利菩薩
- Namō Samantabhadra Bodhisattva 南無普賢菩薩
- Namō Mahāsthāmaprāpta Bodhisattva 南無大勢至菩薩

¹⁰³ Soothill et al., 41. The eight classes of celestial beings are deva 天, nāga 龍, yakṣa 夜叉, gandharva 乾闥婆, asura 阿修羅, garuḍa 迦樓羅, kinnara 緊那羅, mahoraga 摩睺羅伽.

- Namō Kṣitigarbha Bodhisattva 南無地藏菩薩
- Namō Mahāvīra Bodhisattva 南無大莊嚴菩薩
- Namō Avalokiteśvara Bodhisattva 南無觀自在菩薩

[0969a11]

Having paid homage to the Buddhas, next is the repentance. If we wish to repent, first we must certainly venerate the Three Treasures. The reason for this is that they are our wholesome friends and the field of merit for all sentient beings. If we take refuge in the Three Treasures, they will eradicate our immeasurable transgressions, develop immeasurable merit, and lead us out of the suffering of death and rebirth and into the joy of liberation.

[0969a15]

Therefore, we, the disciples, pay homage to all the Buddhas throughout all space in the ten directions. We pay homage to all the Dharmas throughout all space in the ten directions. We pay homage to all the Sanghas throughout all space in the ten directions.

[0969a18]

Today, we repent because since the beginningless time, as ordinary human beings, no matter how noble or lowly, we have committed immeasurable transgressions from the three karmic sources¹⁰⁴, the six sense-organs, the erroneous thought, and from our defiled attachment to the external environment. Also, transgression, even the ten unwholesome actions to the 84,000 types of defilement, which is immeasurable, is from none other than the three obstructions: afflictions, karmic deeds, and retribution. These three obstructions can block our path to sagehood and our ability to perform good deeds in human and

¹⁰⁴ Soothill et al., 68. The three karmic sources are: body, speech, and thought.

heaven realms. Thus, it is called the three obstructions. Therefore, Buddhas and bodhisattvas have skillfully taught repentance to eliminate these three obstructions. Then the six sense-organs, ten unwholesome actions, and even the 84,000 types of defilement will be purified.

I. Developing seven types of mind

Therefore, today, I, your disciple [full name] and the others, with our superior minds repent the three obstructions. If we want to eliminate the three obstructions, what sort of mind should we have? First, we must skillfully develop seven types of minds. What are the seven? They are the shameful mind 慚愧心, the fearful mind 恐怖心, the loathing mind 厭離心, developing the bodhi-mind or *bodhicitta* 發菩提心, the mind which knows neither enmity nor friendship 怨親平等心, the mind of repaying the Buddha's benevolence 念報佛恩心, and the visualization on the empty nature of transgression 觀罪性空心.

First is the shameful mind. In self-examination, we and the Buddha are ordinary human beings. Now since the World Honored One attained the Way, it has already been as many kalpas as grains of sand in the Ganges River. But we are obsessed with the six *guṇas*¹⁰⁵ revolving in the cycle of death and rebirth without ever knowing when we can exit out of it. This is very shameful and disgraceful in the world.

Second is the fearful mind. As human beings, our three karmic sources are mutually associated with transgression. Consequently, after we die, we will be reborn

¹⁰⁵ Ibid., 134. Qualities produced by objects and the sense organs: sight 色, sound 聲, smell 香, taste 味, touch 觸, and idea 法.

into the realms of hell, hungry ghost, and animal and subjected to immeasurable suffering. This is very fearful and frightening.

Third is the loathing mind. Together, we visualize that everything, in our lives from birth to death, is nothing but only impermanence, suffering, emptiness, and no-self. Our lives are impure and delusive just as bubbles on the water, which formed quickly and burst. We revolve back and forth just like a wheel and cycle through birth, old-age, sickness, death, and the eight distresses¹⁰⁶ continuously. Together, we visualize that our own bodies, from head to toes, consist of only thirty six substances. They are hair, body hair, nails, teeth, rheum, tears, pus, mucus, saliva, dandruff, sweat, urine, feces, epidermis or outermost skin, dermis-beneath the epidermis, blood, flesh, sinews, arteries and veins, tendons, bones, bone marrows, fat, oil of the joints, brain membranes, spleen, kidney, heart, lungs, liver, gallbladder, stomach, intestines, red phlegm, white phlegm, and bile circulating through nine bodily orifices. Thus, the scripture says that this body is the accumulation of all sorts of suffering and is completely impure.¹⁰⁷ How can those with wisdom find joy in it? In our lives, there are all types of unwholesome dharmas. This is very weary and loathing.

Fourth is developing the bodhi-mind or *bodhicitta*. The scripture says that we ought to see joy and desire for the *ddhak y a* which is the *Dha mak y a*.¹⁰⁸ The *Dha mak y a* is born from immeasurable merit, wisdom, six *p amit* , compassion, loving-kindness, sympathetic joy, equanimity, the thirty seven practices leading to enlightenment, and many kinds of merit and wisdom that give birth to the *ath gat a-*

¹⁰⁶ Ibid., 39. They are birth, old-age, sickness, death, parting with what we love, meeting with what we hate, unattained aims, and all the ills of the five skandhas.

¹⁰⁷ T441.14.0188c08.

¹⁰⁸ T441.14.0188c11.

k y a. If we want to have that body, we have to develop the *bodhicitta*, seek the Buddha-knowledge, eternity, bliss, personality, purity, and the fruit of *sarvajña*.¹⁰⁹ We can then purify the Buddha lands for all sentient beings to achieve enlightenment and not long for the physical bodies and valuables.

Fifth is the mind which knows neither enmity nor friendship. With regard to all sentient beings, we must develop the mind of compassion and not differentiate between us versus them. Why so? If we see enmity as different from friendship, it is differentiation which, therefore, leads to various types of attachment. Attachment causes us to have all types of afflictions that, in turn, cause us to perform unwholesome deeds; and by a chain of causation, we obtain the fruit of suffering.

Sixth is the mind of repaying the Buddha's benevolence. Since innumerable eons, the Tathāgata has abandoned his eyes, bone marrows, membranes, hands and feet, kingdom, wife and children, elephants, horses, and the seven treasures to undergo ascetic practices on our behalf. It is truly difficult to repay His kindness and virtue. Therefore, the scripture says that even if we carry Him on our heads and shoulders through as many eons as grains of sand in the Ganges River, we still will not be able to repay Him.¹¹⁰ If we want to repay His kindness, we should courageously and diligently establish the Three Treasures and propagate the Mahayana teachings to help all sentient beings achieve enlightenment, even if it means enduring hardships and sacrificing our lives.

Seven is the visualization on the empty nature of transgression. Transgression has no self-nature and is born out of causation and arisen out of derangement. Since transgression is born out of causation, it can be eradicated from causation. Transgression

¹⁰⁹ Soothill et al., 468. A state of having complete knowledge, omniscience, the perfect knowledge or Buddhahood.

¹¹⁰ T441.14.0188c24.

is conditionally caused by intimately associating with unholy friends and carrying out infinite unwholesome actions. On the other hand, to causally eradicate transgression, today we purify our minds and repent. Therefore, the scripture says that the nature of transgression is neither inside nor outside; it is not in the middle, and, thus, we should know that the root of transgression is arisen out of emptiness.¹¹¹

With these seven types of minds, we, in joined palms, reverentially think about the Buddhas and the sages of the ten directions, confess all our transgressions, repent from the bottom of our heart, and promise to reform. When we repent as described, how can transgression not be eradicated and merit not generated? If we do not hurry to repent and impatiently follow our heart's content to no avail, who does it benefit? Also, our lives are impermanent. Like a revolving flame, once we take our last breath, we are no longer alive. We become ashes in the soil. We personally experience suffering in the lower three realms and cannot rely on money or treasures to liberate ourselves. We will be in the abysmal and unfathomable underworld indefinitely and subjected to all sorts of suffering alone with no one to take our place. We cannot expect to be pardoned. Do not say that we do not have any transgression in this life and, therefore, do not earnestly have to repent. According to the scripture, as ordinary human beings, not every move or step that we take generates no transgression.¹¹² Furthermore, in our former lives, we have committed all sorts of unwholesome karma, which follows us like our shadows. If we do not repent our transgressions, they will be greatly accumulated over time. The Buddha does not allow us to conceal our transgression. Repenting previously created transgressions was praised by Vimalakīrti. Thus, we must know that we will be

¹¹¹ T475.14.0541b17.

¹¹² T441.14.0189a12.

constantly submerged in the ocean of suffering if we try to conceal our transgressions. Therefore, today, we, the disciples, openly repent and do not harbor our transgressions.

II. Repenting defilement and making vows

The three obstructions, namely defilement, karmic deeds, and retribution, all mutually cause one another. Defilement gives rise to all sorts of unwholesome karma which causally leads to the fruit of suffering. Thus, today we repent with our utmost minds.

First we must repent the obstruction of defilement which arises out of the mind. When the intention of the mental karma rises, then the bodily action and speech closely follow. The three characteristics of mental karma are greed, anger, and ignorance (three poisons). Through ignorance, we are led to many heretical views and unwholesome actions. As stated in the scripture, the karma of greed, anger, and ignorance can direct sentient beings to be reborn into the realms of hell, hungry ghost, and animal to suffer.¹¹³ If reborn as a human being, one would be impoverished, destitute, orphaned, lonely, violent, stubborn, demented, brainless, and many other such retributions of defilement. The intention of the mind has such malevolent consequences. Therefore, today, we with our utmost sincere minds take refuge in all the Buddhas, confess, and repent to seek forgiveness.

All the Buddhas and bodhisattvas, who have already entered sagehood, have all kinds of scolding and reproach about defilement and label it the enemy. Why? Because defilement can cut off the root of sentient beings' wisdom, it is also called the thief. Because defilement can rob all wholesome dharmas from sentient beings, it is also called the raging current. Because it can propel all sentient beings into the great suffering ocean

¹¹³ T671.16.0557b18.

of death and rebirth, defilement is also called the interlacing chain which can lock all sentient beings in the prison of death and rebirth, unable to escape. Thus, we are continuously revolved in the four types of rebirths in the six paths of transmigration with no ending in sight.¹¹⁴ We should know these are the faults and calamities of defilement. Therefore, today, we with our superior wholesome minds repent and seek forgiveness.

From the beginningless time until today, each one of us receives retribution in the six paths of transmigration. Having consciousness, we constantly hold ignorant delusion dear to our hearts. Due to either the root of the three poisons, the three affluents,¹¹⁵ the three types of suffering,¹¹⁶ the three conditioned subversions,¹¹⁷ or longing the three realms, we have made all sorts of transgressions. Such transgression is immeasurable and has disturbed all sentient beings in the four types of rebirths through all six paths of transmigration. Today, we are ashamed and repent.

Also, from the beginningless time until today, because of either the four entrenched afflictions,¹¹⁸ the four raging currents,¹¹⁹ the four attachments,¹²⁰ the four

¹¹⁴ Soothill et al., , . The four types of births are womb or jarāyuja, egg aṇḍaja, moisture or saṃsvedaja, and transformation or aupapāduka. The six paths are heaven, asura, human (the three higher paths 上三途), animal, hungry ghost, and hell (the three lower paths 下三途).

¹¹⁵ Ibid., 69. The *t aya av h* are 三漏: desire 欲, existence 有, and ignorance 無明.

¹¹⁶ Ibid., 75. The *duḥkha traya* are 三苦: suffering by direct causes 苦苦, from loss 壞苦, and because of the impermanent nature of things 行苦.

¹¹⁷ Ibid., 80. The *sandao* 三倒 are: unwholesome thoughts, wrong views, and a deluded mind.

¹¹⁸ Ibid., 170. The *catur-v an* 四住 are: 見一切住 delusion arising from not seeing things as they are, 欲愛住 craving to be in the desire realm, 色愛住 the form realm, 有愛住 and the formless realm.

¹¹⁹ Ibid., 178. The *catur-ogha* 四流 are: false view 見流, desire 欲漏, existence 有流, and ignorance 無明流.

¹²⁰ Ibid., 172. The *catuḥ-pa ma śa* 四取 are: desire, unenlightened views, fākir morals, and ideas arising from the conception of the self.

erroneous tenets,¹²¹ the four kinds of causes,¹²² the four elements, the four bonds,¹²³ the four types of passions,¹²⁴ or the four types of rebirths, we have made all sorts of transgressions. Such transgression is immeasurable and has disturbed all sentient beings in the four types of rebirths through all six paths of transmigration. Today, we are ashamed and repent.

Also, from the beginningless time until today, because of either the five entrenched afflictions,¹²⁵ the five hindrances,¹²⁶ the five kinds of conditioned selfishness,¹²⁷ the five wrong views,¹²⁸ or the five types of deluded minds,¹²⁹ we have made all sorts of transgressions. Such transgression is immeasurable and has disturbed all sentient beings in the four types of rebirths through all six paths of transmigration. Today, we are ashamed and repent.

¹²¹ Ibid., 172. The *sizhi* 四執, concerning the law of causal effect, are: heretical belief of causation 邪因邪果, effect without cause 無因有果, cause without effect 有因無果, and neither cause nor effect 無因無果.

¹²² Thích Huyền Dung, *Từ Bi Thủy Sâm Pháp*, Hà Nội: Nhà Xuất Bản Tôn Giáo, 2005, 156-157. The *catv aḥ p atyay ḥ* 四緣 are: *nid nas* 因緣, *samanantara* 次第緣, *lam anam* 緣緣, and *adhipa* 增上緣.

¹²³ Soothill et al., 180. The four *bandhana* 四縛 are: desire, resentment, heretical morality, and ego.

¹²⁴ Huyền Dung, 157. The *sitan* 四貪 are other's beauty, physical appearances, smooth touch, and serviced by others.

¹²⁵ Soothill et al., 113. The *wuzhu* 五住 are: four entrenched afflictions in footnote 41 and ignorance.

¹²⁶ Ibid., 126. The *pañca-nīva aṇa* 五蓋 are: desire, anger, drowsiness, excitability, and doubt.

¹²⁷ Ibid., 118. The *wuqian* 五慳 are: dwelling, giving alms, alms received, praise, and knowledge of the truth.

¹²⁸ Ibid., 126. The *pañca-dr̥ṣṭayaḥ* 五見 are: *atk ya-dr̥ṣṭi* 身見, *antar-g ha* 邊見, *mithy* 邪見, *dr̥ṣṭi-pa ma śa* 見取見, and *śīla-vrata-pa ma śa* 戒禁取見.

¹²⁹ Ibid., 117. The *wuxin* 五心 are: the mind of first impression 卒爾心, of inquiry 尋求心, of decision 決定心, of wholesome or unwholesome 染淨心, and of production from of other causation 等流心.

Also, from the beginningless time until today, because of either the six sense-organs, the six forms of perception, the six grasping conceptions, the six sensations, the six heretical austerities,¹³⁰ the six types of desire,¹³¹ or the six kinds of doubt,¹³² we have made all sorts of transgression. Such transgression is immeasurable and has disturbed all sentient beings in the four types of rebirths through all six paths of transmigration. Today, we are ashamed and repent.

Also, from the beginningless time until today, because of either the seven outflows,¹³³ the seven *kleśas*,¹³⁴ the eight upside-down views,¹³⁵ the eight types of impurities,¹³⁶ or the eight kinds of suffering¹³⁷ we have made all sorts of transgressions. Such transgression is immeasurable and has disturbed all sentient beings in the four types of rebirths through all six paths of transmigration. Today, we are ashamed and repent.

¹³⁰ Ibid., 137-138. The *liuxing* 六行 are: starvation 自餓, throwing oneself down precipices 投淵, self-immolation 赴火, sitting naked 自坐, living in silence 寂默, 牛狗 living as animals.

¹³¹ Ibid., 138. The *liuai* 六愛 or *liuchu* 六觸 are resulted when six sense organs are in contact with the six *guṇas*.

¹³² Huyền Dung, 159. The *liuyi* 六疑: when the six sense organs are in contact with the six *guṇas*, it can give rise to doubts.

¹³³ Ibid., 159. The *qilou* 七漏 are illusive views by: the eyes 見漏, other sense organs 諸根漏, wondering thoughts 妄漏, unwholesome actions 惡漏, being close to unwholesome friends 身根漏, craving thoughts 愛漏, and unwholesome intentions 念漏.

¹³⁴ Soothill et al., 10. The *qishi* 七使 are: desire 欲愛, hatred 瞋恚, attachment 有愛, pride 慢, ignorance 無明, false views 見, and doubt 疑.

¹³⁵ Ibid., 41. The *badao* 八倒 are: incorrect views of permanence, pleasure, personality, and purity now and in *ni v ṇa*.

¹³⁶ Huyền Dung, 160. The *bagou* 八垢 are: the three poisons, being unfilial toward parents, being disrespectful of teachers, not willing to help the poor, not taking care of the sick, and having no compassion for all sentient beings.

¹³⁷ Soothill et al., 39. The *baku* 八苦 are: birth, old age, sickness, death, parting with what we love, meeting with what we hate, unattained aims, and all the ills of the five skandhas.

Also, from the beginningless time until today, because of either the nine mortal distresses,¹³⁸ the nine bonds,¹³⁹ the nine causal conditions, the ten fundamental deluders,¹⁴⁰ the ten bonds,¹⁴¹ the eleven afflictions, the twelve sense fields, the sixteen heretical views, the eighteen realms of sense, twenty five erroneous views of individualism, the sixty two deluded views, the ninety eight false views, or the one hundred and eight delusions we, with our outflows being opened, make all sorts of transgressions day and night feverishly. We have disturbed our sages and all sentient beings in the four types of rebirths through all six paths of transmigration across the three realms with no place to hide. Today, we utmost sincerely turn to the Buddhas, Dharma, and sages in the ten directions to confess and repent.

Through the merit produced from repenting the three poisons and all afflictions, we hope that, life after life, we will achieve three types of wisdom and three insights,¹⁴² eliminate the three types of suffering, and complete the three vows.

Also, through the merit produced from repenting the four types of entrenched afflictions and all afflictions, we hope that, life after life, we will develop the four immeasurable minds and four types of faith, eliminate the four unwholesome paths of transmigration, and achieve the four kinds of fearlessness.

Also, through the merit produced from repenting the five obstructions and all afflictions, we hope that, life after life, we will save all sentient beings in the five paths of

¹³⁸ Huy  n Dung, 160. The *jiunao* 九惱 are being bothered by: people directly, people who bother our loved ones, our foes getting compliments in the past, present, and future.

¹³⁹ Soothill et al., 19. The *jiujie* 九結 are: love, hate, pride, ignorance, wrong views, grasping, doubt, envy, and selfishness.

¹⁴⁰ Ibid., 45. The *shinao* 十煩惱 or 十使 consist of five dull 鈍使 and five sharp 利使 deluders.

¹⁴¹ Soothill et al., 484. Another name for 十煩惱.

¹⁴² Ibid., 66. The *sanda* 三達 or *sanming* 三明 are: insight into previous lives of self and others 宿命明, supernatural insight into future lives 天眼明, and *ni v   a* insight 漏盡明.

transmigration, practice the five spiritual faculties, and achieve the five kinds of vision and the five attributes of the Buddha's body.

Also, through the merit produced from repenting the six sense organs and all afflictions, we hope that, life after life, we will realize the six transcendental powers and the six *pāramitās*, not to be deluded by the six sense-fields, and constantly cultivate the six meditative practices.

Also, through the merit produced from repenting the seven outflows, the eight types of impurities, the nine bonds, the ten fundamental deluders and all of the afflictions, we hope that, life after life, we will sit on the seven flowers of enlightenment, shower in the eight liberation waters, furnish ending the desire to be in the nine lands of the three realms, and cultivate the ten stages of a bodhisattva.

Finally, through the merit produced from repenting the eleven erroneous views, the twelve sense fields, the eighteen realms of sense and all of the afflictions, we hope that, life after life, we will realize the eleven types of emptiness and always understandably dwell in the unobstructed mind. We hope to turn the Dharma wheel in twelve processes and are endowed with the eighteen different characteristics of a Buddha as well as such immeasurable merit and perfection. Having made our vows, we take refuge in and pay homage to all the Buddhas.

[0970c11]

- Namo Vairocana Buddha
- Namo Śākyamuni Buddha
- Namo mi tābha Buddha
- Namo Maitreya Buddha

- Namō Naga Supreme King Buddha
- Namō Naga Īśvaradeva Buddha
- Namō Ratnaketu Buddha
- Namō Bodhipuṣṣam Dhyāna Īśvaradeva Buddha
- Namō Kaṣāya Dhvaja Buddha
- Namō Simhanāda Buddha
- Namō Mañjuśrī Bodhisattva
- Namō Samantabhadra Bodhisattva
- Namō Mahāsthāmaprāpta Bodhisattva
- Namō Kṣitigarbha Bodhisattva
- Namō Mahāvīra Bodhisattva
- Namō Lokiteśvara Bodhisattva

[0970c19]

Having paid homage to the Buddhas, we repent again. When we discuss repentance, it is fundamental to correct our past mistakes, to eradicate transgressions, and to cultivate wholesome actions. As for people living in the world, who can be without fault? *Śaikṣa* (or learners) can give rise to afflictions when they are not mindful. Even the arhats commit unwholesome karma from their bodily actions and speech when influenced by their binding habitual desire. How can ordinary men not commit transgressions? The wise men realize their transgression first and are able to repent and reform. The fools try to conceal it, further increasing their transgression, and therefore accumulate transgression day and night, with no hope of achieving enlightenment. If we can feel

ashamed and repent, not only will it eradicate our transgression, but also it will increase our merit immeasurably while laying out the Tathāgata's wonderful fruit of *ni v ṇa*.

III. Cultivating two types of mind

If we wish to perform this method [of repentance], we must first externally be solemn in appearance in front of the Buddha statue and internally initiate the respectful mind. We with utmost sincerity cultivate two types of mind. What are the two? First, we ourselves realize that it is difficult to permanently protect this body and life. One day it will disintegrate and we do not know when we can resume life in this body again. If we do not encounter the Buddhas and the sages, and instead come across unwholesome friends, then we will commit myriad unwholesome actions, which consequently lead us to descending rebirths in the lower and dangerous realms. Second, we contemplate that, even though we are able to receive the true Dharma of the Tathāgata, we do not continuously cultivate and propagate the Buddha Dharma. We neither purify our minds, bodily actions, speech nor reside in the wholesome dharma. We discretely generate and harbor our transgression. We think that others neither know nor see our transgressions, which we proudly hide while feeling no qualms. This is extremely foolish of us.

The Buddhas, the great bodhisattvas, and the heavenly celestials of the ten directions have forever used their pure divine eyes and observed all transgressions that we have created. Furthermore, the secluded spirit beings have accurately recorded our transgressions and merits with no error. After their death, those with transgressions will be brought by the ox-headed lictors to king Yama to be thoroughly investigated. In the mean time, all those having resentment toward us will come as witnesses. Each will say, —Previously, you slaughtered, fried, cooked, steamed, broiled my body; or you stripped

all my valuables and separated my family and relatives. Today, I am able to appear as a witness to your transgressions. How dare you avoid it! You should willfully suffer calamity for your past actions.”

According to the Buddhist scriptures, no one is wrongly persecuted in the hellish realm. Usually, if a person forgets all the transgressions that he has committed, then they will all appear in front of him at the moment of his death. Each will say, “You have in the past committed such transgressions at my side. Now how can you deny it?” At that time, the guilty person will have no place to hide. Thereupon, king Yama will clench his teeth in anger, scold and send the guilty person to hell for immeasurable eons with no way to seek release. This matter can happen anytime and does not involve others; it is exactly one’s own doing and suffering. Even those as close as father and son, each cannot offer to suffer calamity on behalf of the other.

Each of us has this human body with no illness; we each strive to compete with life and death. When great calamities come, it is too late to repent. Thus, we, with utmost sincerity, repent and seek forgiveness.

IV. Repenting ignorance and making vows

From the beginningless time until today, we have accumulated ignorance which has obstructed our minds and vision due to our afflicted nature, creating transgression in the three periods (past, present, and future lifetime). We have either

- Indulged in defiled love which brings about the affliction of craving;
- Engaged in anger which brings about the affliction of harm;
- Become befuddled in our minds which brings about the affliction of incomprehension;

- Become egotistic and proud which brings about the affliction of arrogance;
 - Doubted the right path which brings about the affliction of hesitation;
 - Slandered the teaching of cause and effect which arises the affliction of erroneous views;
 - Misunderstood dependent origination which brings about the affliction of attachment to the self;
 - Become bewildered by the three periods which brings about the affliction of nihilism and eternalism;
 - Befriended with unwholesome dharma which brings about the affliction of attachment to views;
 - Followed the heretical teacher which brings about the affliction of attachment to precepts; or
 - Engaged in the four erroneous tenets and all others which bring about the affliction of perverted planning. Today, we sincerely repent them all.
- Also, from the beginningless time until today, we have either
- Closely guarded our properties which gives rise to the affliction of stinginess;
 - Failed to contain our six-sense emotions which gives rise to the affliction of profuse deception;
 - Allowed our minds to dwell in unwholesome deception which gives rise to the affliction of impatience;
 - Fell idle and sluggish which gives rise to the affliction of laziness;
 - Become doubtful and impatient which gives rise to the affliction of coarse apprehension and fine analysis;

- Remained deluded by tactile objects which gives rise to the affliction of un-intelligence;
- Become conditioned by the worldly eight types of passions which gives rise to the affliction of self versus others [dualistic thought];
- Deceived and flattered people which gives rise to the affliction of non-straightforwardness;
- Become unyieldingly stubborn and difficult to get along which gives rise to the affliction of discordance;
- Easily become angered and difficult to please which gives rise to the affliction of enmity;
- Grown to be jealous and backstabbing which gives rise to the affliction of ruthlessness;
- Turned into being fierce and violent which gives rise to the affliction of viciousness;
- Disobeyed the sagely truth which gives rise to the affliction of attachment to marks (appearance);
- Misunderstood the four noble truths which gives rise to the affliction of upside-down views; or
- Followed death and rebirth in the twelve limbs of dependent origination which gives rise to the affliction of *saṃsāra*.

Even from the beginningless time, our nucleus of ignorance has given rise to as much affliction as grains of sand in the Ganges River and to the four delusional states, which result in the immeasurable fruit of suffering in the three realms. This has disturbed

sages and all sentient beings in the four types of rebirths through all six paths of transmigration. Today, we turn to the Buddhas and sages of the ten directions to confess and repent them all.

Through the merit produced from repenting all transgression resulted from greed, hatred, and ignorance out of the mind intention life after life, we hope to

- Cut off the web of arrogance and pride;
- Exhaust the water of attachment and desire;
- Put out the fire of anger and rage;
- Break the darkness of foolishness and ignorance;
- Extract the root of doubts; and
- Tear the net of heterodox views;

We profoundly understand that the three realms are like prisons and the four elements are like poisonous snakes. The five aggregates are like the hated thief. The six sense organs, which are empty clusters, are friendly deceiving us. We will cultivate the eight-fold path to cut off the source of ignorance. We rightly turn toward *ni v āna* endlessly and restlessly. We will mindfully and continuously cultivate the thirty seven practices toward enlightenment and always presently engage in the ten *p āmit* . Having repented, we, in single-mind concentration, faithfully pay homage to the eternal Three Treasures.

Fascicle Two

[0971b26]

All the Buddhas preached the *Water Repentance Bodhimanda Ritual* because they have thought about all sentient beings sympathetically. We should now take refuge in all the Buddhas.

[0971b28]

- Namō Vairocana Buddha
- Namō Śākyamuni Buddha
- Namō mi tābha Buddha
- Namō Maitreya Buddha
- Namō Naga Supreme King Buddha
- Namō Naga Īśvaradeva Buddha
- Namō Ratnaketu Buddha
- Namō Bodhipuṣṣam Dhyāna Īśvaradeva Buddha
- Namō Kaṣāya Dhvaja Buddha
- Namō Siṃhanāda Buddha
- Namō Mañjuśrī Bodhisattva
- Namō Samantabhadra Bodhisattva
- Namō Mahāsthāmaprāpta Bodhisattva
- Namō Kṣitigarbha Bodhisattva
- Namō Mahāvīra Bodhisattva
- Namō Avalokiteśvara Bodhisattva

V. Developing four types of visualization

[0971c07]

Having paid homage to the Buddhas, we next repent. Presently, all of us, body and mind, are at peace and stillness without hindrance or obstacles. This is the time to begin wholesome karma and end unwholesome karma. We must cultivate the four types of contemplation as the means to eradicate our transgression. What are the four? They are:

1. Contemplation on dependent origination,
2. Contemplation on retribution,
3. Contemplation on our own body, and
4. Contemplation on the Tathāgata body.

First is the contemplation on dependent origination. We are aware that transgressions come from unwholesome thoughts due to ignorance. We lack the power of correct contemplation and do not know our past fault. We distance ourselves from good friends, Buddhas, and bodhisattvas; we follow along the path of Māra, and tread on the heterodox and dangerous track. It is like a fish biting a hook unaware of the danger, a silkworm binding itself as it spins its cocoon, or a moth heading into a fire immolating itself. Because of dependent origination, we cannot liberate ourselves.

Second is the contemplation on retribution. Because of our transgressions, resulting from unwholesome karma, we revolve in *sam sara* throughout the three periods, are drowned in deep darkness and great oceans of limitless and endless suffering, and are eaten by our own affliction. We face death and rebirth in the darkening future with no end in sight. Even if one were a *akavati* ruling the four continents of the world, possessing the seven precious gems, and freely flying anywhere in the universe, after death he still could not avoid the three unwholesome paths (hell, ghost, and animal

realms) of transmigration. Even if one were to achieve the states of the four formless heavens, the most revered states of the three realms, he might still be reborn as a worm in an ox's neck when his merit was exhausted. How much more is this true for the rest of us, who have no merit, are lazy and do not diligently repent. It is as if we were holding a boulder and plunging into an abyss, the depths with no escape.

Third is the contemplation on our own body. Even though we are born with the direct cause of the nature of numinous awareness, it is covered by this dark and thick forest of affliction. We do not have the ability to comprehend the root of enlightenment. Thus, it is not prominent. Now we must initiate the superior mind to break the obstructions of ignorance and perverted views, eliminate illusory suffering which is the cause of death and rebirth, radiate the great brightening wisdom of the Tathāgata, and set up the unsurpassed and wonderful fruit of *ni v ṇa*.

Fourth is the contemplation on the Tathāgata body. It is effortlessness, *ni v ṇa*-illumination, leaves behind the four phrases, and cuts off the one hundred denials.¹⁴³ It is endowed with all kinds of merit and is eternally abiding. Although he skillfully entered *ni v ṇa*, he never for a moment abandoned his compassion to save all sentient beings. Giving rise to such a mind is like the good ford that eradicates transgressions, and the necessary practice that clears away obstacles. Therefore, we with utmost sincerity confess and repent to seek forgiveness.

VI. Continuing repenting defilement and making vows

¹⁴³ Ciyi 慈怡, *Foguang da cidian* 佛光大辭典, Taiwan: Foguang chu ban se, 1988, 1676. The four-line verse refers to the non-Buddhist belief that things are either permanent, impermanent, both impermanent and permanent, or neither impermanent nor permanent. See the *a h pa ini v ṇa Sūta* Fasc. 21 in the North Edition for explanation of the one hundred denials.

From the beginningless time until today, all of us have constantly nurtured afflictions which are deeply enriched day after day. They cover our wisdom eyes causing us to not be able to see the truth, and eliminate wholesome actions, not allowing them to continue. They obstruct our ability to see the Buddha, to listen to the Dharma, and to meet the Sangha. When defilement arises, we cannot see all the wholesome and unwholesome karma of the past or future or the ability to escape out of it. We cannot be reborn into the honorable status of men or heavenly celestials. We cannot be born into the meritorious joy of *dhya na* in the form and formless realms. We do not have the ubiquitous supernatural power to fly freely, hidden or visible, anywhere in the ten directions of the Buddha lands to listen to the Dharma.

Defilement obstructs our ability to learn:

- The *anapa na* (breath-counting meditation), meditation on the impure body, and dependent origination;
- The four-stage or seven-position attainments;¹⁴⁴
- The seven types of skillful contemplation;
- The three meditations of emptiness, equality, and the middle way;
- The auxiliary practices of mindfulness, right effort, spiritual faculties and power, and magical psychic power;
- The eightfold noble path revealing the forms;
- The seven factors of enlightenment not revealing the forms;
- The eight stages of mental concentration¹⁴⁵ and the nine formless *dhya na* s;¹⁴⁶

¹⁴⁴ Soothill et al., 5. The practices of the bhidharmakośa school by Vasubandhu toward realization.

- The ten powers of wisdom and the three *am dhi* ;¹⁴⁷
- The three insights, the six transcendental powers, and the four unhindered bodhisattva powers of reasoning;
- The six *p amit* s and the four virtues;
- The four all-embracing (bodhisattva) virtues widely transforming sentient beings;
- The four universal vows of the *ah y na* mind;
- The ten kinds of bodhisattva wisdom and the ten practices;
- The ten stages of merit dedication and the ten vows;
- The clear understanding of the first, second, third, and the fourth *hūmi* ;
- The penetrative power of the fifth, the sixth, and the seventh *hūmi* ;
- The double illumination of the eighth, the ninth, and the tenth *hūmi* ; and.
- The hundred thousands of asaṃkhyeya¹⁴⁸ of practices toward Buddhahood.

Such obstructions are limitless and immeasurable. Today, we are ashamed and with utmost sincerity turn toward the Buddhas, the Dharma, and Sangha of the ten directions to repent. Through the merit produced from repenting defilement, we hope the obstruction of all the practices will perish. We hope to be born at will anywhere and not subjected to *sam ā* because of our accumulated karmic actions. By means of supernatural power, in a single thought, we hope to be anywhere in the ten directions to purify the Buddha lands and to transform all sentient beings. From all sorts of *dhy na*

¹⁴⁵ Ibid., 39. They are liberation, deliverance, freedom, emancipation, escape, and release in eight forms.

¹⁴⁶ Ibid., 18. The nine happy states that sentient beings are able to attain, as described in the *Dīgha Nikāya*.

¹⁴⁷ Ibid., 57. The samādhi on three subjects are emptying the mind of ideas 空, getting rid of the idea of form 無相, and getting rid of all desire 無願.

¹⁴⁸ Ibid., 285. Innumerable, countless.

into the profound state with the unobstructed and penetrative power, we hope to eloquently and inexhaustibly preach all phenomena all over the universe and will not be defiled or attached. We hope the unobstructed mind, dharma, and skillful means, forever cutting off all defilements and accumulated ignorance which cannot continue again. We hope to attain the holy path with no outflow which is as bright as the day. Having made our vows, we now take refuge in all the Buddhas.

[0972b04]

- Namō Vairocana Buddha
- Namō Śākyamuni Buddha
- Namō mi tābha Buddha
- Namō Maitreya Buddha
- Namō Naga Supreme King Buddha
- Namō Naga Īśvaradeva Buddha
- Namō Ratnaketu Buddha
- Namō Bodhipuṣpaṃ Dhyāna Īśvaradeva Buddha
- Namō Kaṣāya Dhvaja Buddha
- Namō Siṃhanāda Buddha
- Namō Mañjuśrī Bodhisattva
- Namō Samantabhadra Bodhisattva
- Namō Mahāsthāmaprāpta Bodhisattva
- Namō Kṣitigarbha Bodhisattva
- Namō Mahāvīra Bodhisattva
- Namō Avalokiteśvara Bodhisattva

VII. Repenting karmic deeds and making vows

[0972b12]

Having paid homage to the Buddhas, we repent again. We just finished repenting for defilement; now we will repent our karmic deeds. For the power of karma can adorn every place in the worldly realms and attract us into it; and we could not think to liberate ourselves from it. Because retribution in the six paths of transmigration is different in form and type for everybody, we should know that this is all due to the power of karma resulting from our actions. Of the ten powers of the Buddha, the power of karma is extremely profound. Most ordinary men tend to doubt this. Why so? They see that people who do good deeds have a rough life and that everything goes smoothly for those performing unwholesome deeds. They say that there is no distinction between wholesome and unwholesome. People who think so do not realize the profound principle of karma.

In the scripture, it says that there are three types of karma: retribution in the current lifetime, retribution in the next rebirth, and retribution in subsequent rebirths.¹⁴⁹ Present retribution means a person doing unwholesome deeds now will receive retribution with this body in this lifetime. Retribution in the next rebirth means that a person will incur retribution in the next rebirth for wholesome or unwholesome deeds done during this lifetime. For retribution in subsequent rebirths, one is either subjected to retribution this lifetime or future lifetimes for wholesome or unwholesome deeds done in the past lifetimes. Now, if a person whose conduct is unwholesome has a good life, it is because his wholesome karma from his past lifetime or many lifetimes in the past is ripened. Therefore, he currently enjoys this fruit of joy. It is not that he receives good retribution resulting from his current unwholesome actions. Now, if a person leading a

¹⁴⁹ T441.14.0204c17.

wholesome life faces hardship, this is because his unwholesome karma from his past lifetime or many lifetimes is ripened. Thus, the wholesome karma is not strong enough to overpower the past unwholesome karma, and he bears the fruit of suffering. How could it be that our present wholesome actions could bring about unpleasant retribution?

How do we know this? We see that some people who cultivate wholesome actions are praised and respected by many. We know that they should incur the fruit of joy in the future. We have committed all sorts of unwholesome karma in the past. Therefore, the Buddhas and bodhisattvas have instructed us to be close to good friends and repent together. Good and virtuous friends are very beneficial to one's path toward enlightenment. So today, we all sincerely take refuge in the Buddhas.

From the beginningless time until today, we have accumulated unwholesome karma as numerous as grains of sand in the Ganges River or as plentiful as land on earth. Abandoning this body and receiving another, we do not know that we have either:

- Committed the five grave offenses¹⁵⁰ that are defiled and profound resulting in uninterrupted suffering;
- Perpetrated the *icchantika*,¹⁵¹ which cuts off the wholesome roots;
- Frivolously treated the Buddha's teachings, resulting in the misdeed of slander;
- Destroyed the Buddhas' teachings, resulting in the offense of defaming the True Dharma;
- Disbelieved in transgression and merit, resulting in initiating the ten unwholesome deeds;

¹⁵⁰ Ciyi, 1142- . They are killing one's father, one's mother, killing an arhat, shedding the blood of a Buddha, and causing disharmony within the Sangha.

¹⁵¹ Soothill, 9. One who has no desire for enlightenment.

- Bewilderedly opposed the truth, resulting in ignorance;
- Not been filial to either parents, resulting in ruthlessness;
- Disrespected teachers and masters, resulting in being disdained;
- Not trusted friends, resulting in unrighteousness;
- Perpetrated the four and eight *p j i*kas,¹⁵² resulting in obstruction of the holy path;
- Broken the five precepts, resulting in violating the eight-precept observance;
- Broken the five categories and seven groups of precepts,¹⁵³ resulting in violating all the precepts;
- Broken the *p ak a* precepts, resulting in being defiled;
- Broken the bodhisattva precepts, resulting in being impure and unable to cultivate;
- Abused skilful means, resulting in staining the pure practices;
- Not observed six fasting days each month, resulting in indolence;
- Not observed three months of fasting each year, resulting in failing to cultivate;
- Not properly conducted the three thousand manners, resulting in incorrectly practicing the Dharma;
- Not properly protected the eighty thousand rules, resulting in subtlety;
- Not cultivated the bodily precepts, resulting in obstructing the wisdom mind;
- Not cultivated throughout all four seasons or on the eight royal days, resulting in committing myriad transgression;

¹⁵² Soothill, 183. Violations of major monastic precepts, four for monks and eight for nuns.

¹⁵³ Ibid., 440. Violations of monastic precepts prescribed in the two divisions.

- Committed the sixteen types of unwholesome actions, resulting in violating precepts and manners;
- Harmed sentient beings, resulting in hurting and having no pity;
- Not sympathized with people, resulting in having no compassion;
- Not helped people, resulting in not protecting others;
- Harbored jealousy, resulting in not saving others;
- Differentiated between love and hatred, resulting in inequality;
- Indulged in five sensual desires, resulting in not loathing or liberating from the three realms;
- Indulged in food, clothing, gardens, and ponds, resulting in dissoluteness;
- Freely engaged in sexual desire in our prime, resulting in committing all sorts of transgressions; or
- Committed outflow deeds and transferred its merit to the three realms, resulting in obstructing our path to liberation.

Such unwholesome karmic deeds are immeasurable. Today, we turn to the Buddhas, Dharma, and the Sangha of the ten directions to confess and repent.

Through the merit produced from repenting our ignorance and unwholesome actions, we hope that all of our afflictions will be eradicated. Life after life, we will eliminate karmic deeds from the five grave offenses, the *icchantika*, major, minor, and all sorts of unwholesome actions. From now on, we avow that we will not violate any precepts again. Until our entry into the *bodhimanda*, we will regularly cultivate all super mundane and wholesome dharmas, rigorously honor our precepts, and guard our manners just as those crossing the ocean cherish their life buoys. The six *pāramitā* and the four

immeasurable minds are always the main focus of our practice. The cultivation of precepts, meditation, and wisdom revolves brightly and quickly, as we attain the thirty two major physical marks, the eighty excellent minor qualities, the ten powers, the four kinds of fearlessness, the three forms of mindfulness, the great compassion, the permanent joy of wonderful wisdom, and the eight transforming supernatural powers. We take refuge in the Buddhas and wish for your blessings.

VIII. Repenting the offense of killing

We have previously repented all karmic deeds. We will now repent each different karmic deed individually, one by one. We hope that all karmic deeds, committed as a group or separately, gross or subtle, of serious or unimportant consequences, spoken of or not spoken of, of different types and characteristics, will all be eradicated. To repent each karmic deed individually, first we repent the three unwholesome bodily actions, the four types of unwholesome speech, and finally the rest of all obstructing karmic deeds.

Of the three unwholesome bodily actions, the first is the offense of killing. As clearly stated in the scripture, just as we treat ourselves with benevolence, we should not kill or cane others.¹⁵⁴ Even though animals are different from us, they protect their lives and fear death just like we do. We contemplate that these sentient beings, from the beginningless time until today, might have been our parents, siblings, or relatives. Because of karmic causes and conditions, they have revolved in death and rebirth throughout the six paths of transmigration, taking different forms according to their retribution and not recognizing each other. And now, we kill them and eat their meat. This is extremely detrimental to our compassion. Thus, the Buddha said that when we are hungry and given leftover food to eat, we should think of it as eating our children's

¹⁵⁴ T441.14.0208b25.

flesh.¹⁵⁵ How can we personally kill and eat such fish or meat! Further, we kill sentient beings for profit or catch them for money; both acts produce unwholesome karma. After death, we will be reborn in the screaming and moaning hell. Therefore, we know that the karma from killing and eating animals is as deep as an ocean and as heavy as a great mountain.

From the beginningless time until today, we cannot meet virtuous friends because of this transgression. According to the scripture, the karma of killing could lead one to be reborn as a hungry ghost or to suffer in hell.¹⁵⁶ If reborn into the animal realm, one could be a tiger, leopard, wolf, hawk, poisonous snake or scorpion, which is always holding on to a vicious mind. One could be a roebuck, deer, or bear which is constantly frightened. If reborn as a human being, one would be subjected to two types of retribution: many illnesses and a short life span. Killing animals for food produces immeasurable types of unwholesome retribution. Therefore, we sincerely confess and repent to seek forgiveness.

From the beginningless time until today, we have always cherished the vicious and uncompassionate mind. We have killed because of greed, hatred, ignorance, or pride. We have conveniently killed out of desire or vow. We have destroyed lakes and ponds, burned mountains and forests, and hunted animals and netted fish. We have set fire in windy weather. We have released eagles and hounds to harm other animals. We now repent all such unwholesome actions.

We have used traps, pits, spears, and crossbow to shoot flying birds and running beasts. We have also used nets and baits to catch marine life creatures such as fish,

¹⁵⁵ T441.14.0208b30.

¹⁵⁶ T441.14.0208c05.

turtles, water lizards, shrimps, clams, snails, and mussels in the water. All of these actions cause these animals no place to flee in the sky, on land, or in the water.

We have raised domestic animals such as chickens, hogs, cows, sheep, dog, geese, and ducks to slaughter them in the kitchen; or we pay others to butcher them. Before their hapless sounds end, hair and feathers are shed, scales and nails are stripped, head and body are separated, and flesh and bones are removed by peeling, cutting, frying, and broiling. They are tormented and have suffered innocently and violently. We have done these for just a single moment of satisfaction, and the flavor obtained thereby is very little. This is merely for the satisfaction of the three-inch tongue, but creates unwholesome karma lasting many kalpas. Such unwholesome actions are immeasurable. Today, we sincerely repent them all.

Also, from the beginningless time until today, we have built up armies to attack each other on the battlefield. Troops from both sides have killed each other. We have killed on our own, have been given orders to kill, or have been very happy about killing the enemies. We have butchered and enslaved as punishment, slaughtering and engaging in unbearable practices. We have run around with blades in rage. We have chopped, stabbed, or pushed our enemies into a ditch. We have drowned them in the water. We have covered the cages. We have destroyed the nests with clay/rocks. We have used horse-carts to trample all sentient beings. Such unwholesome actions are immeasurable. Today, we sincerely repent them all.

Also, from the beginningless time until today, we have induced abortions, broken eggs or used venomous insects to poison sentient beings. We have plowed and dug lands for farming and gardening. We have raised silkworms and cooked cocoons, killing many.

We have slapped at mosquitoes and flies, gnawed fleas and lice, burned trash, or dug up canals, destroying many. We have chewed plant seeds, used grains, or eaten vegetable roots harshly, killing sentient beings. We have burned firewood and lit candles, burning all sorts of insects. We have not stirred the container first when using fermented source or vinegar. We have poured boiling water to kill insects and ants. Even in our four postures: walking, standing, sitting, and lying, we have frequently killed miniature sentient beings in the air or on the ground. We, ignorant ordinary men, do not know. Today, we sincerely repent all.

Also, from the beginningless time until today, we have flogged, chained, locked, tortured, pressured, hit, stepped on, tied up both hands and feet of, and cut off food and water to sentient beings, and many such unwholesome actions intentionally to distress them. Today, we sincerely turn to the Buddhas, the Dharma, and Sangha in all ten directions and repent. Through the merit produced from repenting all unwholesome actions of killing, we hope that, life after life, we will be able to obtain the diamond body, live indefinitely, free from hatred, and have no thought of killing. Each sentient being is regarded as an only child. If they are in danger, we will not hesitate to sacrifice our lives to save them. Then we speak to them about the profound and wonderful true Dharma, enabling them to be joyful and happy when they see it and are not terrified when they hear it. We now bow and take refuge in the Buddhas.

[0973c04]

- Namō Vairocana Buddha
- Namō Śākyamuni Buddha
- Namō mi tābha Buddha

- Namō Maitreya Buddha
- Namō Naga Supreme King Buddha
- Namō Naga Īśvaradeva Buddha
- Namō Ratnaketu Buddha
- Namō Bodhipuṣṣam Dhyāna Īśvaradeva Buddha
- Namō Kaṣāya Dhvaja Buddha
- Namō Siṃhanāda Buddha
- Namō Mañjuśrī Bodhisattva
- Namō Samantabhadra Bodhisattva
- Namō Mahāsthāmaprāpta Bodhisattva
- Namō Kṣitigarbha Bodhisattva
- Namō Mahāvīra Bodhisattva
- Namō Lokiteśvara Bodhisattva

IX. Repenting the offense of stealing

[0973c12]

Having paid homage to the Buddhas, we repent again. Next we repent the offense of stealing. According to the scripture, if an object belongs to or is protected by others, even a stem or leaf, it should not be taken if it is not given, let alone stolen.¹⁵⁷ But because we, sentient beings, have regarded profit only for the present moment, we have performed all sorts of unethical acts and taken what was not ours, resulting in suffering and the accumulation of misfortune in the future. Therefore, the scripture says that the offense of stealing can cause sentient beings to be reborn in the hell and hungry ghost

¹⁵⁷ T441.14.0212a24.

realms to suffer.¹⁵⁸ If reborn into the animal realm, one would be a cow, horse, donkey, mule, camel, etc. and would use its body, strength, and flesh to repay its past debt. If reborn as a human being, one would be a slave who does not have enough clothing to wear or food to eat, leading a meaningless life of poverty and suffering. This is the retribution of stealing. Thus, today we sincerely confess and repent to seek forgiveness.

From the beginningless time until today, we have stolen others' money and valuables through weapons or by force. We have used force to take for ourselves or relied on the power of authority. We have faked power and used shackles to pressure virtuous people to confiscate their valuables. We have gulped down felonious goods. We have bent the rules. Due to these karmic causes and conditions, we have suffered the consequences of our actions. We have accepted valuables from others and governed nefariously. We have impinged on public properties for personal gain and vice versa. We have harmed one person to benefit another person and vice versa. We have cut apart from others to enrich ourselves. We have spoken of giving while being stingy in our heart. We have stolen land taxes. We have avoided paying fees to cross the ferries. We have made public taxes our own and hidden collected business taxes. Today we fully repent such immeasurable offenses.

Also, from the beginningless time until today, we have taken property from the Buddha, the Dharma, and the Sangha even though they were not given to us. We have stolen, taken, misused, or misappropriated power and not returned scriptures, images, *tūpa* material, Sangha property, or offerings intended for the Sangha. We have borrowed for ourselves, borrowed for others, exchanged for use and forgotten to or intentionally not wanted to return. We have, indiscriminately in disorderly fashioned, used the Three

¹⁵⁸ T441.14.0212a27.

Treasures' properties. We have used, for ourselves or others, all the materials such as grains, firewood, salt, bean paste, soy sauce, vinegar, vegetable roots, seeds, coins, bamboo woods, silken fabric, banners, parasols, incense, flowers, oil, and candles as we desire. We have taken flowers which were offered to the Buddhas, or used the Sangha property. We have taken the Three Treasures' valuables and such offenses are immeasurable. Today, we are ashamed and repent them all.

Also, from the beginningless time until today, we have lived with people such as friends, teachers, monks and nuns, students, parents, siblings, and relatives and mutually and deceptively cheated them on hundreds of their personal items. As for our neighbors, we have shifted fences or moved walls to invade their residence. We have altered marks or changed appearances to rob others' possessions. We have occupied farms and gardens. We have used public resources for our personal business. We have seized stores and fields. We now repent all these sorts of offenses.

Also, from the beginningless time until today, we have attacked towns, burned villages, sold ordinary citizens, and lured people into slavery. We have wronged innocent people causing them to die, bleed, or be imprisoned, their families and relatives left behind and separated in different territories. We now repent all such immeasurable offenses.

Also, from the beginningless time until today, we have owned stores to sell or barter goods. We have used imbalanced scales or smaller pecks to steal even small portions of measurements. Using jade tablets,¹⁵⁹ we have deceptively exchanged bad for

¹⁵⁹ Wang Li 王力, *Wang Li gu hanyu zidian 王力古漢語字典*, Beijing: Zhonghua shuji, 2005, 149. Measuring devices used in ancient China to survey properties and lands.

good and short for long; we have skillfully cheated in hundreds of ways for small gains. We repent all such offenses.

Also, from the beginningless time until today, we have cut holes through walls or blocked roads to rob. We have refused to pay debts or interests. We have betrayed or gone against our word. We have deceived with facial expressions while intending to take. We have illegally seized things from demigods, spirits, and animals in the four types of births. Under false pretexts, we have performed divination to possess people's money and valuables. We have even used money to earn more money with unwholesome intentions and are still never satisfied. All such offenses are immeasurable and impossible to describe here. Today, we sincerely turn to the Buddhas, the Dharmas, and the Sangha of the ten directions to repent them all.

Through the merit produced from repenting the offenses of stealing, life after life, we hope that we will be: granted the wishing jewel, showered with the seven types of treasures, given the most excellent clothes and hundreds of the best foods to taste and all kinds of medicines, and getting whatever we wish for. We hope that all sentient beings will have no thoughts of stealing, reduce their cravings, be content with their situations, neither indulge nor defile, always find joy in giving, cultivate the path of salvation, give up their heads, eyes, brains, or bone marrow just as we would discard mucus or saliva, and transfer merit, fulfilling the perfection of giving.

X. Repenting the offense of desire

Next, we repent again the offense of desire. The scripture says that, because of desire, we are locked in the prison of ignorance and drowned in the river of death and

rebirth, unaware of the way out.¹⁶⁰ Because of the causal conditions arising from the five-sense desire, from the past until today, all sentient beings have revolved in death and rebirth. Through kalpas of rebirths, their bones have accumulated as tall as the Vipula Mountain in the city of Rājagṛha. The milk that they have drunk from their mothers is as much as water in the four oceans and the blood that they have bled is much greater. The tears that their parents, siblings, and relatives have cried at their deaths is also as much as water in the four oceans. Therefore, it is said that desire leads to birth and eradication of desire results in the end of birth. Thus, death and rebirth originate in craving. Thus, the scripture says that the offense of sexual craving can lead sentient beings to be reborn in the realms of hell and hungry ghost to suffer.¹⁶¹ If reborn into the animal realm, one could be a dove, sparrow, or mandarin duck. If reborn into the human realm, one's spouse would not be faithful and one's relatives would not be according to his or her wish. Sexual craving has such unwholesome retribution. Thus, today we sincerely confess and repent to seek forgiveness.

Also, from the beginningless time until today, we have stolen others' wives, concubines, or snatched their daughters. We have violated the chaste and dishonored the *bhikṣuṇī*. We have destroyed others' pure conduct or forced them to be immoral. This is all from our impure mind, perverted view, and licentious speech. We have shamed other's families or smeared their reputation. We have committed improper behavior with five types of men.¹⁶² Today, we sincerely repent all such immeasurable offenses.

¹⁶⁰ T441.14.0215b21.

¹⁶¹ T441.14.0215b27.

¹⁶² Ciyi, 1175-1176. The *pañḍakas* 五種男子 are: impotent man by birth, impotent for half of the month, emasculation, uncontrollable emission, and hermaphrodite.

Through the merit produced from repenting the offenses of sexual craving, life after life, we hope that we can be born through transformation and not through fetuses. We will be pure and clean and the greater and lesser marks of our body will be radiant. Our six senses will be clear and intelligence will be penetrating. We will realize that desire is just like fetters. We will contemplate that the six sense-fields are like an illusion. We will decidedly loathe the five sense desires. Even in our dreams, perverted thoughts will not arise. Finally, we will not be affected by internal and external causes and conditions. Having repented and made our vows, we now take refuge in the Three Treasures.

XI. Repenting the four offenses of speech

[0974b24]

We previously repented the three offenses of the body. Now we consequently repent the four offenses of speech. The scripture says that the offenses of speech can lead sentient beings to be reborn in hell and the hungry ghost realms to suffer.¹⁶³ If reborn in the animal realm, one could be an owl, a mynah, or such bird whose sound everyone abhors. If reborn as a human being, this person's mouth would have a permanent stench. No one would believe anything he had to say. His relatives would be in discord and always in dispute. The offenses of speech can have such maleficent retribution. Therefore, today we sincerely take refuge in the Three Treasures and repent them all.

From the beginningless time until today, because of harsh speech, we have created all sorts of offenses in the four rebirths of the six paths of transmigration. Our speech has been rough and our language harsh. We have had no regard for our superiors, subordinates, relatives, strangers, nobles, or our inferiors, and if they do not do according

¹⁶³ T441.14.0218c25.

to our wishes, we get very angry. We have scolded and humiliated them using lewd and filth speech, leaving nothing out. We have caused them to hold hatred all their lives and never forget it. We have successfully and continuously created disasters and enmity and yet we have blamed it on the world and faulted gods and spirits. We have denounced the sages and smeared [the name of] virtuous people. Such harsh speech has created all sorts of immeasurable offenses. Today, we sincerely repent them all.

Also, from the beginningless time until today, because of false speech, we have created all sorts of offenses. Our intention has been to seek fame and profit. We have concealed our emotions and changed ourselves to deceive. We have a maleficent mind and are thick-skinned. When something is there, we say it is not there, and vice versa. We see but say we do not, and vice versa. We hear but say we do not, and vice versa. We know but say we do not, and vice versa. We do but say we do not, and vice versa. We have lied to sages and deceived people. Even between father and son, emperor and his ministers, between relatives, and between old friends, we have never been truthful in our conversations. We have caused misunderstandings between them which have led to broken families and defeated countries.

Fabricating illusions to praise ourselves, we have claimed that we have achieved the four *dhyāna* and the four formless *dhyāna* , or that we have practiced *śamatha* and the sixteen types of meditation and have attained the stages of Sotāpatti (Stream Enterer), Arhat, Pratyekabuddha, and Non-retrogressing bodhisattva. We have made such claims so that celestial beings, *devas*, spirits, demigods, and wind and earth spirits all come besides us. We have created strange phenomenon to confuse people so they respectfully

offer the four provisions (food, clothing, medicine, and lodging). Such false speech creates immeasurable offenses. Today, we sincerely repent them all.

Also, from the beginningless time until today, because of slanderous speech, we have created all kinds of offenses. Opulent words and beautiful writings have covered our faults and decorated our mistakes. We have written songs with flirtatious description and licentious attitude, causing the middle and lower grade beings to be moved and lose their nature. We have caused them to recklessly indulge in alcohol and sex, unable to return on their own. We have neglected fair judgments and freely taken issues with private enmity against loyal ministers, filial sons, elites, and humane people. We have stubbornly composed texts which convey their guilt. Later generations reading these texts believe that they are true which causes them to embrace the hatred into the underworld without being able to vindicate themselves. Such slanderous speech has created all sort of immeasurable offenses. Today, we sincerely repent them all.

Again, from the beginningless time until today, because of idle chatter, we have created all sorts of offenses. Using hundreds of clever speeches, we have praised people to their faces but then criticized them behind their backs. We have spoken unfavorably about one person to another, and vice versa. We have only cared about personal gain with no concern for harm done to others. We have spoken maliciously to sow discord the ruler and his ministers, causing them to suspect each other. We have intentionally ruined virtuous people causing disharmony between father and son, separation between husband and wife, between relatives, between teacher and student, or between close friends. We have even caused two friendly countries to become estranged and incur hatred, leading to fighting between the two armies and killing hundreds of the common people. Such idle

chatter has created immeasurable offenses. Today, we all sincerely turn to the Buddhas, the Dharma, and the Sangha of the ten directions, to confess and repent to seek forgiveness.

Through the merit produced from repenting the offenses of four types of speeches, we hope that, life after life, we will be endowed with the eight voices and four types of interpretative skills. We will always speak harmonious and beneficial words. Our voice will be clear and elegant and sentient beings will find it pleasant to hear. We will understand sentient beings' local and vernacular languages well. We will speak appropriately on all occasions and situations so that we can cause ordinary people to understand and be enlightened. They will be able to liberate themselves and enter sagehood, attaining the wisdom eyes. Having repented and made our vows, we take refuge in the Three Treasures.

XII. Repenting the six sense organs

We previously repented the offenses of the body and speech. Now we subsequently repent the karmic obstructions resulting from the six sense organs.

From the beginningless time until today, our eyes have been obscured and seduced by baubles and adornments of all colors such as black, yellow, red, green, red, and purple. Our unwholesome thoughts have arisen upon seeing men's or women's appearances, tall or short, dark or light, their charm or grace. Our ears have craved to hear pleasing sound from the melodies, flute, music, and songs. Upon hearing the voice, language speaking, crying, or laughing of men or women, our unwholesome thoughts arise. Our noses have desired the scents of aloe wood, sandalwood, camphor, musk deer, saffron, and styrax, causing our unfaithful thoughts to rise. Our tongues have craved for

the fresh, delicious, sweet, and rich tastes of sentient beings' flesh, adding to the root of their suffering. We have nourished our bodies, causing our unfaithful thoughts to rise. Our bodies have enjoyed the flowery fabrics of silk, satin, and cotton. Desiring fine and smooth clothing made with the seven treasures, our unfaithful thoughts arise. Our minds have been filled with confused thoughts, directing us to go against the Dharma. Because all six sense organs have created immeasurable offenses, today, we sincerely turn to the Buddhas, the Dharma, and the Sangha of the ten directions to repent them all.

Through the merit produced from repenting the faculty of sight, our eyes will be able to see through the pure dharma body of all the Buddhas and bodhisattvas of the ten directions.

Through the merit produced from repenting the faulty of hearing, our ears will be able to always hear the Buddhas and sages of the ten directions speak the true Dharma and cultivate it as taught.

Through the merit produced from repenting the faculty of smell, our noses will be able to always smell the fragrance of the Dharma-state in Akṣobhya's Buddha land, abandoning the impure stench of death and rebirth.

Through the merit produced from repenting the faculty of gustation, our tongues will be able to always taste the food of dharma and meditative bliss, not craving the taste of sentient beings' flesh.

Through the merit produced from repenting the faculty of touch, our bodies will be able to drape the robe of the Tathāgata, wear the armor of forbearance, lie down on the bed of fearlessness, and sit on the throne of immateriality.

Through the merit produced from repenting the faculty of thought, our minds will be able to achieve the ten powers, penetrate the five skills,¹⁶⁴ contemplate on the emptiness and equality of the two truths,¹⁶⁵ (二諦空平等理), engage the wisdom of skilful means, and enter the flow of Dharma water. We also hope that every thought becomes increasingly clear and that the great forbearance of no-rebirth of the Tathāgata prominently arises. Having made our vows, we take refuge in the Three Treasures.

Fascicle Three

[0975b11]

All the Buddhas said the *Water Repentance Bodhimanda Ritual* because they have thought about all sentient beings sympathetically.

[0975b13]

- Namō Vairocana Buddha
- Namō Śākyamuni Buddha
- Namō mi tābha Buddha
- Namō Maitreya Buddha
- Namō Naga Supreme King Buddha
- Namō Naga Īśvaradeva Buddha
- Namō Ratnaketu Buddha
- Namō Bodhipuṣṣam Dhyāna Īśvaradeva Buddha
- Namō Kaṣāya Dhvaja Buddha

¹⁶⁴ Ciyi, 1112. The five skills from ancient India are: language 聲明, arts and crafts 工巧明, medicine 醫方明, logic 因明, and philosophy 內明.

¹⁶⁵ Huyền Dung, 181. The noble truth with no outflow and the common truth with outflow.

- Namo Siṃhanāda Buddha
- Namo Mañjuśrī Bodhisattva
- Namo Samantabhadra Bodhisattva
- Namo Mahāsthāmaprāpta Bodhisattva
- Namo Kṣitigarbha Bodhisattva
- Namo Mahāvīra Bodhisattva
- Namo Vajradevī Bodhisattva

XIII. Repenting unwholesome actions toward the Three Treasures

[0975b21]

Having paid homage to the Buddhas, we repent again. We have already repented the offenses of the three bodily actions and the four types of speech. Next, we repent our unwholesome actions toward the Buddhas, the Dharma, and the Sangha. According to the scripture, the Buddha said that it is very difficult to be reborn as a human being, to hear the Buddha Dharma, to encounter the Sangha, to develop faith, to have all six sense organs at birth, and to meet virtuous friends.¹⁶⁶ Today, due to the wholesome roots generated from the past, each of us is born with all six sense organs. We are able to meet virtuous friends and hear the Buddha Dharma. If we are not totally diligent in this environment, it is fearful that we will drown in thousands of types of suffering in the future and will not know when suffering will end. Thus, today we sincerely repent.

From the beginningless time until today, due to our minds constantly being covered by ignorance and afflictions, we have not shown our respect when we have seen the Buddha's images. We have despised the Sangha, harmed virtuous friends, destroyed

¹⁶⁶ T441.14.0222a21.

monasteries and stupas, burned scriptures and images, and caused the Buddha to bleed. Though we have resided in finely decorated halls, we have placed the Buddha images in substandard locations in which are exposed to and damaged by smoke, sun, wind, rain, dust, birds, and rats. We have placed the images in the same living space and shown no veneration for them. We have exposed ourselves or not properly dressed in front of them. We have turned out the lamps and sealed the images in their halls, blocking the Buddha's light. For these and other such offenses, we sincerely repent today.

Also, from the beginningless time until today, we have held the sutras with our dirty hands. While holding the sutras, we have used vulgar and improper language. Placing the sutras by our beds, we walk and sit around them showing no respect. We have put them away in enclosed containers allowing them to become infested with insects and rot. We have let the rolls be unraveled or placed them back in their cases in the wrong order. We have allowed the ink to smudge the writings or torn, causing them to be incomplete. We have neither studied them ourselves nor circulated them for others to use. Having made such offenses toward the sutras, we sincerely repent them all now.

We have slept while listening to the sutras or lied down while reading the sutras. We have spoken or laughed loudly disturbing others who listen to the Dharma. We have given heterodox interpretations of the Buddha's words, and falsely explained his sagely intent. We have fallaciously rendered false dharma as the right Dharma and vice versa. We have identified non-infractions as infractions. We have explained minor violations as major violations. While transcribing sutras, we have misplaced their text, reversing the front and back and vice versa or placing both front and back in the middle and vice versa. We have embellished others' words and placed them in our own writings. We have

spoken the dharma for financial gain, reputation, and respect without an ethical mind. We have sought out the faults of dharma teachers in order to attack them with unreasonable argumentation. Instead of seeking the super mundane for liberation, we have neglected the Buddha's words and revered heretical teachings. We have slandered the Mahāyānā and praised the Hīnayāna. Now we repent all such immeasurable offenses.

Also, from the beginningless time until today, when among monastics, we have killed arhats or caused disharmony in the Sangha. We have destroyed the unsurpassed *bodhicitta* in people, causing them to lose their root of Buddhahood and not be able to cultivate the path to sagehood. We have abused practitioners and mistreated *ś amanas*, including flogging and harsh criticism. We have violated our pure precepts and demeanors; we have encouraged others to give up the noble eight-fold path and practice the five ascetic rules of Devadatta.¹⁶⁷ We have disguised ourselves as mendicant disciples to steal the Sangha's properties. Today, we repent all such immeasurable offenses.

We have exposed ourselves or not dressed properly in front of Buddha images. We have entered shrines or stūpas with dirty feet. We have brought our shoes into the *saṅgha mā*. We have spit and hawked, polluting the Buddha and Sangha's residence. We have ridden horses and chariots into monasteries disturbing everyone. All sorts of such offenses toward the Three Treasures cause immeasurable obstruction. Today, we turn to the Buddhas, the Dharma, and the Sangha of the ten directions and repent them all.

¹⁶⁷ Ciyi, 4959. 提婆五法 The five extreme ascetic practices proposed by Devadatta to the Buddha for the Sangha: no milk, no meat, no salt, no wearing unshaped garments, and living in solitude. There are three other interpretations of these six principles.

Through the merit produced from repenting misdeeds toward the Buddha, the Dharma, and the Sangha, we hope that, life after life, we will always encounter, honor and respect, and not grow weary of the Three Treasures. We will be able to make the world's best offerings to the Three Treasures such as divine silk fabrics, precious gems and jewels, hundreds of types of music, rare incense, and fresh flowers and fruits. If there are beings who have become Buddhas, we will come forward and ask them to preach the ambrosial truth. If they are about to enter *ni v ṇa*, we hope that we will always be there to make offerings up to the last minute. We will cultivate the six principles of harmony within the Sangha,¹⁶⁸ attain the power of free mind, and help the Three Treasures flourish by propagating the Dharma on the one hand and by transforming sentient beings on the other.

XIV. Repenting remaining offenses

As previously stated, we have already repented all offenses, major and minor, toward the Three Treasures. Now, we next repent the [remaining] offenses, one by one. In the scripture, the Buddha said that there are two types of heroic people; the first type is those who have never committed any offenses; the second type refers to those who, having committed offenses, are able to repent.¹⁶⁹ Also, there are two types of purifying dharmas that can help sentient beings to eliminate their obstruction. The first type is called conscience 慚, referring to the non-commission of offenses. The second type is called shame 愧, referring to not allowing others to perform any offenses. Only one who

¹⁶⁸ Ciyi, 1269. The six principles of harmony 六和敬 in a monastery are: bodily unison in living 身和共住, speech unison in communicating 口和無諍, ideal unison in working 意和同事, moral unison in cultivating 戒和同修, understanding unison in views 見和同解, and beneficial unity in economic gain 利和同均.

¹⁶⁹ T441.14.0225b10.

possesses these two qualities can be called a human. Otherwise, one is not different from an animal. Thus, today we sincerely take refuge in the Buddhas and repent as instructed.

From the beginningless time until today, because of heretical beliefs and superstition, we have killed sentient beings and submitted memorials [to the emperors] to make offerings to the demons and monsters in hope of longevity but it did not work. Claiming to see the spirits, we have lied and spoken on their behalf. We completely repent all such offenses.

Also, from the beginningless time until today, we have been proud and arrogant. We have relied upon our caste or clan, and, thus, have behaved irreverently toward everybody, scorning and abusing others. We have gotten drunk, disturbing others regardless of whether they are relatives or strangers. We have intoxicated ourselves all day long and been unable to differentiate between the noble and inferior. We repent all such offenses.

We have eaten and drunk excessively, such as uncooked fish and meat and the five pungent roots,¹⁷⁰ causing defiled odor upon the scriptures and images and disturbing the pure assembly. We have allowed our minds to wander freely without any restraint, unable to control them. We have distanced ourselves from virtuous friends and become intimate with vicious people. We repent all such offenses.

We have become arrogant, deceitful, and opinionated views. We have been domineering and defiant, showing no concern for any human emotions. Believing ourselves right, we have faulted others and hoped for luck. We repent all such offenses.

¹⁷⁰ Ibid., 1099. The five forbidden pungent roots, 五辛 garlic, green onion, asafoetida, chives, and allium splendens. According to the *Śū āṅgama Sūtra*, these five roots, if eaten raw, can cause or deepen one's anger, and if eaten cooked, they can act as an aphrodisiac. In addition, when reciting sutras, they can cause bad odor which will drive away deva and good spirits.

When it comes to making money, we have no shame. We have sold meat and alcohol and cheated to make a living. We have charged interests by hours and days, stingily accumulating wealth and insatiably greedy. We have accepted offerings with no sense of shame. We have no ethics or virtue, freely receiving alms from the faithful. We repent all such offenses.

We have beaten ourselves and commanded our servants. We have not inquired if they were hungry, thirsty, cold or hot when the weather changes. We have demolished bridges, cutting off travelers' routes. We repent all such offenses.

We have let ourselves go and done whatever we pleased. With improper moral views, we have become distracted with dice and board games. We have gathered in crowds for various events to eat and drink wine, and gotten into fights with each other. We have dully discussed ourselves and the world, day after day, wasting time from youth to death. Three times a day, we have not cultivated chanting or meditation. All day long, we have just lied down engaging in indolence and sloth. We have not focused on the six kinds of mindful contemplation.¹⁷¹ We have become jealous of others' successes. Our minds have harbored viciousness and have given rise to defilement. We have allowed all defilement, turning into a ferocious wind of offenses. As though fuel were being added to a blazing fire, continuously burning; our slight meritorious actions of the body, speech, and mind are burned into ashes. Once our wholesome deeds are exhausted, we become *icchantika* and will be reborn into the great hell, indefinitely, with no escape. Thus, today we sincerely bow and turn to the Three Treasures of ten directions to repent them all.

¹⁷¹ Ciyi, 1271. The six dwelling thoughts 六念處 to be mindful of are: the Buddha, the Dharma, the Sangha, the precepts, almsgiving, and the three realms.

From the beginning, all the transgressions that we have done are minor, major, general, or specific; we have committed, instructed others to commit, joyfully watched others commit, relied on the authority to commit, or even praised those committing such unwholesome actions. Today, we sincerely repent them all.

Through the merit produced from repenting all offenses, we hope that, life after life, we will be compassionate, harmonious, loyal, filial, humble, and forbearing. We will have a sense of honor and shame and greet others first. We will abide by the principles of good consciousness, diligence, pure conduct, and justice. We will stay away from unwholesome people, always encounter wholesome karma, collectively contain the six faculties, and guard our three sources of karma. Finally, we will endure hardship and suffering with the mind of non-retrogression while developing the *bodhicitta* and not turning our backs upon all sentient beings. Having made our vows, we take refuge in the Buddhas.

[0976b18]

- Namō Vairocana Buddha
- Namō Śākyamuni Buddha
- Namō mi tābha Buddha
- Namō Maitreya Buddha
- Namō Naga Supreme King Buddha
- Namō Naga Īśvaradeva Buddha
- Namō Ratnaketu Buddha
- Namō Bodhipuṣpaṃ Dhyāna Īśvaradeva Buddha
- Namō Kaṣāya Dhvajja Buddha

- Namō Siṃhanāda Buddha
- Namō Mañjuśrī Bodhisattva
- Namō Samantabhadra Bodhisattva
- Namō Mahāsthāmaprāpta Bodhisattva
- Namō Kṣitigarbha Bodhisattva
- Namō Mahāvīra Bodhisattva
- Namō Lokiteśvara Bodhisattva

XV. Repenting retribution and making vows

[0976b26]

Having paid homage to the Buddhas, we again repent. We have already repented the obstruction of defilement and offenses. We now consequently explain and repent all remaining retributions and obstacles. The scripture says that when retribution comes, there is no place to escape, whether in the air, the ocean, or the mountain.¹⁷² Only the power of repentance can eliminate retribution. How do we know this? When *Śak o - dev n mind a'*¹⁷³ five signs of decay¹⁷⁴ appeared, he was fearful and sincerely took refuge in the Three Treasures. The five signs of decay immediately vanished and he actually received longer life span. There are plenty of examples, besides this one, that are clearly presented in the scriptures. Therefore, we know that repentance can truly eradicate disasters.

If ordinary men, like us, are not guided by good friends, no unwholesome actions that we have not committed. At the time when our lives are just about exhausted, we will

¹⁷² T441.14.0228b18.

¹⁷³ Yici, 3776. 釋提桓因 is king of the thirty-three heavens of the Buddhist cosmology.

¹⁷⁴ Yici, 1142. Beings from heaven realm approaching death exhibit five signs of decay 五衰相: flowers on the head wither, sweating armpits, sordid clothes, losing halo, and unhappy with their seats.

be both fearful and regretful. We have not cultivated any wholesome action before, and now we are remorseful at the end of our lives. Unfortunately, it is too late. Calamity from different places in the past is straightly waiting and we are destined only for the realm of hell. We have no choice but to walk forward into the fire cauldron. Our spirit suffers and bodies and minds are broken into pieces. At that time, if we want to pay homage or repent, how is it possible? All of us should not rely on the fact that we are young, rich, and powerful, and, thus, we are slothful and indulge ourselves without any restraints. When the suffering of death comes, it does not matter whether we are young or old, rich or poor, noble or inferior: we all will be decimated. Death does not let anyone know when it suddenly comes. human being's life is as impermanent as the morning dew. Once he exhales, there is no guarantee that he can inhale. Knowing this, why do we still not repent? When the five deva messengers¹⁷⁵ sent by Mara arrive or the murderous ghostly troops of impermanence suddenly come, no matter how strong or young we are, there is no escape. At that time, the magnificent palaces or great houses will not be our concerns. We cannot take the tall chariots or great horses with us. Our spouses, children, and relatives will be no longer ours. And the seven precious gems will become others' entertainment. Therefore, it is said that retribution in the world is all an illusion. Life in the heavenly realm, though joyful, still comes to an end. When one's life span in the heaven is exhausted, he can still be reborn into the three lower realms. Thus, the Buddha said to Subhadra, —our teacher, Udraka Rāmaputra, keen and intelligent, was able to subdue his affliction and attain the meditative state of no non-conception. After death, he was reborn into the animal realm as a flying wildcat. What about the rest of the ordinary

¹⁷⁵ Ciyi, 1058. The five deva messengers 五天使者 are: birth, old age, sickness, death, and imprisonment.

beings?”¹⁷⁶ Therefore, we know that since we have not attained sagehood, we should be prepared to go through the lower paths of transmigration in *sam sara*. If we are not careful, we may suddenly find ourselves in this situation one morning, isn’t it regretful? If we were to commit a misdemeanor and went to a public hearing, we would be frightened and our family would seek for ways to help us. This would only be a small wretched situation in comparison to hell. The suffering in hell is hundreds of thousands of times worse, and cannot even be compared to anything. Over many kalpas, our offenses have accumulated as high as Mount Sumeru. When we hear this, how can we be at peace and not be afraid or alarmed? It is very painful that we cause our own spirits to experience this sort of suffering. Thus, we sincerely confess and repent to seek forgiveness.

From the beginningless time until today, of all the serious obstructing retribution that we face, the number one serious retribution is the *avīci* hell. As clearly described in the Buddhist scriptures, the *avīci* hell can now be summarized here. There are seven layers of iron walls surrounding this hell of 84,000 *yojana*.¹⁷⁷ There are also seven layers of nets, made from iron, covering on the top. Covering the bottom are seven layers consisting of billions of iron swords as thick as forests with immeasurably ferocious fires which burn constantly. Everywhere are bodies of guilty beings that fill up hell and, because of karmic causes and conditions of their offenses, they do not block each other. Fire from the top penetratingly burns downward and vice versa in all four directions, east, west, north, and south, passing and intersecting everywhere. It is as if a fish were fried in

¹⁷⁶ T441.14.0228c10.

¹⁷⁷ Ciyi, 2075. *Yojana* 由旬: A unit of distance used in ancient India. There are several different conversions. One *yojana* is equivalent to either 12, 16, 30, 32, or 40 *li* 里.

the cooking pan until the grease is gone. The suffering is the same everywhere in the *Avī i* hell. There are four gates each having a great copper hound dog. a ch dog's body has a length of 4000 *yojana*. Their teeth and claws are long and sharp and their eyes are like lightning flashes. In addition, there are incalculable birds with iron beaks, flapping their wings and flying around to peck at the flesh of the guilty beings. Each of the ox-headed demon jailers, similar to *k śasa*, has nine tails. Each tail is like an iron fork. Each demon jailer has nine heads, each head with eighteen horns on top. Each horn has sixty four eyes. One by one, all sixty four eyes burst forth many hot iron balls burning the guilty beings' flesh. Whenever they are angry, they roar which sounds as loud as thunder. There are also innumerable wheel-shape swords raining downward from the air. The sword strikes each guilty being from the head and exits at the foot. As a result, for each of them, the pain is penetrating pass the bone marrow and cutting through the heart and liver. They undergo this suffering for countless ages and cannot seek rebirth or death. All such retribution, today we bow and shamefully repent.

Next we repent the karmic retribution of:

- Having heads and bodies cut off in the hell of mountains of knives and trees of swords;
- Being cooked in the hell of water boilers and coal furnaces;
- Being scorched in the hell of iron beds and copper pillars;
- Being crushed into pieces in the hell of fire chariots with wheels of swords;
- Punishing pain in the hell of plowing tongues;
- The five visceras being burned and vanished in the hell of swallowing balls and having copper molten poured through the mouth;

- Grinding flesh into powder in the hell of iron grinder;
- Separating the four limbs of the body in the hell of black ropes;
- Being angry and infuriated in the hell of the river of boiling feces;
- Being skinned and frozen in the hell of salty water and cold water;
- Being slaughtered in the hell of wolves, hawks, and hounds;
- Mutually stabbing and chopping in the hell of swords and long claws;
- Being fried and broiled in the hell of the fire pit;
- Smashing the skeleton into pieces in the hell of two mutually colliding stones;
- Being sliced and cut in the hell of various black ears;
- Being beheaded in the hell of mountain of pitch dark flesh;
- Being cut in the hell of sawing and nailing;
- Being butchered and cut in the hell of hanging upside down by iron sticks;
- Grieving injustice in the hell of crying out due to hot scorching;
- Being in the big and small mountains at *o nt ak av da*¹⁷⁸ with long, pitch dark nights, and unaware of light from the sun, moon, and stars;
- The Hahava hell, the Ababa hell, the A a a hell, and the Alala hell;¹⁷⁹
- Other similar hells in the eight hot and eight cold hells.

There are also 84,000 related hells born from those sixteen hells. The karmic retribution in these hells includes the suffering of frying and cooking, skinning and peeling flesh, scraping bones and beating marrow, removing intestines and pulling lungs, and infinite types of sufferings which could not be heard or impossible to describe. Namō

¹⁷⁸ Akira Sadakata, *Buddhist Cosmology: Philosophy and Origins*, Tokyo Kōsei Pub, 1971, 2 - 27. The circular range of iron mountains on the perimeter of the golden earth layer.

¹⁷⁹ Sadakata, 47-54. These are just four of the eight cold hells in addition to the *Avīci* hell.

Buddha! From the beginningless time until today, those suffering in these hells might have been either our parents or relatives from past lifetimes. We and all of our relatives, after our deaths, may be reborn into these hells again. Today, we purify our minds, sincerely bow, and turn to the Buddhas and the great bodhisattvas of the ten directions to grieve and repent which will lead to the elimination of all karmic retribution.

Through the merit produced from repenting all retribution in all types of hells, we hope that it will instantly break down the four gates of the *Avīci* hell and turn it into a Pure Land, without any transgression from the unwholesome paths. All the punishing tools in the rest of the hells will turn into causes and conditions for joy. Mountains of knives and trees of swords become forests of jewels. Water boilers and coal furnaces will transform into lotus flowers. Ox-headed demon jailers will abandon their brutality, give rise to compassion and loving-kindness, and have no unwholesome thoughts. All sentient beings in hell will be able to leave the fruit of suffering, generate only roots of wholesome karma, at ease and joyful such as those attaining the third stage of *dhyāna*, and give rise to the supreme path of enlightening mind. Having repented, we sincerely pay homage to the eternal Three Treasures.

[0977b19]

- Namō Vairocana Buddha
- Namō Śākyamuni Buddha
- Namō mi tābha Buddha
- Namō Maitreya Buddha
- Namō Naga Supreme King Buddha
- Namō Naga Īśvaradeva Buddha

- Namō Ratnaketu Buddha
- Namō Bodhipuṣṣam Dhyāna Īśvaradeva Buddha
- Namō Kaṣāya Dhvaja Buddha
- Namō Siṃhanāda Buddha
- Namō Mañjuśrī Bodhisattva
- Namō Samantabhadra Bodhisattva
- Namō Mahāsthāmaprāpta Bodhisattva
- Namō Kṣitigarbha Bodhisattva
- Namō Mahāvīra Bodhisattva
- Namō Lokiteśvara Bodhisattva

XVI. Repenting the three lower realms

[0977b27]

Having paid homage to all the Buddhas, we repent again. We have already repented the retribution in hell, and we now repent, in order, the retribution of the three unwholesome paths of transmigration. The scripture says that the Buddha said that the more we desire, the more reason we seek profit, and the more distressed we become.¹⁸⁰ A person who is content with his situation is still happy even if he sleeps on the ground. Someone who is not content, even if he lives in paradise, is still never satisfied. But for worldly people like us, when we are suddenly in danger, we have to give up our valuables, and it does not matter how much we have. Yet we do not realize that our bodies are right above the deep pits of the three unwholesome paths. When we take our last breath, we shall fall into those pits. If a knowledgeable friend advises us to generate

¹⁸⁰ T441.14.0232b02.

merit by cultivating wholesome dharma in preparation for the future, we do not listen because we grasp everything with a stingy mind. This is very ignorant of us. How is it so? The Buddha said in the scripture that we do not have any coins in both hands at birth, and we will not be able to keep any with us at death.¹⁸¹ We have struggled to accumulate valuables which are of no good to us, and will be possessed by others. The only thing that stays with us is affliction. We have no wholesome actions or virtue to rely upon. So when we die, we will be reborn into the three unwholesome paths. Thus, today we take refuge in the Three Treasures and sincerely repent.

Next, we repent again, for the realm of animals, the karmic retribution of:

- No knowledge;
- Carrying heavy loads and plowing the fields to repay long standing debts to others;
- Having no freedom and being chopped, stabbed, butchered, and cut by others;
- Having no feet, two feet, four feet, or many feet; and
- Having hair, feather, scales and nails and being eaten by tiny insects.

All such karmic retribution in the animal realm, today we sincerely repent them all.

Next, we repent again, for the realm of hungry ghost, the karmic retribution of:

- Long term suffering of thirst and hunger for hundreds of thousands of years, never even hearing the word water;
- Consuming pus, blood, dung, and filth;
- Having all limbs scorched whenever the body moved; and

¹⁸¹ T0441.14.0232b09.

- Having a great stomach and a tiny throat.

All such immeasurable suffering retribution, today we sincerely bow and shamefully repent them all.

Next, we repent again, for the realm of *asuras*, the karmic retribution of flattery, arrogance, and carrying sands and rocks to fill up rivers and oceans. We repent the karmic retribution of eating flesh and resulting in an ugly form in the rebirth of demonic spirits, *yakṣas*, *Kṃh ṇḍa*, and all evil demons. All karmic retribution in the realm of *asuras* are immeasurable. Today, we all bow and turn to the Buddhas and great bodhisattvas of all ten directions to repent and seek forgiveness leading to the elimination of all karmic retribution.

Through the merit produced from repenting the retribution in the realm of animals, we hope that, life after life, our impure ignorance will be eradicated. We will know the circumstances of our karma. Our wisdom will shine brightly and we will end unwholesome actions.

Through the merit produced from repenting the retribution in the realm of hungry ghost, we hope that, life after life, we will forever be free from the suffering of greed, hunger, and thirst. We will always taste the flavor of the ambrosia of liberation.

Through the merit produced from repenting the retribution in the realm of *asuras*, we hope that, life after life, we will be straightforward, not flatter, be free from the root of heretical life, and eliminate the fruit of ugly form. And all sentient beings in the human and heaven realms will also benefit. We hope that from today until our enlightenment in the *Bodhimanda*, we will not be reborn in the four unwholesome paths, except only to

save sentient beings due to our great compassion. We will rely upon the power of our vows and not be wearied.

XVII. Repenting the human and heaven realms

Having repented the retribution of the three unwholesome paths, we now sincerely repent, in order, the remaining retribution in the realms of human and heaven. In Jamb dvī pa,¹⁸² though our life span is about 100 years, there are not too many people who can live to 100 years old. The number of those among us who die in their prime is infinite. We face all sorts of suffering, chasing and simmering of our minds. We are constantly fearful and continuously distressed. This is all because our wholesome root is very faint and our unwholesome karma is too much. This results in the fact that not everything is always going to go according to plan. We should know that this is unwholesome retribution from our past. Therefore, we repent all the immeasurable remaining retribution in the realms of human and heaven from the beginningless time, the present, and the future.

We repent, for the human realm, the retribution of:

- Calamity from the past, injuries from hundreds of illnesses, and the incomplete six sense organs;
- Being born: in the remote wilderness, into families with heretical views, in the three unwholesome paths of transmigration, and in the eight difficulties;¹⁸³

¹⁸² Ciyi, 6337. 南閻浮提 refers to the island of the Jambu trees. It is also the name of one of the four continents, located south of Mt. Sumeru of the Buddhist cosmology, which the Indian subcontinent is a part of.

¹⁸³ Ciyi, 318. 八難 are the eight conditions in which it is difficult for sentient beings to see a Buddha or hear His dharma: being in hell 在地獄難, as hungry ghosts 在餓鬼難, as animals 在畜生難; being in the *Naiva- anjñ na añjn yatana* 非想非非想處 where one's longevity is as long as 100 kalpas 在長壽天難, being in the Uttarakuru 北俱盧洲 where one lives for at least a thousand years in joy 在邊地

- Being pale from too many illnesses and dying young;
- Not being able to protect and keep all relatives together;
- Mourning the death of close friends, resulting in the suffering of separating from loved ones;
- Having to live in fear and worry of one's gathered enemies;
- Being frightened and weak in the danger of flood, fire, thief, and war;
- Losing our country and homes while living in solitude and deprivation;
- Being locked up in prisons, forced to stand up while being lashed;
- Being misunderstood, privately and publicly, resulting in mutual gossip and slander;
- Being sick for years, confined to a bed, unable to recover or live a normal life;
- Having typhoid or being infected with winter or summer epidemic;
- Having strokes or being completely swollen and unable to cope with it;
- Being watched by various malignant spirits who cause disasters;
- Having all kinds of weird birds, flying corpse, and unwholesome spirits causing unusual phenomenon;
- Being injured by birds and animals in the air or on land such as tigers, leopards, or wolves;
- Committing suicide by means of hanging;
- Jumping into the pit or fire resulting in drowning or falling;
- Having no reputation or benevolence;

之鬱單越難, born deaf, blind, and dumb 盲聾瘡痼難, as a worldly philosophical intellectual 世智辯聰, and born in the intermediate period between a Buddha and his successor 生在佛前佛後難.

- Not being satisfied with our necessities or clothing;
- Running into unwholesome people who cause all sorts of obstacles in everything that we do; and
- Infinite unexpected disasters, dangerous plagues, hardships, and distresses occurring now and in the future in the realms of human and heaven.

Today, we all sincerely turn to the Buddhas, the Dharma, and Sangha of the ten directions to repent and seek forgiveness leading to the elimination of all karmic retribution.

XVIII. Merit transfer

We previously repented the obstruction of the three unwholesome karma, the six sense organs, and all defilement. We repented all the retribution in the four types of rebirths in the six paths of transmigration. Now we consequentially resolve to transfer merit.

We hope to transfer all merit, produced from repenting the obstruction of the three types of unwholesome karma, to all sentient beings who repent together. We and all sentient beings will be at ease and joyful in the present lifetime. Rebirths in the three unwholesome paths, eight difficulties, and all unlucky matters will be eradicated. Food and clothing will be plentiful. And we will rightly believe in the Three Treasures. We will be reborn in the Pure Land at the end of this lifetime, close to mi tābha Buddha, and assured to become Buddhas. In future lifetimes, we will be able to meet Maitreya Buddha, listen to his Dharma, and diligently cultivate as instructed.

We also hope that, life after life, and wherever it is, we will:

- Always encounter imperial rulers who allow the Three Treasures to thrive, and not be born into families with heretical views;
- Be transformed by birth in the lotus flowers, with noble family and relatives, and in tranquility and joy while food and clothing come freely and naturally;
- Cultivate the mind of compassion, humanity, loyalty, and filial piety, to save sentient beings and not give rise to any harmful intention;
- Always be blessed by all the Buddhas, able to overcome Māra and heretical religion, dwell with all the bodhisattvas, and continuously cultivate the bodhicitta; and
- Propagate the Buddha Dharma, cultivate the Mahayana practices, manifest in infinite bodies to save sentient beings, attain the state of non-retrogression, and directly enter the *bodhimanda*.

Just as all the Buddhas and bodhisattvas have professed these vows, cultivated wisdom and merit, and dedicated their merit, so do we.

Even if there is an end to the realm of space, the realm of sentient beings, and the affliction of sentient beings, our cultivation and dedication of merit will never end.

Having dedicated our merit, we sincerely pay homage to the eternally abiding Three Treasures.

Bibliography

Primary sources

Thích Tr. Quang. *Kinh hủy m*. North Hills, CA: Phật Học Viện Quốc Tế, 2008.

Thích Huyền Dung. *Từ Bi Thủy Sát Pháp* (Tái Bản). Hà Nội: Nhà Xuất Bản Tôn Giáo, 2005.

太上慈悲道場滅罪水懺. 正統道藏, 217-224.

大正新脩大藏經第 50 冊 No. 2059 高僧傳.

Secondary resources

慈怡. 佛光大辭典. 台灣: 佛光出版社, 1988.

吳藝苑. 慈悲水懺與中國佛教懺悔思想. 台北: 國立政治大學中國文學研究所, 1994.

趙海涵. 天台宗智者大師懺儀研究. 華梵大學東方人文思想研究所, 1999.

釋大睿. 天台懺法之研究. 台北: 法鼓文化公司, 2000.

王力. 王力古漢語字典. 北京: 中國書局, 2005.

洪錦淳. 水陸法會儀軌. 台北: 文津出版社有限公司, 2006.

李崇智. 中國歷代年號考. 北京: 中國書局, 2001.

汪娟. 敦煌禮懺文研究. 台北: 法鼓文化事業股份有限公司, 1998.

白金銑. 慈悲水懺法研究. 台北: 文史哲出版社, 2009.

白金銑. 唐代禪宗懺悔思想研究. 台北: 文史哲出版社, 2009.

Adamek, Wendi Leigh. *The mystique of transmission*. New York: Columbia University Press, 2007.

Bell, Catherine M. *Ritual: Perspectives and Dimensions*. New York: Oxford University Press, 1997.

Buswell, Robert E., and Robert M. Gimello. *Path to liberation: the*

- Transformations in Buddhist Thought*. Honolulu: University of Hawaii Press, 1992.
- Buswell, Robert E. *The Zen Monastic Experience: Buddhist Practice in Contemporary Korea*. Princeton, N.J.: Princeton University Press, 1992.
- DeGraff, Geoffrey. *he ddhi t ona ti ode he timok kha aining le*, Valley Center, CA: Metta Forest Monastery, 2007.
- DeGraff, Geoffrey. *The Buddhist Monastic Code II: The Khandhaka Rules*. Valley Center, CA: Metta Forest Monastery, 2007.
- Donner, Neal Arvid, Daniel B. Stevenson, and Zhiyi. *The Great Calming and Contemplation: A Study and Annotated Translation of the First Chapter of Chih-I's Mo-Ho Chih-Kuan*. Classics in East Asian Buddhism. Honolulu: University of Hawaii Press, 1993.
- Ebrey, Patricia Buckley, Anne Walthall, and James B. Palais. *East Asia: A Cultural, Social, and Political History*. Boston: Houghton Mifflin, 2009.
- Etzioni, Amitai, and David Carney. *Repentance: A Comparative Perspective*. Lanham, Md: Rowman & Littlefield Publishers, 1997.
- Fo Kuang Shan Academy of Chinese Buddhism (Taiwan), and International Conference on Ch'an Buddhism. *Fo Kuang Shan report of international conference on Ch'an buddhism*. Koshiung, Taiwan: Fa Kuang Publisher, 1990.
- Gregory, Peter N. *Traditions of Meditation in Chinese Buddhism*. Honolulu: University of Hawaii Press, 1986.
- Heine, Steven and Dale Stuart Wright. *Zen Ritual: Studies of Zen Buddhist Theory in Practice*. Oxford: Oxford University Press, 2008.
- Holt, John Lifford. "Ritual expression in the Vinayapi aka P rolegomenon". *History of Religions*. 18, no. 1: 42-53.
- Huineng, and John R. McRae. *The Platform Sutra of the Sixth Patriarch: Translated from the Chinese of Tsung-Pao*. BDK n glish Tripi aka, -II. Berkeley, CA: Numata Center for Buddhist Translation and Research, 2000.
- Katagiri, Dainin, kō onniff, and Willa Hathaway. *Returning to Silence*. Boston: Shambhala Publications, 1988.
- Lee, Kwangsu. *Buddhist Ideas and Rituals in Early India and Korea*. New Delhi: Manohar Publishers & Distributors, 1998.

- Li, Rongxi. *Buddhist Monastic Traditions of Southern Asia : a Record of the Inner Law Sent Home from the South Seas by Sramana Yijing*. Berkeley: Numata Center for Buddhist Translation and Research, 2000.
- Luo, Guanzhong, and Moss Roberts. *Three Kingdoms: A Historical Novel, Complete and Unabridged*. Berkeley: University of California Press, 2004.
- Mun, Chanju. *Buddhism and Peace: Theory and Practice*. Honolulu: Blue Pine, 2006.
- Nattier, Jan. *A Few Good Men: The Bodhisattva Path According to the Inquiry of Ugraśaripa*. Studies in the Buddhist traditions. Honolulu: University of Hawai'i Press, 2003.
- Reis-Habito, Maria. *The Repentance Ritual of the Thousand-armed Guanyin*. Studies in Central and East Asian Religions 4 (Autumn 1991): 42-51.
- Sadakata, Akira. *Buddhist Cosmology: Philosophy and Origins*. Tokyo: Kōsei Pub, 1955.
- Sangharakshita. *An Open Heart: A Guide to the Sūtra of the Good Friend*. Birmingham: Windhorse, 1995.
- Schipper, Kristofer Marinus, and Franciscus Verellen. *The Taoist Canon: a historical companion to the Daozang = [Dao zang tong kao]*. Chicago: University of Chicago Press, 2004.
- Shi Yidean. *The Meaning of Merit Transfer in Chinese Buddhism*. Thesis (Ph. D.)—University of the West, 2004.
- Sima, Qian, and Burton Watson. *Records of the Grand Historian of China*. New York: Columbia University Press, 1961.
- Soothill, William Edward, and Lewis Hodous. *A Dictionary of Chinese Buddhist Terms: With Sanskrit and English Equivalents and a Sanskrit-Pali Index*. Delhi: Motilal Banarsidass, 1987.
- Standaert, N., and Adrianus Dudink. *Forgive Us Our Sins: Confession in Late Ming and Early Qing China*. Monumenta serica monograph series, 55. Sankt Augustin: Institut Monumenta Serica, 2006.
- Stets, Jan, and Jonathan Turner. *Handbook of the Sociology of Emotions*. Handbooks of Sociology and Social Research. New York: Springer Science+Business Media, LLC, 2006.
- Thanissaro Bhikkhu. *The Dhammapadam: The Path of the Noble Ones*. Valley Center, CA: Metta Forest Monastery, 2007.

- Wayman, Alex. *Untying the Knots in Buddhism: Selected Essays*. Delhi: Motilal Banarsidass Publishers, 1997.
- Weinstein, Stanley, and William M. Bodiford. *Going Forth: Visions of Buddhist Vinaya : Essays Presented in Honor of Professor Stanley Weinstein*. Honolulu: University of Hawai'i Press, 2005.
- Williams, Bruce Charles. *Mea Maxima Vikalpa: Repentance, Meditation, and the Dynamics of Liberation in Medieval Chinese Buddhism, 500-650 CE*. Thesis (Ph. D. in Buddhist Studies)--University of California, Berkeley, 2002.
- Xingyun. *Sutra of the Medicine Buddha: with an introduction, comments and prayers*. Los Angeles, CA: Buddha's Light Pub, 2005.
- Xuanhua. *The wonderful Dharma lotus flower sutra 16 Chapter 26: Dharani. Chapter 27: The past deeds of King Wonderful Adornment. Chapter 28: The encouragement of Universal Worthy Bodhisattva*. San Francisco: Sino-American Buddhist Assoc, 1998.
- Yifa. *The Origins of Buddhist Monastic Codes in China: An Annotated Translation and Study of the Chanyuan Qinggui*. Classics in East Asian Buddhism. Honolulu: University of Hawaii Press, 2002.
- Yinshun. *The Way to Buddhahood*. Boston: Wisdom Publications, 1998.
- Yincher, J., and Lore Sander. *Collection of Essays 1993: Buddhism Across Boundaries : Chinese Buddhism and the Western Regions*. Collection of commentary and dissertation. Sanchung, Taiwan: Fo Guang Shan Foundation for Buddhist & Culture Education, 1999.