

COMPASSIONATE SAMADHI WATER REPENTANCE

This repentance liturgy was written in Tang Dynasty (618-907 AD) by the Imperial Dharma Master, Ven. Wu Da, who found out first hand that karmic retributions and consequences may remain invisible through many ages and reincarnations, but can never be escaped and must be repaid.



During the reign of Emperor Yi Zong in Tang Dynasty, a young monk named Zhi Xuan once went on the road to visit monasteries across the land. In one unremarkable temple he stayed in, he smelled a repugnant odor coming from the neighboring dormitory room. When he went over to check it out, he saw a monk lying in bed, his whole body covered with odorous sores. Due to his hideous sight and odor, everyone in the monastery stayed away from him. However, Zhi Xuan did not abandon this suffering man but treated his sores with kindness and care. With the help of this kind caretaker, the sick monk soon completely recovered. Both men began getting ready to move on in their paths. Before they departed, the recovered monk said to Zhi Xuan, “If you ever find yourself in any catastrophe or trouble, you may come look for me at Jiulong Mountain in Peng Province, Sichuan. When you see the twin pine trees on the left side of the mountain, you will have arrived at the right place.” With that, the recovered man went on his way.

Many years later, Zhi Xuan’s virtuous conduct and profound practice won him high regard and respect from the Emperor, who knighted him with the honorable title of Imperial Dharma Master and gave him the name Wu Da, meaning “thoroughly enlightened.” In addition, the Emperor granted him a throne decorated with eaglewood from which to lecture the Dharma.

As soon as Master Wu Da ascended on the throne, his mind gave rise to the thought, “I am now under one person but above thousands of people.” At this moment, a painful growth shaped like a human face appeared on his knee; the human face had a mouth that would open and ask to be fed, causing the Imperial Master excruciating and unbearable pain. The most famous doctors all over the country were helpless in finding the cure for this hideous tumor.

In his moment of desperation, Master Wu Da remembered the offer given by the monk he cared for a long time ago. He immediately set out to seek this man who could be his savior. When he arrived at Jiulong Mountain, he saw the twin pine trees. Behind the trees stood a magnificent hall where a monk was expecting him with a welcoming smile. The monk

consoled Master Wu Da and reassured him that with the pure water from the clear spring below the cliff, the tumor could be completely washed off.

The next day, an attendant boy led Master Wu Da to the spring. As Master Wu Da was getting ready to splash water on the tumor on his knee, the human face on the growth shouted, “Stop! Do not flush me away! Haven’t you read the story of Yuan Ang and Chao Cuo from the History of Western Han?” Master Wu Da answered, “Sure. The two were archenemies in the riotous Western Han period around second century BC. Yuan Ang persuaded the Emperor to kill Chao Cuo, and the Emperor ordered Chao Cuo to be cut in half at the waist.” The human face said, “You were that Yuan Ang who had Chao Cuo killed, and I was that Chao Cuo who suffered that horrific death. When I was being executed, hatred filled my heart, and I swore I would seek revenge at the first chance. Unfortunately for me, for your last ten reincarnations, you have been an eminent monk who has strictly upheld the precepts; therefore, Dharma guardians were always around you to protect you, depriving me of any chance to do you harm. However, when the gift from the Emperor stirred up your arrogant thought for fame and wealth, your tainted mind gave me a chance to get close to carry out my revenge. Now with the purity of the samadhi water, which has been blessed by the Venerable Kanaka, the enlightened sage whom you saved, I can be liberated from hatred, and I will no longer seek revenge.”

The pure samadhi water cleansed away the tumor with the human face, and also the longstanding feud between the two enemies. Master Wu Da then wrote the text of the “Compassionate Samadhi Water Repentance”. The act of repentance is to ask for forgiveness for past negative thoughts and actions and to reform to prevent further errors. Now practitioners can wash away the longstanding feud and bitterness in their own minds by reflecting inwards and repenting with a mind of purity and gratitude.



三昧水懺的起源，是唐朝的悟達國師，遇迦諾迦尊者，教他以三昧水洗滌人面瘡而消除累世冤業的懺法。

在唐朝懿宗皇帝時，有一位知玄悟達國師，在他年少還未被封為國師時，曾參訪叢林，掛單在一間不知名的寺裏，正巧另一位僧人也掛單在該寺，但那位僧人得了很重的病，通身長滿了瘡，發出很難聞的臭氣，所以都沒有人想要和他來往，國師住在他的隔壁，很同情他的病苦，常常照應他，一點都沒有討厭躲避的感覺。

不久那位病僧的病也好了，為了道業各奔前程，在臨別的時候，那位僧人為了感激知玄和尚的德風道義，就對他說：「你以後如有難臨身，請你不妨到西蜀彭州九隴山來找我，我會設法解救你的災難。記住山上左邊兩棵大松樹連在一起，那就是我居住地方的標誌。」說完便離去了。

後來知玄和尚因為德行高深，唐懿宗十分崇敬，就封他為悟達國師，還賜他沉香莊飾的寶座，悟達國師坐上寶座之後卻生起一念傲慢心，心想現在是一人之下萬人之上，於是從這時候開始，膝蓋上便生出一個人面瘡來，長得和人面一模一樣，每次還要用飲食餵他，也能像人一樣開口吃東西，悟達國師當時痛苦難忍，遍請各地的名醫，但是每位名醫都無法醫治。

國師這時突然記起過去，同住的那位病僧臨別所說的話，於是便前往西蜀彭州九隴山去尋找。一日，天色已晚，忽然看見了兩棵並立的松樹，再往前一看是一座金碧輝煌的殿堂與那僧人，兩人相見甚歡，國師便把所患的怪疾告訴他，僧人便加以安慰，告訴國師不要擔心，只要用清泉水洗一洗即可。

次日清早僧人就令一個孩童引領國師到巖下清泉的溪旁清洗，國師剛要捧水洗人面瘡時，人面瘡竟然大聲呼喊：「不可以洗啊！您知識廣博、見解深遠，但不知是否曾讀過西漢書上，袁盎與晁錯傳呢？」國師回答說：「曾經讀過。」人面瘡就說：「往昔的袁盎就是您，而晁錯就是我，當時晁錯被腰斬時，心懷怨恨，因此我累世都在尋求報復的機會，可是您十世以來，都是身為持戒嚴謹的高僧，冥冥中戒神在旁守護，使我沒有機會報復，而今您受到恩寵，動了一念名利心，無形中德行已經虧損，因為這個緣故，我才能接近您的身邊來報仇。現在蒙聖人迦諾迦尊者出面來調解，賜我三昧法水（此三昧水是迦諾迦尊者三昧力的加持而成三昧法水），讓我得解脫，今後我不再與您為難作對了。」

悟達國師蒙受聖人的救護，洗除多生的宿冤，因此寫成懺本，早晚恭敬禮誦，來報答大聖的恩德，並命名為慈悲三昧水懺，就是取尊者以三昧水洗人面瘡，解開兩家累世冤業的緣故。

今日大眾在禮拜懺悔時，藉由祖師大德身行、言教的提示，應當發起真誠的清淨心，以三昧法水洗去我們累劫的塵垢。