

(二) 细说因缘
(2) xi shuo yin yuan



宇宙长空 生火变异 六道轮回 不由自己
yǔ zhòu cháng kōng shēng miè biàn yì liù dào lún huí bù yóu zì jǐ

业从何处来 识从何处去 无名暗覆 果报相依
yè cóng hé lái shí cóng hé qù wú míng àn fù guǒ bào xiāng yī

善恶相应 若影随形 何人无罪 何人无愆
shàn è xiāng yīng ruò yǐng suí xíng hé rén wú zuì hé rén wú qiān

慧根常隐 苦海常现 慈悲水忏 细说因缘
huì gēn cháng yǐn kǔ hǎi cháng xiàn cí bēi shuǐ chàn xì shuō yīn yuán

悟达年轻曾游学 未显达时遇病僧
wù dá nián qīng céng yóu xué wèi xiǎn dá shí yù bìng sēng

病僧疾患甚臭秽 众皆恶之避不离
bìng sēng jí huàn shén chòu huì zhòng jiē è zhī bì bù lí

悟达不忍频肤慰 亲侍汤药无厌离
wù dá bù rěn pín fū wèi qīn shì tāng yào wú yàn lí

病僧感念其风义 祝曰有难可相寻
bìng sēng gǎn niàn qí fēng yì zhù yuē yǒu nán kě xiāng xún

悟达修行勤精进 道德显着戒律严
wù dá xiū xíng qín jīng jìn dào dé xiǎn zhù jiè lǜ yán

人主奉为大国师 尊崇亲临说法席
rén zhǔ fèng wéi dà guó shī zūn chóng qīn lín shuō fǎ xí

御赐沉香为法座 骄慢心起业门开
yù cì chén xiāng wéi fǎ zuò jiāo màn xīn qǐ yè mén kāi

不意碰撞沉香椅 忽尔膝生人面疮
bù yì pèng zhuàng chén xiāng yǐ hū ěr xī shēng rén miàn chuāng

眉目口齿具备齐 开口吞饮与人同
méi mù kǒu chǐ jù bèi qí kāi kǒu tūn yǐn yǔ rén tóng

群医束手均无策 忆昔病僧有约定
qún yī shù shǒu jūn wú cè yì xī bìng sēng yǒu yuē dìng

双松张盖为志记 简朴诚愚入山寻
shuāng sōng zhāng gài wèi zhì jì jiǎn pǔ chéng kǔ rù shān xún

诉说人面疮苦痛 僧言无碍濯可愈
sù shuō rén miàn chuāng kǔ tòng sēng yán wú ài zhuó kě yù

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岩下山泉方欲掬 人面疮呼有怨诉
yán xià shān quán fāng yù jū rén miàn chuāng hū yǒu yuàn sù

袁盎斩杀晁错事 历汉至唐已十世
yuán àng zhǎn shā cháo cuò shì lì hàn zhì táng yǐ shí shì

东市腰斩含仇恨 累世求报苦不得
dōng shì yāo zhǎn hán chóu hèn lěi shì qiú bào kǔ bù dé

尊者慈悲解缠缚 三昧法水洗积冤
zūn zhě cí bēi jiě chán fù sān mèi fǎ shuǐ xǐ jī yuān

悟达惊觉如梦醒 筑庵静修诚造忏
wù dá jīng jué rú mèng xǐng zhù ān jìng xiū chéng zào chàn

诸佛慈悯念众生 为说水忏总道法
zhū fú cí mǐn niàn zhòng shēng wéi shuō shuǐ chàn zǒng dào fǎ

凡夫愚行垢秽重 莫问贵贱罪无量
fánfū yú xíng gòu huì zhòng mò wèn guì jiàn zuì wú liàng

(2) Origins of the Water Repentance




*In the infinite universe
Everything changes, arising and ceasing
We are reborn in the Six Realms
Without any control
Where does karma come from?
Where does consciousness go?
We are blinded by ignorance
Karma comes to fruition according to*

*The good and evil we have done
It follows us like a shadow
Who is without transgression?
Who is without fault?
The Root of Wisdom is often hidden
The Sea of Suffering often appears
Let us speak of the Water Repentance's origin*

*When Wu-Da was young he traveled to study
Before he attained success, he met an ill monk
This monk was sick, smelly, and filthy
Everyone was disgusted and avoided him
But Wu-Da could not bear to see him suffer,
So he comforted and cared for him and fed him medicine
Grateful for Wu-Da's chivalry, the ill monk
Told Wu-Da to seek him in times of difficulty*

*Wu-Da continued to practice diligently,
And his virtues and discipline became well-known
The emperor appointed him Imperial Preceptor
And attended his lectures on Dharma*



*He gave Wu-Da a Dharma-throne of sandalwood
Arrogance arose in Wu-Da, allowing retribution to manifest
He struck his knee on the chair,
And a boil with a human face appeared*

*This sore had eyebrows, eyes, a mouth and teeth
It ate and drank like a person
None of the doctors knew what to do
Then Wu-Da remembered the ill monk's invitation
Using the twin pines as a landmark,
he humbly sought the monk in the mountains
He told of the suffering caused by the sore
The monk said it could be healed by washing*

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*Before Wu-Da scooped up water from the spring,
the human-faced sore yelled out in objection
Yuan Ang wrongfully had Chao Cuo executed
Ten lifetimes before; from the Han to Tang Dynasty*

*The hatred from the execution persisted
Lifetimes of seeking revenge caused great suffering
The Venerable One kindly unraveled these bonds,
Used Samadhi Dharma-water to clear the grievances*

*Wu-Da suddenly awakened, as if from a dream,
Retired to a hut and wrote the repentance text*

*The Buddha has compassion for all sentient beings,
So He taught the Dharma of the Water Repentance
Ordinary people act foolishly, are defiled,
Create innumerable wrongs, whether rich or poor*

