

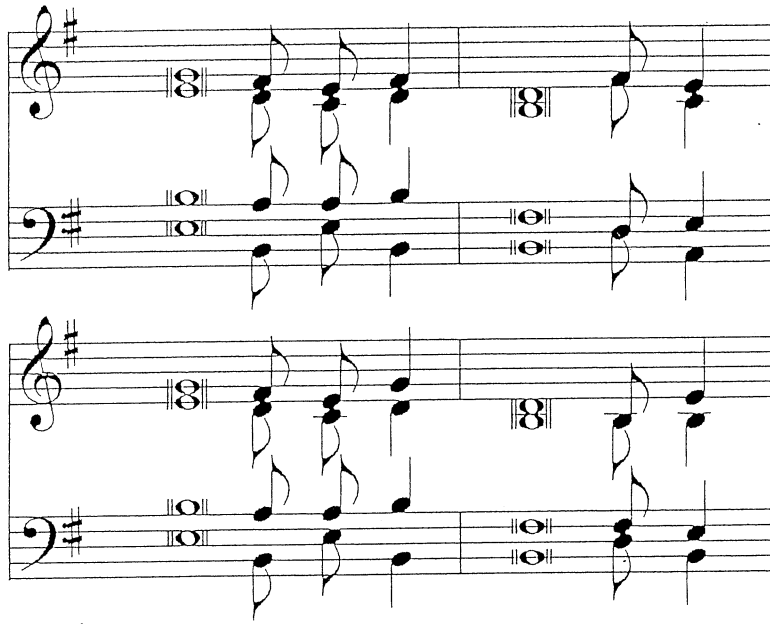
## 2) Freedom is Gained by the Recognition of Our Past Evil Acts and Contrition Therefore

Because of their limitless com | p<sup>..</sup>assion  
 The Buddhas and Ancestors have | flung wide  
 The gates of com | p<sup>..</sup>assion  
 To both gods | and men

And, | although karmic consequence for evil acts is in | e<sup>..</sup>vitable  
 At some time during the three | p<sup>..</sup>eriods,  
 Contrition makes it easier to bear | by bringing freedom and imma | culacy:  
 As this is so, | let us be utterly contrite before the | Buddhas.

Contrition before the | Buddhas brings  
 Purification and salvation, | true conviction and earnest en | de<sup>..</sup>avour;  
 Once aroused, | true conviction changes all beings, | in addition | to ourselves,  
 With benefits extending to everything | including that which is animate and inan | imate.

Here is the way in which to make an act of perfect con | t<sup>..</sup>rition.  
 "May all the Buddhas and An | cestors,  
 Who have become | enlightened,  
 Have compassion up | on us,



Free us from the obstacle of | suffering  
 Which we have inherited from our past ex | istence  
 And lead us in | such a way  
 That we may share the merit that fills the un | iverse

For they, | in the past,  
 Were as we | are now,  
 And | we will be  
 As they in the | future.

All the evil committed | by me  
 Is caused by beginningless greed, hate, and de | lusion;  
 All the evil is committed by my body, | in my speech and | in my thoughts;  
 I now confess everything wholeheart | edly.”

By this act of recognition of our past behavior, | and our contrition | therefor,  
 We open the way for the Buddhas and Ancestors to help us natu | rally.  
 Bearing this in mind, | we should sit up straight in the presence of the | Buddha  
 And repeat the above act of contrition, | thereby cutting the roots of our evil | doing.