

Good Fortune and Blessedness Are Blocked by Karma¹

Asking for forgiveness eases the difficulties which obstruct one from shining brightly in Satya-Dharma and relieves life's problems resulting from past and present karma.

*It can be performed
at any convenient time and place.*

One may start with one or two topics at a time or with those relevant to his or her karma.

Luang Por Phosrisuriya Khemarato

Asking for Forgiveness

(Bow down respectfully 3 times.)

Namo tassa bhagavato arahato samma
sambuddhassa
(3 times)

Buddham saranam gaccami
Dharmam saranam gaccami
Sangham saranam gaccami
(3 times)

May Buddhas, Maha Buddhas,
Pratyeka Buddhas, Maha Pratyeka Buddhas,
Maha Bodhisattvas, Arahants, Maha Arahants,
Noble Ones, Grand Masters, and Great Gurus
preside over our request for forgiveness.

We ask forgiveness for...

Offensive Karma Toward All Graces

Whether through body, speech, or mind:

Karma accumulated from
having mistreated, insulted,
hurt, or harmed
Buddhas, Maha Buddhas,
Pratyeka Buddhas, Maha Pratyeka Buddhas,
Bodhisattvas, Maha Bodhisattvas,
Arahants, Maha Arahants,
Noble Ones, Grand Masters, Great Gurus
or all graces;

Karma for having mistreated, insulted, or harmed
any religion, monk,
those who are ordained,
those who embody Dharma, Maha-Parami²,
the portraits and the symbols of Maha-Parami
as well as Satya-Dharma;

Karma for having destroyed
the books or the teaching media
that record Satya-Dharma of Buddhas
or Maha Bodhisattvas;

Karma for having mistreated, insulted, or destroyed
the relics of Buddhas or Arahants,
the footprints of Buddhas or Maha-Parami,
stupas, or Buddhist or sacred places;

Karma for having mistreated, insulted,
hurt, or harmed
our mothers, fathers,
teachers, or kind supporters.

Karma Interferes with Dharma³ **(Attachments to Dharma)**

Karma for having expected
to gain mindfulness,
concentration, wisdom, insight,
power, supernatural power,
grandeur, or even Nirvana.

Such expectations cause us to persist in
body and mind training
in different methods and ways,
and eventually these expectations
become desires for, delusions of,
and attachments to Dharma.

This is karma that interferes with Dharma
and with the natural functioning
of our bodies and minds.

This interference may last for many life times
or many Buddha's times,
and may lead others to have
similar expectations, desires, and attachments.

Consequently, we are together fixated
on our bodies and minds.

Such fixation is not Satya-Dharma,
not leaving-everything-as-it-is, and not Nirvana.

This creates karma and karmic results
for all worldly beings in different forms of existence
and in every special zone for karmic payback.

Wrong Use of Mind Power

Karma for having misused
the power of the mind
and the power of concentration
to create black magic
or any type of supernatural tricks
that interfered with, controlled, hurt, or harmed
Maha-Parami and their descendants,
Pratyeka Buddhas, Maha Pratyeka Buddhas,
Bodhisattvas, Maha Bodhisattvas,
Arahants, and Noble Ones,
including all beings in the worlds and Samsara;

Karma for having used our mind powers
to benefit ourselves or to make others
become obsessed with us.

Creating Disharmony in the Monk Community

Karma for having created
conflicts or disputes
within the monk community;

Karma for having caused
any worldly being to have
positive or negative opinions
or misunderstandings about
those who are ordained.

Preventions and Obstructions

Karma for having obstructed, objected to,
or questioned others
for their sacrifice and giving;

Karma for having disapproved of
or criticized the ordained;

Karma for having kept others away from
Maha-Parami,
the grace of the Triple Gem,
Grand Masters, Great Gurus,
temples, religions, or Satya-Dharma;

Karma for having prevented our parents,
spouses, children, or any other people
from being ordained;

Karma for having prevented
Buddhas, Maha Bodhisattvas,
Buddhist masters, or their followers
from proclaiming Satya-Dharma;

Karma for having stopped someone
from building Buddhist places,
monasteries, or monks' living places.

Making Someone Lose Faith

Karma for having used
our thoughts or opinions
to make others lose their faith
in the grace of the Triple Gem,
the monk community,
or Satya-Dharma;

Karma for having used
our thoughts, opinions, pride, or delusions
to create conflicts and misunderstandings
about Satya-Dharma.

Debts to Monks

Karma for having taken or used monks' belongings
without permission;

Karma for having earned our living
from Buddhism, any other religions,
or sacred places;

Karma for having asked monks for any favor.

Expulsion

Karma for having expelled monks
or those who embody Dharma
from their living places:
caves, huts, temples, forests,
or wherever they live;

Karma for having pushed out
those with Great Blessed Fortune⁴
or any being, either human or non-human,
from their homelands
to the places where living is difficult.

Commercial Buddhism

Karma for having sold or handled
images, amulets, symbols,
or portraits of Buddhas,
Maha Bodhisattvas, or Arahants,
as well as Dharma books, recordings, or CDs
to earn our living.

Wrong Use of Great Blessed Fortune

Karma for having misused
the Blessed Fortune given to us
by the grace of the Triple Gem
or the Great Blessed Fortune given to us
by Maha-Parami
to satisfy our own or others' desires
or to make others become obsessed
with their lives.

Unlike Buddha's or Maha-Parami's teachings, such
misuses do not lead worldly beings
to stop, to end, or to let go of their attachments.

Sexual Misconduct Toward the Forbidden

Karma for our sexual misconduct,
whether mental, verbal, or physical,
toward the forbidden persons:
the mothers, Bodhisattvas,
others' husbands, others' wives,
those who embody Dharma,
and those who are ordained.

Ignoring Satya-Dharma

Karma for having ignored, denied, or refused
Satya-Dharma, letting go, ending,
and enlightenment.

Karma for having ignored, denied, or refused
to follow Maha-Parami's examples
of sacrificing and giving.

We do this because we are still enjoying our lives,
the things we like, the things we wish for,
or our personal attainment.

This causes us to ignore and deny
the words of Maha-Parami and Arahants
that tell us to stop seeking,
to leave everything as it is,
and to let all phenomena unwind themselves.

This holds us back
from Satya-Dharma and enlightenment.

Stubbornness

Karma for having been stubborn to,
argued and quarreled with, complained about,
scolded, blamed, or criticized
Maha-Parami,
those to whom we owe gratitude,
those who embody Dharma,
or those who are ordained.

This results in obsession and depression.

Abusing One Another

Karma for having mistreated, hurt, harmed,
killed, revenged, abused,
or taken advantage of one another;

Karma for having prevented others from being born,
aborted a child, or killed others
by poisoning, burning, suffocating,
burying alive, drowning, or using weapons;

Karma for having destroyed any other beings
to make our living.

Sons and Daughters Asking for Forgiveness from Their Fathers and Mothers

We humbly pay respect towards the grace
of all fathers and mothers in every
existence and lifetime, whether
they are in any other realm of existence
or in this present one.

For any karma in which we have carelessly
offended our mothers and fathers
with improper, wrongful,
or disrespectful behaviour, or with
any dishonour or roughness at
any time;

for any offensive, rough, or rude words:
the use of any mad or sarcastic
words, or any arguing or
talking back;

for any feelings, thoughts,
or emotions of moodiness and nastiness;

for using thoughts to
blame, complain, or scold

within the mind, or using feelings
in the way of being hurt by anything;

for ridiculing with sarcasm or frowning;

for ignoring warnings and advice;
for feeling displeased at any time;

for thinking evil thoughts at any time,
or having inappropriate emotions at any

we humbly ask for forgiveness from all
fathers, mothers, and our ascendants.

May all karma be forgiven to all of us
from now on.

Ahosi Ahosi Ahosi

Fathers and Mothers Asking for Forgiveness from Their Sons and Daughters

For any karma that we, the fathers
and mothers, have done through our
loving kindness, or with compassion
that sometimes exceeds the causes
and karma of our sons and daughters;

For any causes that have created
pressures inside their minds;
for any causes at all

the rules and regulations that
we have set up; the lifestyles and ways of
living which may sometimes be too forceful

For blaming, complaining, or scolding,
which despite being done with good intentions,
are still not good because both parties
good because both parties
are pressured to suffer together;

for any karma from having raised
descendants, bringing pressure upon any of them:
causing difficulties and torture
to their bodies and minds;
for causing any different forms of physical
or mental suffering of any extent;

for not teaching what could have been taught;
for any things that could have been
warned against or prohibited, but were not
warned against or prohibited;
for not teaching habits and manners
to children and descendants, but instead
neglecting them

we, the fathers and mothers,
would like to ask for forgiveness.
May all sons and daughters
give forgiveness to us.

Ahosi, Ahosi, Ahosi

May I and Those Related to Me Ask for Forgiveness

And may we be forgiven
for the roots of all karma:
attachments, expectations, desires,
obsessions, wishes, or hopes.

These delusions have created
many cases of karma over time,
bit by bit, life time by life time.

We humbly ask forgiveness
for all the mistakes that we have
carelessly or inappropriately made with respect to
Maha-Parami or Maha-Parami's blessing.

We humbly ask forgiveness
for having treated or associated with
any thing or any being in an improper way.

For a very long time, these mistakes
have created inter-related karma,
causing physical and mental sufferings
and troubles to ourselves
and all worldly beings in Samsara,
creating problems for Maha-Parami
to solve in order to loosen all knots of karma.

We humbly apologize for
having been deluded into hoping
and desiring for anything,
as these delusions are the roots of all karma.

May we ask for forgiveness
with all our hearts
for all cases of karma that we have created
from past to present.

May Maha-Parami—
Buddhas, Maha Buddhas,
and Maha Bodhisattvas—
preside over forgiving all of us
in all groups of beings,
in all forms of existence,
from the deepest hell to the highest heaven,
and in special zones for karmic payback.

May all karma
that still blocks Satya-Dharma and Nirvana
be forgiven from now on.

(Say together) Ahosi⁵, Ahosi, Ahosi

We forgive every being, human and non-human,
who has offended us
or has done wrong against us in any way.

Let us forgive one another
for all and every karma.

(Say together)

Ahosi, Ahosi, Ahosi

We would like to surrender ourselves
and pledge to be giving and sacrificing
like Maha-Parami.

We pledge to be in accordance with
Satya-Dharma—non-attaching-in-itself,
brightened-in-itself,
ever-unobstructed,
Nirvana-as-it-is,
that does not begin or end,
and that does not attach or detach.

We pledge to temporarily assume
bodies and minds
only to bless boundlessly and unconditionally
like Maha-Parami
by leading worldly beings
in the worlds and Samsara,
to stop and let go
all sufferings and self-attachments
from now on.

(Say together)

Saatu⁶, Saatu, Saatu

Declaring Compensation

*May I and those related to me
declare our compensation for:*

Any debt of life or work
that we owe to other beings
for relying on them to make a living
or for having them die for us,
for our lands and countries,
or for any reason;

Any debt of work
that we owe to other beings,
either human or non-human,
for excessively or inappropriately
relying on them;

Any karmic debt
that we owe to our wives, to our husbands,
to our children, or to our followers;

Any karmic debt
that we owe to our parents
on whom we have relied
for help and care;

Any karmic debt
that we owe to our followers
for relying on them
or for using them more than needed;

Any debt
that we owe to any country
for avoiding taxes
or for overly taking advantage of
its national treasure or society;

Any karmic debt
that we owe to monks,
groups of monks, or religions
for taking or using monks' possessions
without permission;

Any karmic debt
that we owe for seeking benefits
from monks, from temples, or from religions;

Any karmic debt
that we owe to Maha-Parami,
Pratyeka Buddhas, Maha Pratyeka Buddhas,
Arahants, Maha Arahants,
Bodhisattvas, or Noble Ones;

Any karmic debt that we owe
for asking Maha-Parami for Great Blessed Fortune,
but not using it to lead worldly beings
to be enlightened, to end their suffering,
or to leave everything as it is,
but instead using it to satisfy the desires
of other beings, ourselves, our friends, our families,
or our followers.

We would like to compensate
all the debts of karma and of gratitude
that we owe to any nation, human, or non-human

with the Great Blessed Fortune
that we have received from Maha-Parami;

by being ordained in Buddhism;

by being true to Satya-Dharma;

by helping and supporting monk communities,
temples, religions, and Maha-Parami;

by joining Maha-Parami
to bless all worldly beings.

May all be part of this forever and ever.

(Say together)

Saatu, Saatu, Saatu

Renunciation and Removal of Karma and Its Origins

I and those related to me
would like to surrender and remove
whatever we still hold on to:
all attachments and obligations
to persons, to beings,
to possessions, to living places,
to the four basic necessities of life⁷,
or to any other things.

We hold onto these things,
because we have longed for them,
desired them, or set out for them,
for a few seconds, a few days, a few years,
a whole life time, or many life times.

Such desires and expectations eventually become
clinging, cravings, and attachments.

This is not Satya-Dharma,
non-attaching-as-it-is.

This is not Buddhas' teachings.

This does not bless all the worldly beings
boundlessly and unconditionally
like Maha-Parami.

This makes us focus only on ourselves
and all the things we are attached to.

We would like to declare

the removal and cancellation of our attachments to
and expectations of everything whatsoever, whether
worldly or spiritual:
forbidden persons, forbidden things,
forbidden treasures,
our and others' bodies and minds,
our senses of sight, taste, smell, sound, and touch,
our sensual emotions, our thoughts and feelings, our
way of living, all attachments, and everything.

We would like to renounce and revoke

any binding agreement, commitment,
wish, promise, plea,
curse, vow, feud, spite,
hatred, vengeance,
cherishment, concern, love, binding, and attachment
towards, anything, whether they are lands,
countries, world, Samsara,
other beings, or ourselves.

These limit and narrow us.

They burden and prevent us from being
in accordance with Satya-Dharma and from
being boundless and unconditional in
blessing all beings in all worlds and Samsara

We would like to declare
the removal and cancellation
of any bribery or wish
that we have made about any matter
to any place, person, spirit, holy deity, divine
being, benefactor,
Noble Ones, the grace of the Triple Gem, or
Maha-Parami.

Such karma has bound and obligated our
hearts, and has caused us to be unconditional
indebted,

from the past till the present, and will carry on
into the future.

We would like to renounce and cancel

all desires for and obsessions with

Great Blessed Fortune, fortune,

grace, merit, or might.

May we renounce and revoke all desires

to practice our bodies and minds;

to know or to learn;

to have certain fixed states of mind;

to obtain mindfulness, concentration, or
wisdom; to gain power, supernatural power, or
authority; or to attain Nirvana or enlightenment.

Such desires are all worldly matters.

They make us want something from Dharma.

They make us narrow, limited,
and uneasy when we are among other beings.

May we renounce and revoke
all desires for and obsessions with
Dharma or virtues, which have become
endless attachments to goodness,
and created new karma.

We would like to renounce and revoke
all desires for the results of our merits.

These desires have caused us to be trapped in
enjoying such results
and making us not open to fellow beings.

Such are worldly behaviors of worldly beings.

We would like to renounce and revoke
desires for and obsessions with
wisdom, intelligence,
or quickness of the mind.

These are worldly feelings,
which do not end.
Misusing them will only create karma.

We would like to renounce and revoke
the desires for and obsessions with
kindness or morals.

These are all worldly behaviors,
which cause us to linger among ourselves,
our families, and our followers.

Such desires and obsessions create new karma
that holds us back from Satya-Dharma.

May we renounce and revoke
our expectations for many followers.

May we renounce and revoke
our expectations to associate with
those who can get along with us
or anyone who has the same karmic
characteristics, likes, and dislikes as us.

These expectations make us narrow
and focus only on ourselves;
they lead to new karma,
cause differences and separations,
and do not bless worldly beings in Samsara
in a boundless and unconditional way.

We would like to renounce and revoke
all expectations of Maha-Parami.

These expectations are the causes
of new karma—
the cause of possessiveness,
separation, obstruction, quarreling,
and not wanting others to be
as fortunate as we are.

Such is very serious karma,
which blocks us from Satya-Dharma,
and sends us to the lower
and darker worlds including hell.

These expectations limit and narrow us,
and this prevents all worldly beings
from being blessed.

We would like to renounce
and revoke our attachments
to Maha-Parami, Grand Masters, Great Gurus,
and the fathers and the mothers
who are parts of Maha-Parami.

By Maha-Sunyata and by non-attachment
we would like to pay respect
and homage to them.

We would like to follow them
in their unlimited reach to all beings.

Also we would like to follow them
in blessing all worldly beings
boundlessly and unconditionally.

We would like to renounce and revoke
attachments to our and others' bodies and minds
and to all things.

These come into existence
as a temporary means
of blessing all worldly beings.

We would like to renounce and revoke
our intention to attach to, desire to get,
or expectation to have all or anything.

May all be vanished into Satya-Dharma,
non-attachment, Maha-Sunyata,
void-as-it-is, liberated-by-its-nature,
ever-boundless, ever-unconditional,
neither-attaching-nor-detaching,
and neither-beginning-nor-ending
forever and ever.

(Say together)

Saatu, Saatu, Saatu

For all to live together in harmony as givers.

Ask for forgiveness when you are wrong and forgive
when wrong is done to you.

Do not aggravate those who have done wrong or

you end up being wrong yourself.
Always forgive. Always give chances.

Punish in a way that does not harm the punisher.
Let those who have done wrong pay back by

doing good deeds instead.

Share the benefits you have earned with the world and
society without choosing sides.

Be a person who always gives to religions, the world, and
society as much as possible forever.

Neither Attachment nor Detachment

Neither Birth nor Cessation

Definitions

¹ **Karma**

Any mental, verbal, or physical action or its consequence.

² **Maha-Parami**

Buddhas, Maha Buddhas, or Maha Bodhisattvas.

³ **Dharma**

Dhamma; Buddhas' teachings; all things at their original stages.

⁴ **Great Blessed Fortune**

Fortune granted to us by Maha-Parami.

⁵ **Ahosi**

To forgive; to be forgiven.

⁶ **Saatu**

Sadhu; expression of respect and agreement.

⁷ **Four basic necessities of life**

Food, clothing, shelter, and medicine.

Forever bless all beings.