

Section 2 Evening Chanting

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2.1 Dedication of Offerings

Yo so bhagavā arahang sammāsambuddho,
To the Blessed One, the Buddha,
who fully attained perfect Awakening,
 Svākkhāto yēna bhagavatā dhammo,
To the Teaching, which he expounded so well,
 Supatipanno yassa bhagavato sāvakasangho,
And to the Blessed One's disciples
who have practiced well,
 Tammayang bhagavantang sadhammang sasanghang,
To these-the Buddha,
The Dhamma, and the Sangha
 Imēhi sakkārēhi yathārahang āropitēhi abhipūjayāma,
We respect with offerings our rightful homage.
 Sādhu no bhantē bhagavā sucira-parinibbutopi,
It is well for us that the Blessed One,
having attained liberation,
 Pacchimā-janatānukampa-mānasā,
Still had compassion for future generations.
 Imē sakkārē duggata-pannākāra-bhūte patigganhātu,
May these simple offerings be accepted.
 Amhākang dīgharattang hitāya sukhāya,
For our long-lasting benefit and
for the happiness it gives us.

Arahang sammā-sambuddho bhagavā,
The Blessed One is Worthy

and Rightly Self-awakened.

Buddhang bhagavantang abhivādēmi,

I bow down before the Awakened, Blessed One.

(BOW DOWN)

Svākkhāto bhagavatā dhammo,

The Dhamma is well-expounded by the Blessed One.

Dhammang namassāmi,

I pay homage to the Dhamma. (BOW DOWN)

Supatipanno bhagavato sāvagasangho,

And to the Blessed One's disciples

who have practiced well,

Sangkang namāmi, *I pay respect to the Sangha. (BOW DOWN)*

2.2 Buddha namatthu

(Leader)

Handadāni mayantang bhagavantang vācāya

Abhigayitung pubba-bhāga-namakārañjēva

Buddhānussati-nayañca karoma sē:

*Now let us chant the preliminary passage in homage to
the Blessed One, together with the guide to the
recollection of the Buddha:*

(ALL)

Namo tassa bhagavato arahato sammā-sambuddhassa,
(Three times)

Homage to the Blessed One,

the Worthy One, the Rightly Self-wakened One.

2.3 Buddhānussati *(The Recollection of the Buddha)*

Tang kho pana bhagavantang ēvang kalyāno
kittisaddo abbhugato,

This fine report of the Blessed One's reputation

Has spread far and wide:

Itipi so bhagavā,	<i>Such, indeed, He is a Blessed One,</i>
Arahang,	<i>A Worthy One,</i>
Sammā-sambuddho,	<i>A Rightly Self-awakened One,</i>
Vijjā-carana-sampanno,	<i>Consummate in knowledge and conduct,</i>
Sugato,	<i>one who has gone the good way,</i>
Lokavidū,	<i>knower of the cosmos,</i>
Anuttaro purisa-damma-sārathi,	<i>Unexcelled trainer</i>
	<i>of those who can be taught,</i>
Satthā dēva-manussānang,	<i>Teacher of human and divine beings,</i>
Buddho bhagavāti,	<i>Awakened; blessed.</i>

2.4 Buddhaguna *(Celebration of the Buddha)*

(LEADER)

Handa mayang buddhābhigīting karoma sē:

Now let us chant in celebration of the Buddha:

(ALL)

Buddhavārahanta-varatādigungā-bhiyutto,

The Buddha, endowed with such virtues

as highest worthiness:

Suddhābhiñāna-karunāhi samāgatatto,
*In him, endowed with purity,
 supreme knowledge, and compassion.*

Bodhēsi yo sujanatang kamalang va sūro,
*He awakens good people as
 the sun does the lotus.*

Vandāmahang tamaranang sirasā jinēndang,
*I revere with my head that Peaceful One,
 the Conqueror Supreme.*

Buddho yo sabba-panīnang saranang khēmamuttamang,
*The Buddha who for all beings is the secure,
 the highest refuge,*

Pathamā-nussatitthānang vandāmi tang sirēnahang,
*The first theme for recollection:
 I revere him with my head*

Buddhassāhasmi dāso (women: dāsī) va
 buddho mē sāmikissaro,
*I am the Buddha's servant,
 the Buddha is my highest master,*

Buddho dukkhassa ghātā ca vidhātā ca hitassa mē,
*The Buddha is a destroyer of suffering
 and a provider of welfare for me.*

Buddhassāhang niyyādēmi sarīrañ-jīvitañcidang,
To the Buddha I dedicate this body and my life.

Vandantohang (Vandantīhang) carissāmi
 buddhassēva subodhitang,
I am paying homage to the Buddha,

Shall follow the path of his genuine Awakening

Natthi mē saranang aññang, buddho mē saranang
varang,

I have no other refuge,

the Buddha is my foremost refuge:

Ētēna saccavajjēna, vaddheyyang satthusāsanē,

By the speaking of this truth,

may I grow in the Teacher's instruction.

Buddhang mē vandamānēna (vandamānaña)

Yang puññang pasutang idha,

Through the power of the merit here

produced by my reverence for the Buddha,

sabbē pi antarāyā mē, mähēsung tassa tējasā,

By the power of this merit

May all my obstructions cease to be.

(BOW DOWN AND SAY)

kāyēna vācāya va cētasā vā,

By body, by speech, or by mind,

Buddhē kukammang pakatang mayā yang,

Whatever bad kamma

I have done to the Buddha

Buddho patigganhatu accayantang,

May the Buddha accept

my admission of it,

kālantarē sangvaritung va buddhē.
*So that in the future I may show
restraint toward the Buddha.*

2.5 Dhammānussati **(The Recollection of the Dhamma)**

(LEADER)

Handa mayang dhammānussati-nayang karoma sē:

*Now let us recite the guide to the recollection of the
Dhamma.*

(ALL)

Svākkāto bhagavatdhammo,

The Dhamma is well-expounded by the Blessed One,

Sandhitthiko,

To be seen here and now,

Akāliko,

Timeless,

Ēhipassiko,

Encouraging investigation

Opanayiko,

Leading inward,

*Paccatang vēditabbo viññūhīti. To be seen by the wise for
themselves.*

2.6 Dhammaguna

(Celebration of the Dhamma)

(LEADER)

Handa mayang dhammābhikīting karoma sē:

Now let us chant in celebration of the Dhamma:

(ALL)

Svākkhātātā diguna-yogavasēna seyyo,

*Superior, through having such virtues
as being well-expounded,*
Yo magga-pāka-pariyatti-vimokkha-bhēdo,
Divided into Path and Fruit, study and liberation.
Dhammo kuloka-patanā tadadhāri-dhārī,
*The Dhamma protects those who hold to it
From falling into miserable worlds,*
vandāmahang tama-harang vara-dhammamētang,
*I revere that foremost Dhamma,
the destroyer of darkness.*

Dhammo yo sabba-pāninang
saranang khēmam-uttamang,
*The Dhamma that for all beings is the secure,
The highest refuge.*

Dutiya-nussatitthānang vandāmi tang sirēnahang,
*The second theme for recollection:
I revere it with my head.*

Dhammas-sāhasmi dāso (dāsī) va dhammo mē
sāmikissaro,
*I am the Dhamma's servant,
The dhamma is my highest master.*

Dhammo dukkhassa ghātā ca vidhātā ca hitassa mē,
*The dhamma is a destroyer of suffering
and a provider of welfare for me.*

Dhammassāhang niyyādēmi sarīrañ-jīvitañcidang,
To the Dhamma I dedicate this body

and this life of mine.

Vandantohang (vandantīhang) Carissāmi
dhammassēva sudhammatang,

I am paying homage to the Dhamma,

Shall follow the Dhamma's genuine

Natthi mē saranang aññang
dhammo mē saranang varang,

I have no other refuge,

the Dhamma is my foremost refuge:

Ētēna sacca-vajjēna, vaddheyyang satthu-sāsanē,

By the speaking of this truth,

May I grow in the Teacher's instruction.

Dhammang mē vandamānēna (vandamānāya)
yang puññang pasutang idha,

Through the power of the merit here

produced by my reverence for the Dhamma,

Sabbē pi antarāyā mē, mähēsung tassa tējasā.

By the power of this merit,

May all my obstructions cease to be.

(BOW DOWN AND SAY)

kāyēna vācāya va cētasā vā,

By body, by speech, or by mind,

Dhammē kukammang pakatang mayā yang,

Whatever bad karma I have done to the

Dhamma

Dhammo patigghanhatu accayantang,

May the Dhamma accept my admission of it,

kālantarē sangvaritung va dhammē.

*So that in the future I may show
restraint toward the Dhamma.*

2.7 Sanghānussati **(The Recollection of the Sangha)**

(LEADER)

Handa mayang sanggānussati-nayang karoma sē:

*Now let us recite the guide to
the recollection of the Sangha:*

ALL

Supatipanno bhagavato sāvaka-sangho,

*The Sangha of the Blessed One's disciples
Who have practiced well,*

Uju-patipanno bhagavato sāvaka-sangho,

Who have practiced directly,

Ñāya-patipanno bhagavato savaka-sangho,

Who have practiced insightfully,

Sāmīci-patipanno bhagavato sāvaka-sangho,

Who have practiced, properly,

Yadidang cattāri purisa-yugāni attha purisa-puggalā:

The four pairs – the eight types – of Noble Ones:

Ēsa bhagavato sāvaka-sangho,

That is the Sangha of the Blessed One's disciples,

Āhuneyyo,

Worthy of gifts,

Pāhuneyyo,

worthy of hospitality,

Dakkhineyyo,

Worthy of offerings,

Añjali-karaniyo,

worthy of respect,

Anuttarang puññak-khēttang lokassāti.

The incomparable field of merit for the world.

2.8 Sanghaguna *(Celebration of the Sangha)*

(LEADER)

Handa mayang sanghābhigīting karoma sē:

Now let us chant in celebration of the Sangha:

(ALL)

Saddhammajō supatipatti-gunādiyutto,

Born of the true Dhamma, endowed

with such virtues as good practice,

Yotthabbidho ariya-puggala-sangha-sētho,

The supreme Sangha formed of

the eight types of Noble Ones,

Sīlādidhamma-pavarāsaya-kāya-citto,

Guided in body and mind

by such principles as morality:

Vandāmahang tamariyāna-ganang susuddhang,

I revere that group of Noble Ones well-purified

Sangho yo sabba-pānīnang saranang khēma-
muttamang,

The Sangha that for all beings is the secure,

the highest refuge,

Tatiyā-nussatit-thānang vandāmi tang sirēnahang,

The third theme for recollection:

I revere it with my head.

Sanghas-sāhasmi dāso (dāsī) va sangho mē sāmikissaro,

I am the Sangha's servant,

the Sangha is my highest master,

Sangho dukkhassa ghātā ca vidhātā ca hitassa mē,
The Sangha is a destroyer of suffering
And a provider of welfare for me.

Sanghassāhang niyyādēmi sarīrañjīvitañcidang,
To the Sangha I dedicate my body and my life.

Vandantohang (Vandantīhang) carissāmi
sanghasso-patipannatang,

I am paying homage to the Sangha,

Shall follow the Sangha's good practice.

Natthi mē saranang aññang sanggho mē saranang
varang,

I have no other refuge,

the Sangha is my foremost refuge:

Ētēna sacca-vajjēna vaddheyyang satthu-sāsanē,

By the speaking of this truth,

may I grow in the Teacher's instructions.

Sanghang mē vanda-mānēna (vandamānāya)

Yang puññang pasutang idha,

Through the power of the merit here

produced by my reverence for the sanga,

Sabbē pi antarāyā mē mähēsung tassa tējasā.

By the power of this merit

May all my obstructions cease to be.

(BOW DOWN AND SAY)

Kāyēna vācāya va cētasā vā,
By body, by speech, or by mind,
 Sanghē kukammang pakatang mayā yang,
Whatever bad kamma I have done to the Sangha
 Sangho patig-ganhātu accayantang,
May the Sangha accept my admission of it,
 Kālantarē sangvaritung va sanghē.
So that in the future I may show
restraint toward the sangha.

2.9 Atētapaccevekkhana

(Reflection on the Four Requisites)

(LEADER)

Handa mayang atīta-paccavēkkhana-pāthang bhanāma sē:

*Now let us recite the passage for reflection on
 the past (use of the requisites):*

(ALL)

Ajja mayā apaccavēkkhitvā yang cīvarang paribhuttang,

Whatever robe I used today without consideration,

Tang yāvadēva sītassa patighātāya,

Was simply to ward off cold,

Unhassa patighātāya, *To ward off heat,*

Dangsa-makasa-vātā tapa siringsapa-samphassānang

patighātāya,

To ward off the touch of flies,

mosquitoes, wind, sun, and reptiles;

Yāvadēva hirikopina-paticchādanatthang,

Simply for the purpose of covering

the parts of the body that cause shame.

Ajja mayā apaccavēkkhitvā yo pindapātto paribhutto,

Whatever alms food I used today

without consideration,

So nēva davāya na madāya na mandanāya na

Vibhūsanāya, *Was not used playfully, nor for intoxication,*

nor for putting on weight, nor for beautification,

Yāvadēva imassa kāyassa thitiyā yāpanāya,

But simply for the survival and

continuance of this body,

Vihingsuparatiyā brahma-cariyānuggahāya,

For ending its afflictions,

for the support of the holy life,

Iti purānañca vēdanang patihangkhāmi,

Thinking, Thus will I destroy old feelings of hunger

Navañca vēdanang na uppādēssāmi,

And not create new feelings from over-eating.

Yātrā ca mē bhavissati anavajjatā ca phāsu-vihāro cāti,

I will maintain myself, be blameless,

and live in comfort.

Ajja mayā apaccavēkkhitvā yang sēnāsanang
paribhuttang,

Whatever lodging I used today

without consideration,

Tang yāvadēva sītassa patighātāya,

Was simply to ward off cold,

Unhassa patighātāya, *To ward off heat,*

Dangssa-makasa-vātātapa-siringsapa-samphassānang
patighātāya,

To ward off the touch of flies, mosquitoes,

wind, sun, and reptiles;

Yāvadēva utuparissaya-vinodanang patisallā-
nārāmatthang,

Simply for protection from the inclemencies

Of weather and for the enjoyment of seclusion.

Ajja mayā apaccavēkkhitvā yo gilāna-paccaya-bhesajja-
parikkharo paribhutto,

Whatever medicinal requisite for curing the sick

I used today without consideration,

So yāvadēva uppannānang veyyā-bādhikānang

Vēdanānang patighātāya, *Was simply to ward off*

any pains of illness that had arisen,

Abyāpajjha-paramatāyāti.

And for absolute protection from disease.

2.10 *Dhātu patikūla Paccavekkhanāpātha*

(Reflection of using the requisites)

(LEADER)

*Handa mayang dhātupatikūla paccavēkkhana pāthang
bhanāma sē*

*Now let us chant on the reflection of using the requisites
as mere elements*

(ALL)

Yathāpaccayang pavat-tamānang dhātumattamēvētang,

This requisite is dependent upon

and made up of mere elements,

Yadidang cīvarang tadupabhuñ-jako ca puggalo,

The robe as well as the individual that uses it,

Dhātumattako, made up of mere elements

Nissatto, not a being,

Nijjīvo, not a life,

Suñño, void of self

Sabbāni pana imāni cīvarāni ajiguc-chanīyāni,

All these robes are clean as they are.

Imang pūtikāyang pattavā, But when used by this body

which is constantly foul,

Ativiya jigucchanīyāni jāyanti.

They become excessively unclean.

Yathāpaccayang pavat-tamānang dhātumat tamēvētang,

This requisite is dependent upon

and made up of mere elements.

Yadidang pindapāto tadupabhuñ-jako ca puggalo,

The almsfood as well as the individual that uses it,
 Dhātumat-tako, *made up of mere elements*
 Nissatto, *not a being,*
 Nijjīvo, *not a life,*
 Suñño, *void of self*
 Sabbo panāyang pindapāto ajiguc-chañīyo,
All this almsfood is clean as it is.

Imang pūtikāyang pattavā, *But when used by this body*
which is constantly foul,
 Ativiya jigucchañīyo jāyati, *It becomes excessively unclean.*

Yathāpaccayang pavat tamānang dhātumat-tamēvētang,
This requisite is dependent upon
and made up of mere elements.

Yadidang sēnāsanang tadupabhuñ-jako ca puggalo,
The lodging as well as the individual that uses it,

Dhātumat-tako, *made up of mere elements*
 Nissatto, *not a being,*
 Nijjīvo, *not a life,*
 Suñño, *void of self.*

Sabbāni pana imāni sēnāsanāni ajiguc-chañīyāni,
All these lodgings are clean as they are.

Imang pūtikāyang pat-tava,
But when used by this body which is constantly foul,
 Ativiya jiguc-chañīyāni jāyanti,
They become excessively unclean.

Yathāpaccayang pavat-tamānang dhātumat-tamēvētang

*This requisite is dependent upon and
made up of mere elements.*

Yadidang gilānapaccayabhēsajja parikkhāro,

Tadupabhuñ-jako ca puggalo, *The medicinal requisite*

As well as the individual that uses it,

Dhātumat-tako,

made up of mere elements

Nissatto,

not a being,

Nijjīvo,

not a life,

Suñño,

void of self

Sabbo panāyang gilānapaccayabhēsajja parikkhro
ajigucchanīyo,

All this medicinal requisite is clean as it is.

Imang pūtikāyang pattavā,

But when used by this

body

which is constantly foul,

Ativiya jigucchanīyo jāyati, *It becomes excessively*

unclean.

2.11 Sangkhāra-pacca-vekkhana (contemplation the Nature of Life)

(LEADER)

Handa mayam sangkhara-pacca-vekkhana-pāthang bhanāma sē.

*Let us now chant the passage to contemplate
on the impermanent nature of life.*

(ALL)

*Sabbē sangkhārā aniccā, All conditioned things are
impermanent.*

*Sabbē sangkhārā dukkhā, All conditioned things are
suffering.*

Sabbē dhammā anattā, All dhammas are non-self.

Adhuvang jīvitang, Life is uncertain;

Dhuvang maranang, death is certain.

Avassang mayā maritabbang, Certainly shall I shall die.

*Marana-pariyo sānang mē jīvitang, My life has death
as its destination.*

*Jīvitang mē aniyatang, My life is
impermanent.*

Maranang mē niyatang, But my death is permanent,

Vata, It should be sad,

Ayang kāyo, This body,

Acirang, Not Before long shall still.

*Apēta-viññāno, Devoid of all
consciousness,*

Chuddo, And discarded,

Pathaving adhi-sessati, Upon the earth cast away,

Nirat-thang va kalingarang, *Like a piece of wood,*
useless.

2.12 Abhinha paccavekkhana

(Frequent Recollection)

(LEADER)

Handa mayang abhinha-paccavēkkhana-pathang bhanāma sē:

Let us now recite the passage for frequent recollection:

(ALL)

Jarā-dhammomhi jarang anatīto,

I am of the nature to age,

I have not gone beyond aging.

Byādhi-dhammomhi byādhing anatīto,

I am of the nature to grow ill,

I have not gone beyond illness.

Marana-dhammomhi maranang anatīto,

I am of the nature to die,

I have not gone beyond the death.

Sabbēhi mē piyēhi manāpēhi nānā-bhāvo vinā-bhāvo,

I will grow different, separate from all

that is dear and appealing to me.

Kammas-sakomhi kamma-dāyādo kamma-yoni

kamma-bandhu kamma-patisarano,

I am the owner of my karma,

heir to my karma, born of my

karma, related through my kama,

and live dependent on my karma.

Yang kammang karissāmi kalyānang vā pāpakang vā
Tassa dāyādo bhavissāmi,

Whatever I do, for good or for ill,

To that will I fall heir

Ēvang amhēhi abhinhang paccavēk-khitabbang,

We should frequently reflect on this.

2.13 Dasa dhammā abhinha *(Ten Reflections for the monklife)*

Dasa imē bhikkhavē dhammā
Pabbajitēna abhinhang paccavēk-khitabbā,

Those gone forth should frequently

reflect on these ten things.

Katamē dasa?, *Which ten?*

1. Vēvanyiyamhi ajjhūpagatoti,

I have left the social order.

2. Parapatibaddhā mē jīvikāti,

My life needs the support of others.

3. Añño mē ākappo karanīyoti,

I must change the way I behave.

4. Kacci nu kho mē attā sīlato na upavadatīti?,

Can I fault myself with regard to the precepts?

5. Kacci nu kho mang anuvicca viññū sabrahma-cārī

Sīlato na upavadantīti?, *Can my noble friends,*

in the holy life, On close examination,

fault me with regard to the precepts?

6. Sabbēhi mē piyēhi manāpēhi nānā-bhāvo vinā-
bhāvoti,

*I will grow different, separate from all that is dear
And appealing to me.*

7. Kammas-sakomhi kamma-dāyādo kamma-yoni
kamma-bandhu Kamma-patisarano,

*I am the owner of my actions, heir to my actions,
born of my actions, Related through my actions,
and live dependent on my actions.*

Yang kammang karissāmi kalyānang vā
Pāpakang vā tassa dāyādo bhavissāmīti,

*Whatever I do, for good or for evil,
to that will I fall heir.*

8. Katham-bhūtassa mē rattin-divā vītipatantīti?,

*What am I becoming as the days
and the nights fly past?*

9. Kacci nu kho hang suññāgārē abhiramāmīti?,

Is there any empty dwelling in which I delight?

10. Atthi nu kho mē uttari-manussa-dhammā,
Alam-ariya-ñāna dassana-visēso adhigato,

Have I attained a superior human state,

A truly noble knowledge and Vision,

So-hang pacchimē kālē sabrahma-cārīhi
puttho, Na mangku bhavissāmīti?,

*such that when my fellows in the holy life ask me near
the hour of my death, I will not feel ashamed?*

Imē kho bhikkhavē dasa dhammā pabbajitēna
Abhinhang paccavēk-khitabbāti,

*These are the ten things on which those gone forth
should frequently reflect on this.*

2.14 Metta-nisangsa gāthā

(Benefits of good will)

(Leader)

*Handa mayang mētta-nisangsa-sutta-pāthang bhanāma sē.
Let us now chant the discourse on the benefits of loving-kindness*

(ALL)

Ēvammē Sutang: ēkang samayang bhagavā sāvattthiyang
viharatī jētavanē anātha-pindhikassa ārāmē,

*Thus have I heard: Once the Blessed One was residing at
Jeta Grove, Anathapindika's Monastery near Savatthi.*

Tatra kho bhagavā bhikkhū āmantēsi bhikkhavoti.
Bhadantēti Tē bhikkhū bhagavato paccassosung.
Bhagavā ētada-voca,

*There upon the Blessed One addressed the monks
saying, "Oh bhikkhus!" And the monks responded, "Venerable
Sir." The Blessed One continued as follows:*

Mēttāya bhikkhavē cēto vimuttiyā āsēvitāya bhāvitāya
bahulī-katāya yānī-katāya vatthu-katāya anutthitāya
paricitāya susamā-raddhāya,

*Bhikkhus, when the mind is developed
with good will arising from mental liberation,*

*well associated, cultivated, enhanced,
made unto a vehicle, established,
accumulated, perfected, and rightly undertaken,*

Ēkādasā-nisangsā pāti-kankhā.

Katamē ēkādasa? *Which eleven?*

Eleven benefits may be expected.

Sukhang supati, *He sleeps happily.*

Sukhang pati-bujjhati, *He awakes happily.*

Na pāpakang supinang passati, *He does not see bad
dreams.*

Manussānang piyo hoti, *He is loved by humans.*

Amanussānang piyo hoti, *He is loved by non-humans.*

Dēvatā rakkhanti, *He is protected by Devas.*

Nāssa aggi vā visang vā satthang vā kamati,

He will not be harmed by fire, poison or weapons.

Tuvatang cittang samādhiyati,

His mind quickly reaches to concentration

Mukkha-vanno vip-pasīdati, *He has a bright complexion.*

Asam-mulho kālang karoti, *His mind is clear at death.*

Uttaring appativijjhanto brahma-lokūpago hoti,

*If a higher level of spiritual achievement has not been
reached, he will go to the realm of the brahmas.*

Mēttāya bhikkhavē cēto-vimuttiyā āsēvitāya bhāvitāya
bahulī-katāya yānī-katāya vatthu-katāya anutthitāya
paricitāya susamā-raddhāya,

Bhikkhus, when the mind is developed with good will arising from mental liberation, well associated, cultivated, enhanced, made unto a vehicle, established, accumulated, perfected, and rightly undertaken,

Imē ēkādasā-nisangsā pāti-kankhāti,

These eleven benefits may be expected.

Idamavoca bhagavā attamanā tē bhikkhū
bhagavato bhāsitaṅ abhi-nanduntī,

The Blessed One having said this,

The monks were satisfied; they were

delighted in the Blessed One's discourse.

2.15 Udissanaditthāna gāthā(Iminā)

(Sharing Blessings)

(Leader)

Handa mayāṅ uddissanādhitthāna-gāthāyo bhanāma sē.

Now let us chant the verses of sharing and aspiration.

(ALL)

Iminā puññakammēna *Through the goodness*

that arises from my practice,

upajjhāyā gunuttarā, *May my spiritual teachers,*

Ācariyūpakārā ca *And guides of great virtue,*

mātāpitā ca ñātakā, *My mother, father, and relatives,*

Suriyo candimā rājā *The Sun and the Moon, the world leaders,*

gunavantā narāpi ca, *And all benefactors, and noble ones.*

Brahma-mārā ca indā ca *The highest gods*
 Lokapālā ca dēvatā, *And evil forces, Celestial beings,*
 Yamo mittā manussā ca *the king of Death, and all human friends*
 Majjhattā vērikāpi ca, *indifferent, or hostile,*
 Sabbē sattā sukhī hontu *May all beings receive*
 puññāni pakatāni mē, *the blessings of my life.*
 Sukhañca tividhang dēntu *May they soon attain the threefold*
 khippang pāpētha Vomatang, *bliss and realize the Deathless.*

Iminā puññakammēna *Through the goodness*
that arises from my practice,
 iminā uddissena ca, *And through this act of sharing,*

Khippāhang sulabhē cēva *May all desires*
 tanhupādāna-chēdanang, *And attachments quickly cease,*
 Yē santānē hinā dhammā *And all harmful states of mind,*
 yāva nibbānato mamang, *Until I realize Nibbāna.*

Nassantu sabbadā yēva *In every kind of birth,*
 Yattha jāto bhavē bhavē, *May I have an upright mind,*
 Ujucittang satipaññā *With mindfulness and wisdom,*
 sallēkho viriyamhinā, *Austerity and vigor.*

Mārā labhantu nokāsang *May the forces of delusion*
 Kātuñca viriyēsu mē, *not take hold or weaken my will.*

Buddhādhipavaro nātho *The Buddha is my excellent refuge.*
 Dhammo nātho varuttamo, *Unsurpassed is the protection of the Dhamma,*
 Nātho paccēkabuddho ca *The Solitary Buddha is my noble one,*
 sangho nāthottaro mamang, *The Sangha is my supreme*
support.

Tē sottomā-nubhāvēna *Through the supreme power of all*
these.

Mārokāsang labantu mā , *May darkness and delusion be*
dispelled.

Dasa puññānubhāvēna *By the power of the ten merits,*
 Mārokāsang labhantumā, *May there be no opportunities for evils.*

2.16 The Sublime Attitudes

(Sharing the loving kindness)

Ahang sukhito homi, *May I be happy.*
 Niddukkho homi, *May I be free from stress and pain.*
 Avēro homi, *May I be free from animosity.*
 Abyāpajjho homi, *May I be free from oppression.*

Anīgho homi, *May I be free from trouble.*
Sukhī attānang pariharāmi,
May I look after myself with ease.
Sabbē sattā sukhitā hontu,
May all living beings be happy.
Sabbē sattā avērā hontu,
May all living beings be free from animosity.
Sabbē sattā abyapajjhā hontu.
May all living beings be free from oppression.
Sabbē sattā anīghā hontu,
May all living beings be free from trouble.
Sabbē sattā sukhī attānang pariharantu,
May all living beings look after themselves with ease.
Sabbē sattā sabba-dukkhā pamuñcantu,
May all living beings be free from all stress and suffering.
Sabbē sattā laddha-sampattito mā vigacchantu,
May all living beings not be deprived
of the good Fortune they have attained.
Sabbē sattā kammassakā kamma-dāyādā kamma-Yoni
kamma-bandhu kamma-patisaranā,
All living beings are the owners of their karma,
Heir to their karma, born of their karma.
related through their karma.
and live dependent on their karma,

Yang kammang karissanti kalyānang vā pāpakang vā,
Whatever they do, for good or for evil,

Tassa dāyādā bhavissanti, *To that will they fall heir.*

Sabbē sattā sadā hontu, *May all living beings live happily,*
 Avērā sukha-jīvino, *Always free from animosity,*

Katang puñña-phalang mai-hang, *May all share in the blessings,*
 Sabbē bhāgī bhavantu tē, *Springing from the good I have done.*

Hotu sabbang sumanggalang, *May there be every good blessing.*

Rakkhantu sabba-dēvatā, *May the devas protect you.*

Sabba-buddhīnubhīvīna, *By the power of all the Buddhas,*

Sothī hontu nirantarang, *May you forever be well.*

Hotu sabbang sumanggalang, *May there be every good blessing.*

Rakkhantu sabba-dēvatā, *May the devas protect you,*

Sabba-dhammānubhāvēna, *By the power of all the Dhamma,*

Sothī hontu nirantarang, *May you forever be well.*

Hotu sabbang sumanggalang, *May there be every good blessing.*

Rakkhantu sabba-dēvatā, *May the devas protect you,*

Sabba-saṅghānubhāvēna, *By the power of all the Saṅgha,*

Sothī hontu nirantarang, *May you forever be well.*

Closing

Arahang sammā-sambuddho bhagavā,
*The Blessed One is Worthy
and Rightly Self-awakened.*

Buddhang bhagavantang abhivādēmi,
I bow down before the Awakened, Blessed One.
(BOW DOWN)

Svākkhāto Bhagavatā dhammo,
The Dhamma is well expounded by the Blessed One.

Dhammang namassāmi,
I pay homage to the Dhamma. (BOW DOWN)

Supatipanno bhagavato sāvaka-sangho,
*The Sangha of the Blessed One's disciples
has practiced well.*

Sanghang namāmi.
I pay respect to the Sangha. (BOW DOWN)

THE END OF EVENING CHANTING.