

## 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.*  
 Amhākaṅ 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-varatādigunā-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-karanīyo,

*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 Atētapaccevekhhana

### *(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 khohang 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.*

Buddhādhīpavaro 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-sanghānubhāvēna, *By the power of all the Sangha,*

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.**