

Namo Tassa Bhagavato Arahato SammaSambuddhassa
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Idam me puññaṃ āsavakkhayā vadaṃ hotu
Idam me puññaṃ nibānasaa paccayo hotu
Mama punnabhāgaṃ sabbasattanaṃ bhājemi
Te sabbeme samaṃ puññabhāgaṃ labantu
Sādhu sādhu sādhu

namo = homage
tassa= to him(Buddha)
bhagavato= worthy one
arahato= without any defilements
sammaa sambuddhassa= The fully self enlightened

Namo	Tassa	Bhagavato	Arahato	SammaSambuddhassa
Homage	to him	the worthy one	the one without any defilements	the fully self enlightened

idam = this
me= to me
puññaṃ= merit
āsavakkhayā(aasava+khaya)
(=khaya= destruction, consumption; decay, ruin, loss
(āsava=taint(<http://dsal.uchicago.edu/cgi-bin/philologic/getobject.pl?c.0:1:3098.pali> (see the pali dictionary) *)
vahaṃ= Vāha (adj. -- n.) [fr. **vah**] 1. carrying, leading;
hotu= let it be
nibānasaa= to Nibbhāna
paccayo= helping /supporting
mama= my
puññabhāgaṃ= merit
sabbasattanaṃ= to all being
bhājemi= give
te = they
sabbe= all
me samaṃ= same as me
labantu= let them obtain/get
sādhu= it is good

Idam	me	puññaṃ	āsavakkhayā	vadaṃ	hotu
<i>This</i>	<i>to me</i>	<i>merit</i>	<i>distruction of āsavas</i>	<i>lead</i>	<i>let it be</i>

Idam	me	puññaṃ	nibānasaa	paccayo	hotu
<i>This</i>	<i>to me</i>	<i>merit</i>	<i>to nibbana</i>	<i>supporting</i>	<i>let it be</i>

Mama	punnabhāgaṃ	sabbasattanaṃ	bhājemi
<i>My</i>	<i>merit</i>	<i>to all beings</i>	<i>give</i>

Te	sabbeme	samaṃ	puññabhāgaṃ	labantu
<i>They</i>	<i>all me</i>	<i>same as</i>	<i>merit</i>	<i>let them obtain.</i>

Sādhu sādhu sādhu

By this merit of mine, may I destroy the taints.
By the merit of mine, may it bring about the realization of Nibbana.
I share my merits done today with all beings.
May all those beings get an equal share of the merits.

* That which flows (out or on to) outflow & influx. 1. spirit, the intoxicating extract or secretion of a tree or flower, O. C. in Vin iv.110 (four kinds); B. on D iii.182 (five kinds) DhsA 48; KhA 26; J iv.222; vi.9. -- 2. discharge from a sore, A i.124, 127 = Pug 30. -- 3. in psychology, t.t. for certain specified ideas which intoxicate the mind (bemuddle it, befuddle it, so that it cannot rise to higher things). Freedom from the "Āsavas" constitutes Arahantship, & the fight for the extinction of these āsavas forms one of the main duties of man. On the difficulty of translating the term see *Cpd.* 227. See also discussion of term āsava (= āsavanti ti āsavā) at DhsA 48 (cp. *Expositor* pp. 63 sq). See also *Cpd.* 227 sq., & especially *Dhs trsl.* 291 sq. -- The 4 āsavas are **kām'**, **bhav'**, **ditth'**, **avijj'**, i. e. sensuality, rebirth (lust of life), speculation and ignorance. -- They are mentioned as such at D ii.81, 84, 91, 94, 98, 123, 126; A i.165 sq., 196; ii.211; iii.93.....