

Paccavekkhaṇā The Reflections



Traditional Monastic Reflections
translated and adapted for lay people also by

Ānandajoti Bhikkhu

Bhikkhupaccavekkhaṇā

The Reflections for Monastics

morning

Cīvaraṃ Robes

Paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi,
With proper discernment I make use of the robe,

yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,
only to ward off the cold, to ward off the heat,

ḍaṃsamakasaṁvātātapasirimsapasamphassānaṃ paṭighātāya,
to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and creeping things,

yāvad-eva hirikopīnapaṭicchādanatthaṃ.
only as a cover for the shameful parts.

Yathā paccayaṃ pavattamānaṃ dhātumattam-ev' etaṃ,
These are merely elements that continue because of (certain) conditions,

yad-idaṃ: cīvaraṃ tad-upabhuñjako ca puggalo,
that is to say: this robe, and the person who enjoys the use of it,

dhātumattako, nissatto, nijjīvo, suñño.
merely elements, unsubstantial, soulless, empty.

Sabbāni pana imāni cīvarāni ajigucchāṇīyāni
None of these robes should be disgusting but

imaṃ pūtikāyaṃ patvā ativiya jigucchāṇīyāni jāyanti.
after touching this filthy body they become exceedingly disgusting.

Piṇḍapātaṃ Almsfood

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi,
With proper discernment I make use of almsfood,

neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya,
not for sport, or for showing off, not for ornament, or for adornment,

yāvad-eva imassa kāyassa ṭhitiyā yāpanāya,
but only to maintain this body, and to carry on,

vihimsūparatiyā brahmacariyānuggahāya,
to inhibit annoyance, and to assist in the spiritual life,

iti purāṇaṅ-ca vedanaṃ paṭihaṅkhāmi,
and so I will get rid of any old feeling,

navaṅ-ca vedanaṃ na uppādessāmi,
and not produce any new feeling,

yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā ti.
and there will be support for me, being blameless, and living comfortably.

Yathā paccayaṃ pavattamānaṃ dhātumattam-ev' etaṃ,
These are merely elements that continue because of (certain) conditions,

yad-idaṃ: piṇḍapāto tad-upabhuṅjako ca puggalo,
that is to say: this almsfood, and the person who enjoys the use of it,

dhātumattako, nissatto, nijjīvo, suñño.
merely elements, unsubstantial, soulless, empty.

Sabbo panāyaṃ piṇḍapāto ajigucchaṇīyo
None of this almsfood should be disgusting but

imaṃ pūtikāyaṃ patvā ativiya jigucchaṇīyo jāyati.
after touching this filthy body it becomes exceedingly disgusting.

Senāsanam A Dwelling

Paṭisaṅkhā yoniso senāsanam paṭisevāmi,
With proper discernment I make use of a dwelling,

yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,
only to ward off the cold, to ward off the heat,

ḍamsamakasaṅgātapasirimsapasamphassānam paṭighātāya,
to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and serpents,

yāvad-eva utuparissaya vinodanam paṭisallānārāmattham.
only to dispel the trouble of the (varying) seasons, and so as to delight in seclusion.

Yathā paccayam pavattamānam dhātumattam-eva' etaṃ,
These are merely elements that continue because of (certain) conditions,

yad-idaṃ: senāsanam tad-upabhuñjako ca puggalo,
that is to say: this dwelling, and the person who enjoys the use of it,

dhātumattako, nissatto, nijjīvo, suñño.
merely elements, unsubstantial, soulless, empty.

Sabbāni pana imāni senāsanāni ajigucchāṇīyāni
None of these dwelling places should be disgusting

imaṃ pūtikāyam patvā ativiya jigucchāṇīyāni jāyanti.
but after touching this filthy body they become exceedingly disgusting.

Gilānapaccayabhesajjaparikkhāraṃ The Requisite of Medicine for Support when Sick

Paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāraṃ paṭisevāmi,

With proper discernment I make use of the requisite of medicine for support when sick,

yāvad-eva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya

only to ward off oppressive feelings that have arisen

abyāpajjhaparamatāyā ti.

and at least be free from oppression.

Yathā paccayaṃ pavattamānaṃ dhātumattam-ev' etaṃ,

These are merely elements that continue because of (certain) conditions,

yad-idaṃ: gilānapaccayabhesajjaparikkhāro tad-upabhuñjako ca puggalo,

that is to say: this requisite of medicine for support when sick and the person who enjoys the use of it,

dhātumattako, nissatto, nijjīvo, suñño.

merely elements, unsubstantial, soulless, empty.

Sabbo panāyaṃ gilānapaccayabhesajjaparikkhāro ajjucchaṇīyo

None of this requisite of medicine for support when sick should be disgusting

imaṃ pūtikāyaṃ patvā ativiya jgucchaṇīyo jāyati.

but after touching this filthy body it becomes exceedingly disgusting.

evening

Cīvaram̐ Robes

Mayā apaccavekkhitvā ajja yam̐ cīvaram̐ paribhuttam̐,
That robe which was used by me today without having reflected on it,

taṃ yāvad-eva sītassa paṭighātāya, uḥassa paṭighātāya,
that is only to ward off the cold, to ward off the heat,

ḍamsamakasaṅgātapasirimsapasamphassānam̐ paṭighātāya,
to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and creeping things,

yāvad-eva hirikopīnapaṭicchādanattham̐.
only as a cover for the shameful parts.

Yathā paccayam̐ pavattamānam̐ dhātumattam-eva' etaṃ,
These are merely elements that continue because of (certain) conditions,

yad-idaṃ: cīvaram̐ tad-upabhuñjako ca puggalo,
that is to say: this robe, and the person who enjoys the use of it,

dhātumattako, nissatto, nijjīvo, suñño.
merely elements, unsubstantial, soulless, empty.

Sabbāni pana imāni cīvarāni ajjucchaṇīyāni
None of these robes should be disgusting but

imam̐ pūtikāyam̐ patvā ativiya jīgucchaṇīyāni jāyanti.
after touching this filthy body they become exceedingly disgusting.

Piṇḍapātāṃ Almsfood

Mayā apaccavekkhitvā ajja yo piṇḍapāto paribhutto,
That almsfood which was used by me today without having reflected on it,

so neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya,
that is not for sport, or for showing off, not for ornament, or for adornment,

yāvad-eva imassa kāyassa ṭhitiyā yāpanāya,
but only to maintain this body, and to carry on,

vihimsūparatiyā brahmacariyānuggahāya,
to inhibit annoyance, and to assist in the spiritual life,

iti purāṇañ-ca vedanaṃ paṭihaṅkhāmi,
and so I will get rid of any old feeling,

navañ-ca vedanaṃ na uppādessāmi,
and not produce any new feeling,

yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā ti.
and there will be support for me, being blameless, and living comfortably.

Yathā paccayaṃ pavattamānaṃ dhātumattam-ev' etaṃ,
These are merely elements that continue because of (certain) conditions,

yad-idaṃ: piṇḍapāto tad-upabhuñjako ca puggalo,
that is to say: this almsfood, and the person who enjoys the use of it,

dhātumattako, nissatto, nijjīvo, suñño.
merely elements, unsubstantial, soulless, empty.

Sabbo panāyaṃ piṇḍapāto ajigucchaṇīyo
None of this almsfood should be disgusting but

imaṃ pūtikāyaṃ patvā ativiya jigucchaṇīyo jāyati.
after touching this filthy body it becomes exceedingly disgusting.

Senāsanam A Dwelling

Mayā apaccavekkhitvā ajja yaṃ senāsanam paribhuttaṃ,
That dwelling which was used by me today without having reflected on it,

taṃ yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,
that is only to ward off the cold, to ward off the heat,

ḍamsa-makasa-vātā-tapa-sirimsapa-samphassānam paṭighātāya,
to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and serpents,

yāvad-eva utuparissaya vinodanam paṭisallānārāmattham.
only to dispel the trouble of the (varying) seasons, and so as to delight in seclusion.

Yathā paccayam pavattamānam dhātumattam-ev' etaṃ,
These are merely elements that continue because of (certain) conditions,

yad-idaṃ: senāsanam tad-upabhuñjako ca puggalo,
that is to say: this dwelling, and the person who enjoys the use of it,

dhātumattako, nissatto, nijjīvo, suñño.
merely elements, unsubstantial, soulless, empty.

Sabbāni pana imāni senāsanāni ajigucchāṇīyāni
None of these dwelling places should be disgusting

imaṃ pūtikāyam patvā ativiya jigucchāṇīyāni jāyanti.
but after touching this filthy body they become exceedingly disgusting.

Gilānapaccayabhesajjaparikkhāraṃ The Requisite of Medicine for Support when Sick

Mayā apaccavekkhitvā ajja yo gilānapaccayabhesajjaparikkhāro paribhutto,
That requisite of medicine for support when sick which was used by me today without
having reflected on it,

so yāvad-eva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya
that is only to ward off oppressive feelings that have arisen

abyāpajjhaparamatāyā ti.
and at least be free from oppression.

Yathā paccayaṃ pavattamānaṃ dhātumattam-ev' etaṃ,
These are merely elements that continue because of (certain) conditions,

yad-idaṃ: gilānapaccayabhesajjaparikkhāro tad-upabhuñjako ca puggalo,
that is to say: this requisite of medicine for support when sick and the person who enjoys
the use of it,

dhātumattako, nissatto, nijjīvo, suñño.
merely elements, unsubstantial, soulless, empty.

Sabbo panāyaṃ gilānapaccayabhesajjaparikkhāro ajjucchaṇīyo
None of this requisite of medicine for support when sick should be disgusting

imaṃ pūtikāyaṃ patvā ativiya jgucchaṇīyo jāyati.
but after touching this filthy body it becomes exceedingly disgusting.

Upāsakapaccavekkhaṇā

The Reflections for Lay People

morning

Vattham Cloth

Paṭisaṅkhā yoniso vattham paṭisevāmi,
With proper discernment I make use of cloth,

yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,
only to ward off the cold, to ward off the heat,

ḍaṃsamakasaṁvātātapasirimsapasamphassānam paṭighātāya,
to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and creeping things,

yāvad-eva hirikopīnapaṭicchādanattham.
only as a cover for the shameful parts.

Yathā paccayam pavattamānam dhātumattam-ev' etaṃ,
These are merely elements that continue because of (certain) conditions,

yad-idam: vattham tad-upabhuṅjako ca puggalo,
that is to say: this cloth, and the person who enjoys the use of it,

dhātumattako, nissatto, nijjīvo, suñño.
merely elements, unsubstantial, soulless, empty.

Sabbāni pana imāni vatthāni ajigucchaṇīyāni
None of these clothes should be disgusting but

imam pūtikāyam patvā ativiya jigucchaṇīyāni jāyanti.
after touching this filthy body they become exceedingly disgusting.

Bhojanam Food

Paṭisaṅkhā yoniso bhojanam paṭisevāmi,
With proper discernment I make use of food,

neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya,
not for sport, or for showing off, not for ornament, or for adornment,

yāvad-eva imassa kāyassa ṭhitiyā yāpanāya,
but only to maintain this body, and to carry on,

vihimsūparatiyā brahmacariyānuggahāya,
to inhibit annoyance, and to assist in the spiritual life,

iti purāṇaṅ-ca vedanam paṭihaṅkhāmi,
and so I will get rid of any old feeling,

navaṅ-ca vedanam na uppādessāmi,
and not produce any new feeling,

yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā ti.
and there will be support for me, being blameless, and living comfortably.

Yathā paccayam pavattamānam dhātumattam-ev' etam,
These are merely elements that continue because of (certain) conditions,

yad-idam: bhojanam tad-upabhuṅjako ca puggalo,
that is to say: this food, and the person who enjoys the use of it,

dhātumattako, nissatto, nijjīvo, suṅṅo.
merely elements, unsubstantial, soulless, empty.

Sabham panāyam bhojanam ajigucchāṇīyam
None of this food should be disgusting but

imam pūtikāyam patvā ativiya jigucchāṇīyo jāyati.
after touching this filthy body it becomes exceedingly disgusting.

Geham The Home

Paṭisaṅkhā yoniso geham paṭisevāmi,
With proper discernment I make use of the home,

yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,
only to ward off the cold, to ward off the heat,

ḍamsamakasavātātapasirimśapasamphassānam paṭighātāya,
to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and serpents,

yāvad-eva utuparissaya vinodanam paṭisallānārāmattham.
only to dispel the trouble of the (varying) seasons, and so as to delight in seclusion.

Yathā paccayam pavattamānam dhātumattam-ev' etaṃ,
These are merely elements that continue because of (certain) conditions,

yad-idaṃ: geham tad-upabhuñjako ca puggalo,
that is to say: this home, and the person who enjoys the use of it,

dhātumattako, nissatto, nijjīvo, suñño.
merely elements, unsubstantial, soulless, empty.

Sabbāni pana imāni gehāni ajigucchāṇīyāni
None of these homes should be disgusting

imaṃ pūtikāyam patvā ativiya jigucchāṇīyāni jāyanti.
but after touching this filthy body they become exceedingly disgusting.

Osadham Medicine

Paṭisaṅkhā yoniso osadham paṭisevāmi,

With proper discernment I make use of medicine for support when sick,

yāvad-eva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya

only to ward off oppressive feelings that have arisen

abyāpajjhaparamatāyā ti.

and at least be free from oppression.

Yathā paccayaṃ pavattamānaṃ dhātumattam-ev' etaṃ,

These are merely elements that continue because of (certain) conditions,

yad-idaṃ: osadham tad-upabhuñjako ca puggalo,

that is to say: this medicine and the person who enjoys the use of it,

dhātumattako, nissatto, nijjīvo, suñño.

merely elements, unsubstantial, soulless, empty.

Sabbaṃ panāyaṃ osadham ajjucchaṇīyaṃ

None of this medicine when sick should be disgusting

imaṃ pūtikāyaṃ patvā ativiya jīgucchaṇīyo jāyati.

but after touching this filthy body it becomes exceedingly disgusting.

evening

Vattham

Cloth

Mayā apaccavekkhitvā ajja yaṃ vattham paribhuttaṃ,

That cloth which was used by me today without having reflected on it,

taṃ yāvad-eva sītassa paṭighātāya, uḥhassa paṭighātāya,

that is only to ward off the cold, to ward off the heat,

ḍamsamakasavātātapasirimśapasamphassānaṃ paṭighātāya,

to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and creeping things,

yāvad-eva hirikopīnapaṭicchādanattham.

only as a cover for the shameful parts.

Yathā paccayaṃ pavattamānaṃ dhātumattam-ev' etaṃ,

These are merely elements that continue because of (certain) conditions,

yad-idaṃ: vattham tad-upabhuñjako ca puggalo,

that is to say: this cloth, and the person who enjoys the use of it,

dhātumattako, nissatto, nijjīvo, suñño.

merely elements, unsubstantial, soulless, empty.

Sabbāni pana imāni vatthāni ajigucchaṇīyāni

None of these clothes should be disgusting but

imaṃ pūtikāyaṃ patvā ativiya jigucchaṇīyāni jāyanti.

after touching this filthy body they become exceedingly disgusting.

Bhojanam Food

Mayā apaccavekkhitvā ajja yo bhojanam paribhutto,
That food which was used by me today without having reflected on it,

so neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya,
that is not for sport, or for showing off, not for ornament, or for adornment,

yāvad-eva imassa kāyassa ṭhitiyā yāpanāya,
but only to maintain this body, and to carry on,

vihimsūparatiyā brahmacariyānuggahāya,
to inhibit annoyance, and to assist in the spiritual life,

iti purāṇañ-ca vedanam paṭihaṅkhāmi,
and so I will get rid of any old feeling,

navañ-ca vedanam na uppādessāmi,
and not produce any new feeling,

yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā ti.
and there will be support for me, being blameless, and living comfortably.

Yathā paccayam pavattamānam dhātumattam-ev' etam,
These are merely elements that continue because of (certain) conditions,

yad-idam: bhojanam tad-upabhuñjako ca puggalo,
that is to say: this food, and the person who enjoys the use of it,

dhātumattako, nissatto, nijjīvo, suñño.
merely elements, unsubstantial, soulless, empty.

Sabham panāyam bhojanam ajigucchaṇīyam
None of this food should be disgusting but

imam pūtikāyam patvā ativiya jigucchaṇīyo jāyati.
after touching this filthy body it becomes exceedingly disgusting.

Geham The Home

Mayā apaccavekkhitvā ajja yaṃ gehaṃ paribhuttaṃ,
That house which was used by me today without having reflected on it,

taṃ yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,
that is only to ward off the cold, to ward off the heat,

ḍamsa-makasa-vātā-tapa-siriṃsapa-samphassānaṃ paṭighātāya,
to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and serpents,

yāvad-eva utuparissaya vinodanaṃ paṭisallānārāmatthaṃ.
only to dispel the trouble of the (varying) seasons, and so as to delight in seclusion.

Yathā paccayaṃ pavattamānaṃ dhātumattam-eva' etaṃ,
These are merely elements that continue because of (certain) conditions,

yad-idaṃ: gehaṃ tad-upabhuñjako ca puggalo,
that is to say: this home, and the person who enjoys the use of it,

dhātumattako, nissatto, nijjīvo, suñño.
merely elements, unsubstantial, soulless, empty.

Sabbāni pana imāni gehāni ajjigucchāṇīyāni
None of these homes should be disgusting

imaṃ pūtikāyaṃ patvā ativiya jiggucchāṇīyāni jāyanti.
but after touching this filthy body they become exceedingly disgusting.

Osadham Medicine

Mayā apaccavekkhitvā ajja yo osadham paribhutto,
That medicine which was used by me today without having reflected on it,

so yāvad-eva uppannānam veyyābādhikānam vedanānam paṭighātāya
that is only to ward off oppressive feelings that have arisen

abyāpajjhaparamatāyā ti.
and at least be free from oppression.

Yathā paccayam pavattamānam dhātumattam-ev' etaṃ,
These are merely elements that continue because of (certain) conditions,

yad-idaṃ: osadham tad-upabhuñjako ca puggalo,
that is to say: this medicine and the person who enjoys the use of it,

dhātumattako, nissatto, nijjīvo, suñño.
merely elements, unsubstantial, soulless, empty.

Sabham panāyam osadham ajjucchaṇīyam
None of this medicine when sick should be disgusting

imaṃ pūtikāyam patvā ativiya jīgucchaṇīyo jāyati.
but after touching this filthy body it becomes exceedingly disgusting.