

Tuesday Chating and Meditation Session.

Namakkāraṃ - Salutation to the Buddha

Namo tassa bhagavato arahato sammāsambuddhassa
Namo tassa bhagavato arahato sammāsambuddhassa
Namo tassa bhagavato arahato sammāsambuddhassa

Homage to the Blessed One, the Worthy One, the supremely Enlightened One!
Homage to the Blessed One, the Worthy One, the supremely Enlightened One!
Homage to the Blessed One, the Worthy One, the supremely Enlightened One!

Saranattayam - Going for Refuge

Buddhaṃ saranaṃ gacchāmi.
Dhammaṃ saranaṃ gacchāmi.
Sanghaṃ saranaṃ gacchāmi.

I go for refuge || to the supreme Buddha.
I go for refuge || to the supreme Dhamma.
I go for refuge || to the supreme Sangha.

Dutiyam’pi Buddhaṃ saranaṃ gacchāmi.
Dutiyam’pi Dhammaṃ saranaṃ gacchāmi.
Dutiyam’pi Sanghaṃ saranaṃ gacchāmi.

For the second time || I go for refuge to the supreme Buddha.
For the second time || I go for refuge to the supreme Dhamma.
For the second time || I go for refuge to the supreme Sangha.

Tatīyam’pi Buddhaṃ saranaṃ gacchāmi.
Tatīyam’pi Dhammaṃ saranaṃ gacchāmi.
Tatīyam’pi Sanghaṃ saranaṃ gacchāmi.

For the third time || I go for refuge to the supreme Buddha.
For the third time || I go for refuge to the supreme Dhamma.
For the third time || I go for refuge to the supreme Sangha.

Pañchasīla - The Five Precepts

- 1. Pāṇātipātā veramaṇī-sikkhāpadaṃ samādiyāmi.**
- 2. Adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi.**
- 3. Kamesu micchācārā veramaṇī-sikkhāpadaṃ samādiyāmi.**
- 4. Musāvādā veramaṇī-sikkhāpadaṃ samādiyāmi.**
- 5. Surā-meraya-majja-pamāda-ṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.**

1. I observe the precept of || abstaining from killing beings.
2. I observe the precept of || abstaining from stealing.
3. I observe the precept of || abstaining from sexual misconduct. (incelibacy)
4. I observe the precept of || abstaining from telling lies.
5. I observe the precept of || abstaining from taking intoxicating drinks and drugs.

I follow these precepts / with the intention / to realize the Four Noble Truths/ in this Gautama Buddha's Dispensation.

Buddhānussati

Iti pi so bhagavā, araham, sammāsambuddho, vijjācaranasampanno, sugato, lokavidū, anuttaro purisadammasārathi, satthā devamanussānam, buddho, bhagavā ti.

Contemplation on the Qualities of the Buddha

Such Indeed is the Blessed One, arahant (Worthy One), supremely enlightened, endowed with knowledge and virtue, welcome being, knower of worlds, the peerless trainer of persons, teacher of gods and men, the Buddha, the Blessed One.

Dhammānussati

Svākkhāto Bhagavatā dhammo, sanditthiko akāliko, ehipassiko opanayiko, paccattam vedittabbo viññūhīti.

Contemplation on the Qualities of the Dhamma

Well taught by the Blessed One is the Dhamma, visible here and now, timeless, open to all, learned and applied to oneself, understood by the wise each for himself.

Sanghānussati

**Supatipanno Bhagavato sāvakasangho. Ujupatipanno Bhagavato sāvakasangho.
Ñāyapatipanno Bhagavato sāvakasangho. Sāmīcipatipanno Bhagavato sāvakasangho.
Yadidam cattāri purisayugāni aṭṭha purisapuggalā esa Bhagavato sāvakasangho.
āhuneyyo pāhuneyyo dakkhineyyo anjalikarāṇīyo anuttaram puññakkhettam lokassā ti.**

Contemplation on the Qualities of the Sangha

Of good conduct is the Order of Disciples of the Blessed One,
of upright conduct is the Order of Disciples of the Blessed One,
of wise conduct is the Order of Disciples of the Blessed One,
of dutiful conduct is the Order of Disciples of the Blessed One.
Those four pairs of persons, the eight kinds of individuals:
That is the Order of Disciples of the Blessed One.
They are worthy of offerings,
They are worthy of hospitality,
They are worthy of gifts,
They are worthy of reverential salutations,
an incomparable field of merit for the world.

Paṭicca Samuppāda Samudayo and Nirodho

Arising and Cessation of Causality

Avijjā paccayā saṅkhārā. Saṅkhāra paccayā viññāṇaṃ. Viññāṇa paccayā nāmarūpaṃ. Nāma rūpa paccayā saḷāyatanaṃ. Saḷāyatana paccayā phassa. Phassa paccayā vedanā. Vedanā paccayā taṇhā. Taṇhā paccayā upādānaṃ. Upādāna paccayā bhava. Bhava paccayā jāti. Jāti paccayā jarā maraṇaṃ soka parideva dukkha domanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakhandassa samudayo hoti.

Dependent on ignorance, arises formations.

Dependent on formations, arises consciousness.

Dependent on consciousness, arises mentality-materiality.

Dependent on mentality-materiality, arise the six-sense bases.

Dependent on the six-sense bases, arises contact.

Dependent on contact, arises feeling.

Dependent on feeling, arises craving.

Dependent on craving, arises clinging.

Dependent on clinging, ♦ arises the arranging of kamma.

Dependent on the arranging of kamma, ♦ arises birth.

Dependent on birth, arises aging, death, sorrow, lamentation, ♦ pain, grief and despair.

Thus, there is the arising of this whole mass of suffering.

Avijjāyatveva asesā virāga nirodhā saṅkhāra nirodho. Saṅkhāra nirodhā viññāna nirodho. Viññāna nirodhā nāmarūpa nirodho. Nāmarūpa nirodhā saḷāyatana nirodho. Saḷāyatana nirodhā phassa nirodho. Phassa nirodhā vedanā nirodho. Vedanā nirodhā taṇhā nirodho. Taṇhā nirodhā upādāna nirodho. Upādāna nirodhā bhava nirodho. Bhava nirodhā jāti nirodho. Jāti nirodhā jarā maraṇaṃ soka parideva dukkha domanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakhandhassa nirodho hoti.

Through the entire cessation of ignorance, formations cease.

Through the cessation of formations, consciousness ceases.

Through the cessation of consciousness, mentality-materiality ceases.

Through the cessation of mentality-materiality, the six-sense bases cease.

Through the cessation of the six-sense bases, contact ceases.

Through the cessation of contact, feeling ceases.

Through the cessation of feeling, craving ceases.

Through the cessation of craving, clinging ceases.

Through the cessation of clinging, ♦ the arranging of kamma ceases.

Through the cessation of the arranging of kamma, ♦ birth ceases.

Through the cessation of birth, aging, death, sorrow, lamentation, ♦ pain, grief and despair ceases.

Thus, there is the cessation of this whole mass of suffering.

1. **Aneka jāti saṃsāraṃ – sandhāvissaṃ anibbisaṃ**
Gahakāraṃ gavesanto – dukkhā jāti punappunaṃ

Through many a birth, ♦ I wandered in saṃsāra ♦ seeking, but not finding, ♦ the builder of this house called suffering. Suffering indeed is it to be ♦ born again and again.

2. **Gahakāraṃ diṭṭho’si – puna gehaṃ na kāhasi**
Sabbā te phāsukā bhaggā – gaha kūṭaṃ visaṅkhiṭaṃ
visaṅkhāra gataṃ cittaṃ – taṇhānaṃ khyaya majjhagā’ti.

Oh house-builder! You are now seen. ♦ You can build no house again! ♦ I broke all the rafters. ♦ I smashed the ridge-pole of the house. My mind has attained the unconditioned. ♦ Achieved is the end of craving!

Ovāda Pātimokkha

**Sabbapāpassa akaraṇaṃ - Kusalassa upasampadā
Sacitta-pariyodapanaṃ - Etaṃ Buddhāna'sāsaṇaṃ.**

Abstaining from all evil, Doing what is good, Cleansing one's mind, This is the teaching of all the Buddhas.

**Khantī paramaṃ tapo titikkhā - Nibbānaṃ paramaṃ vadanti Buddhā
Na hi pabbajito parūpaghātī - Samaṇo hoti paraṃ viheṭṭhayanto.**

Patience is the highest practice, Nibbāna is supreme, say the Buddhas, A mendicant does not harm others, A recluse oppresses no one.

**Anūpavādo anūpaghāto - Pātimokkhe ca saṃvaro
Mattaññutā ca bhattasmiṃ - Pantañ ca sayanāsaṇaṃ
Adhicitte ca āyogo - Etaṃ Buddhāna'sāsaṇaṃ.**

Not insulting, not harming, Restrained according to the moral code, Moderating in food, Dwelling in solitude, Engaging in higher mental develop.

Tilakkhaṇa Gāthā

**Sabbe saṅkhārā aniccā'ti - Yadā paññāya passati
Atha nibbindati dukkhe - Esa maggo visuddhiyā.**

Impermanent is all that is conditioned. When one sees this with wisdom, One turns away from suffering. This is the path to purity.

**Sabbe saṅkhārā dukkhā'ti - Yadā paññāya passati
Atha nibbindati dukkhe - Esa maggo visuddhiyā.**

Unsatisfactory is all that is conditioned. When one sees this with wisdom, One turns away from suffering. This is the path to purity.

**Sabbe dhammā anattā'ti - Yadā paññāya passati
Atha nibbindati dukkhe - Esa maggo visuddhiyā.**

Without self are all dhammas. When one sees this with wisdom, One turns away from suffering. This is the path to purity.

Bhaddekaratta Sutta

**Atītaṃ nānvāgameyya
Nappaṭikaṅkhe anāgataṃ
Yad atītaṃ pahīnaṃ taṃ
Appattañ ca anāgataṃ.**

Let not a person revive the past, Or on the future build his hopes; For the past has been left behind, And the future has not been reached.

**Paccuppannañ ca yo dhammaṃ
Tattha tattha vipassati,
Asaṃhīraṃ asaṅkappaṃ
Taṃ viddhā manubrūhaye.**

Instead with insight let him see Each presently arisen state; Let him know that and be sure of it, Invincibly, unshakably.

**Ajj'eva kiccaṃ ātappaṃ,
Ko jaññā maraṇaṃ suve?
Na hi no saṅgamaṃ tena
Mahāsenena maccunā.**

Today the effort must be made; Tomorrow Death may come, who knows? No bargain with Mortality Can keep him and his hordes away.

**Evaṃ vihāriṃ ātāpiṃ
Ahorattam atanditaṃ
Taṃ ve bhaddekaratto'ti
Santo ācikkhate munī.**

But one who dwells thus ardently, Relentlessly, by day, by night; It is he, the Peaceful Sage has said, Who has had a single excellent night.

Mettā

Loving-Kindness Meditation

1. **Attūpamāya sabbesaṃ – sattānaṃ sukha kāmataṃ**
Passitvā kamato mettaṃ – sabbasattesu bhāvaye
I desire happiness, ♦ others also desire happiness. Having compared oneself with others, ♦ one should practice loving kindness ♦ towards all beings, ♦ by realizing ♦ that everyone desires happiness.
2. **Sukhī bhaveyyaṃ niddukkho – ahaṃ niccaṃ ahaṃ viya**
Hitā ca me sukhī hontu – majjhataṃ thaca verino
May I be free from sorrow ♦ and always be happy! ♦ May those who desire my welfare, ♦ those who are indifferent towards me, ♦ and those who hate me, ♦ also be happy.
3. **Imamhi gāmakkhettamhi – sattā hontu sukhī sadā**
Tato para’ntaṃ rajjesu – cakkavālesu jantuno
May all beings living in this area ♦ be well and happy ♦ and those in other countries ♦ in this universe ♦ also be well and happy.
4. **Samantā cakkavālesu – sattānaṃ tesu paṇino**
Sukkhino puggalā bhūtā – attabhāva gatā siyuraṃ
May all beings living in the whole universe ♦ be well and happy. May each individual who has been born ♦ be well and happy. May various types of beings in the whole universe ♦ always be well and happy.
5. **Tathā itthi pumā ce’va – ariyā anariyāpi’ca**
Devā narā apāyattā – tathā dasa disāsu cā’ti
Likewise, women, men, ♦ the noble and the ignoble, ♦ gods, humans, those in planes of misery ♦ and those living within the ten directions, ♦ may all these beings be happy!

Marāṇṣati

Mindfulness of death

1. **Pavāta dīpa tulyāya – sāyu santatiyākkhayam**
Parūpamāya samphassaṃ – bhāvaye maraṇassatiṃ
Life passes towards its end ♦ like the flame of a lamp ♦ goes out by the wind. Seeing how others die ♦ applying it to one's own life, ♦ one should develop mindfulness of death.
2. **Mahāsampatti sampattā – yathā sattā matā idha**
Tathā ahaṃ marissāmi – maraṇam mama hessati
Just as beings that once enjoyed ♦ great prosperity are now dead, ♦ even so one day I too will die. Death will indeed come to me.
3. **Uppattiyā sahevaḍaṃ – maraṇam āgataṃ sadā**
Māraṇatthāya okāsaṃ – vadhako viya esati
Death has followed each and every birth. Therefore, like an executioner, ♦ death always seeks an opportunity ♦ to destroy my life.
4. **Īsakaṃ anivattaṃ taṃ – satataṃ gamanussukaṃ**
Jīvitaṃ udayā atthaṃ – suriyo viya dhāvati
Life, without stopping a moment, ♦ ever keen on moving, ♦ runs on towards death ♦ like the sun that travels to set ♦ without stopping after it rises.
5. **Vijju bubbula ussāva – jalarāji parikkhayaṃ**
Ghātako'va ripūtassa – sabbatthā'pi avāriyo
This life comes to an end ♦ like a streak of lightning, ♦ a bubble of water, ♦ a dew drop on a leaf, ♦ or a line drawn on water. Like an enemy, death chases after one constantly. Death can never be avoided by any means.
6. **Suyasatthāma puññiddhi – buddhi vuddhe jinaddvyaṃ**
Ghātesī maraṇam khippaṃ – kā tu mādisake kathā
If death could come in an instant, ♦ even to Supreme Buddhas, ♦ private Buddhas, and arahants ♦ endowed with great glory, prowess, merit, ♦ supernatural powers and wisdom, ♦ what could be said of me?
7. **Paccayāna'ñca vekalyā – bāhirajjhattu paddavā**
Marāmoram nimesā'pi – maramāno anukkhaṇa'nti.
Due to the change of supporting factors, ♦ constant injuries arising ♦ internally and externally ♦ the life heads towards death ♦ changing every instant. ♦ Death will come one ♦ in the twinkling of an eye.

Aṭṭha Mahā Saṁvegavatthu

Eight Sorrowful Stages of Life

1. **Bhāvetvā caturā rakkhā – āvajjeyya anantaram**

Mahāsaṁvega vatthūni – aṭṭha aṭṭhita vīriyo

Having practiced this four-fold protective meditation ♦ the monk who has put forth effort ♦ should reflect on the eight-fold ♦ sorrowful stages of life.

2. **Jāti jarā vyādhi cutī apāyā – atīta appattaka vaṭṭa dukkham**

Idāni ahāra gaveṭṭhi dukkham – Saṁvega vatthūni imāni aṭṭha.

The sufferings of birth, old age, ♦ disease, death, and rebirth in planes of misery, ♦ past cycle of births, future cycle of births ♦ and suffering experienced in search of food ♦ in the present life ♦ these are the eight sorrowful stages of life.

3. **Pāto ca sāyama’pi ceva imam vidhim yo**

Āsevate satata matta hitābhilāsī

Pappoti soti’vipulam hata pāri pantho

Seṭṭham sukham munivisiṭṭha matam sukhena cā’ti.

The monk who desires his own welfare ♦ and knowing these types of meditation, ♦ practises this meditation regularly ♦ in the morning and evening, ♦ will destroy the dangers, ♦ and happily attain ♦ the supreme bliss of Nibbāna ♦ that the Buddha extolled ♦ as the highest bliss.

Loving Kindness Meditation

This will be a guided meditation, so you can listen silently, cultivating the wholesome wish that all being would be free from suffering.

(1) May I be free from anger.
May I be free from ill will.
May I be free from jealousy.
May I be free from mental suffering.
May I be free from physical suffering.
May I live in peace. May I live happily.

May I be free from anger.
May I be free from ill will.
May I be free from jealousy.
May I be free from mental suffering.
May I be free from physical suffering.
May I live in peace. May I live happily.

(2) May all beings in this monastery
... be free from anger.
... be free from ill will.
... be free from jealousy.
... be free from mental suffering.
... be free from physical suffering.
May they live in peace.
May they live happily.

(3) May all beings in this city
... be free from anger.
... be free from ill will.
... be free from jealousy.
... be free from mental suffering.
... be free from physical suffering.
May they live in peace.
May they live happily.

(4) May all beings in this province
... be free from anger

... be free from ill will.
... be free from jealousy.
... be free from mental suffering.
... be free from physical suffering.
May they live in peace.
May they live happily.

(5) May all beings in this country
... be free from anger.
... be free from ill will.
... be free from jealousy.
... be free from mental suffering.
... be free from physical suffering.
May they live in peace.
May they live happily.

(6) May all beings in this world
... be free from anger.
... be free from ill will.
... be free from jealousy.
... be free from mental suffering.
... be free from physical suffering.
May they live in peace.
May they live happily.

(7) May all beings
... be free from anger.
... be free from ill will.
... be free from jealousy.
... be free from mental suffering.
... be free from physical suffering.
May they live in peace.
May they live happily....
live happily... live happily...