

BrahmaVihari

Chanting Book

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Vandanā

Namo tassa bhagavato arahato sammā Sambuddhassa

Tisarana

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

Dutiyampi....

Tatīyampi....

Homage

Homage to the Lord, the noble one,
the fully enlightened Buddha

The Three Refuges

I go to the Buddha for refuge.

I go to the Dhamma for refuge

I got to the Sangha for refuge

For the second time....

For the third time

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Atthanga Sīla

1. Pānātipātā veramani sikkhā padam samādiyāmi
2. Adinnādānā veramani sikkhā padam samādiyāmi
3. Abrahma cariyā veramani sikkhā padam samādiyāmi
4. Musāvādā veramani sikkhā padam samādiyāmi
5. Surā meraya majja pamādatthānā veramani sikkhā padam samādiyāmi
6. Vikāla-bhojanā veramani sikkhā padam samādiyāmi
7. Nacca-gīta-vādita visūka dassana mālā gandha vilepana dhārana mandana-vibhūsanatthānā veramani sikkhā padam samādiyāmi
8. Uccā sayana-mahā sayanā veramani sikkhā padam samādiyāmi

Eight Precepts

1. I take the precept to abstain from killing.
2. I take the precept to abstain from stealing.
3. I take the precept to abstain from sexual indulgence.
4. I take the precept to abstain from lying.
5. I take the precept to abstain from anything that causes intoxication and heedlessness.
6. I take the precept to abstain from taking food at inappropriate times.
7. I take the precept to abstain from dancing, singing, music and unseemly shows; from the use of garlands, perfumes and unguents; from things that tend to beautify and adorn (the person).
8. I take the precept to abstain from (using) high and luxurious seats.

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Kittisadda

1. Iti' pi so bhagavā arahaṃ sammā sambuddho
vijjā caraṇa sampanno, sugato, lokavidū anuttaro
purisa dhamma sārathi satthā devamanussānaṃ
buddho bhagavāti.

2. Ye ca buddhā atītā ca
ye ca buddhā anāgatā
paccupannā ca ye buddhā
ahaṃ vandāmi sabbadā

Natthi me saraṇaṃ aññaṃ
buddho me saraṇaṃ varaṃ
etena sacca vajjena
hotu me jaya maṅgalaṃ

Buddhaṃ jīvita pariyantaṃ saraṇaṃ gacchāmi

Praise of the Buddha

1. Such indeed is the Lord, a noble one,
the fully enlightened Buddha,
with perfect knowledge and conduct,
happily attained, a knower of the worlds, guide
unsurpassed of men to be tamed, a teacher of gods
and men, a Buddha, the Lord.

2. The Buddhas of the ages past,
the Buddhas who are yet to come,
the Buddhas of the present age,
reverently do I worship.

No other refuge do I seek,
for the Buddha is my only refuge
and by the power of this truth,
may joyous victory be mine.

Till life's end, the Buddha is my supreme refuge.

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3. Svākkhāto bhagavatā dhammo,
sanditṭhiko, akāliko, chipassiko,
opanayiko, paccattaṃ vedītabbo viññūhīti.

4. Ye ca dhammā atītā ca
ye ca dhammā anāgatā
paccuppannā ca ye dhammā
ahaṃ vandāmi sabbadā.

Natthi me saraṇaṃ aññaṃ
dhammo me saraṇaṃ varaṃ
etena sacca vajjena
hotu me jaya maṅgalaṃ.

Dhammaṃ jīvita pariyantaṃ saraṇaṃ gacchāmi.

Praise of the Dhamma

3. Beautifully taught is the Lord's Dhamma,
immediately apparent, timeless, of the
nature of a personal invitation, progressive,
to be attained by the wise each for himself.

4. The Dhammas of the ages past,
the Dhammas that are yet to come,
the Dhammas of the present age,
reverently do I worship.

No other refuge do I seek,
for the Dhamma is my only refuge,
and by the power of this truth
may joyous victory be mine.

Till life's end, the Dhamma is my supreme refuge.

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5. Supaṭipanno bhagavato sāvakaśaṅho,
ujupaṭipanno bhagavato sāvakaśaṅho,
ñāyapaṭipanno bhagavato sāvakaśaṅho.
sāmīci paṭipanno bhagavato sāvakaśaṅho,
yadidaṃ cattāri purisayugāni
aṭṭhapurisa puggalā, esa bhagavato
sāvakaśaṅho, āhuneyyo, pāhuneyyo,
dakkhiṇeyyo, añjalīkaraṇīyo,
anuttaraṃ puññakkhettaṃ lokassāti.

6. Ye ca saṅghā atītā ca
ye ca saṅghā anāgatā
paccuppannā ca ye saṅghā
ahaṃ vandāmi sabbadā.

Nathhi me saraṇaṃ aññaṃ
saṅgho me saraṇaṃ varaṃ
etena sacca vajjena
hotu me jaya maṅgalaṃ.

Saṅghaṃ jīvita pariyantaṃ saraṇaṃ gacchāmi.

Praise of the Sangha

5. Happily faring are the Lord's disciples,
straight forwardly faring are the Lord's disciples,
correctly faring are the Lord's disciples,
methodically faring are the Lord's disciples,
namely the four pairs of individuals,
the eight types of persons. These disciples of the
Lord are worthy of offerings, hospitality, gifts and
salutation with folded hands, they are an
incomparable source of goodness in the world.

6. The Sanghas of the ages past,
the Sanghas that are yet to come,
the Sanghas of the present age,
reverently do I worship.

No other refuge do I seek,
for the Sangha is my only refuge,
and by the power of this truth,
may joyous victory be mine.

Till life's end, the Sangha is my supreme refuge.

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Mettāsuttam

1. Karaṇīyam'atthakusalena,
yanta santam padaṃ abhisamecca;
Sakko ujū ca suhujū ca,
suvaco cassa mudu anamānī.
2. Santussako ca subharo ca,
appakicco ca sallahukavutti;
Santindriyo ca nipako ca,
appagabbho kulesva'nanugiddho.
3. Na ca khudda'mācare kiñci,
yena viññū pare upavadeyyum;
Sukhino va khemino hontu,
sabbasattā bhavantu sukhittā.
4. Ye keci pāṇabhūtatti,
tasā vā thāvarā v'anavasesā;
Dīghā vā ye va mahantā,
majjhimā rassakā aṇukathulā.

Metta Sutta

1. This should be done by the one skilful in
beneficial practices who wishes to attain penetrative
realization of peaceful Nibbāna: he is to be able,
upright, very upright, compliant, pliant, not conceited;
2. Contented, easy to support,
with few duties, living lightly,
have calm faculties, have matured wisdom,
not impolite and is without greed on householders.
3. Let him not perform the slightest wrong for which
wise men would censure him. (Let him reflect thus:)
"May all beings be happy and safe. May they have
mental happiness;
4. Whatever living beings that exist,
without exception - be it trembling or unshakable;
long or big or medium size; or short or small
or plump;

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|----|--|----|---|
| 5. | Diṭṭhā vā yeva adiṭṭhā,
ye va dūre vasanti avidūre.
Bhūtā va sambhavesī va,
sabbasattā bhavantu sukhittā. | 5. | Those seen or the unseen;
those dwelling far or near; those born
or those seeking rebirth -
may all beings be happy." |
| 6. | Na paro paramṃ nikubbetha,
nātimaññetha katthaci na kañci;
Byārosanā paṭighasañña,
nāññamaññassa dukkhamiccheyya. | 6. | Let him not deceive another nor despise
anyone anywhere in anger or with illwill,
let them not wish each other harm. |
| 7. | Mātā yathā niyaṃ putta māyusā
ekaputta'manurakkhe;
Evampi sabbabhūtesu,
mānasam bhāvaye aparimāṇam. | 7. | Just as a mother would protect her only child
with her life, even so let one cultivate a boundless
lovingkindness towards all beings. |
| 8. | Mettañca sabbalokasmi,
mānasam bhāvaye aparimāṇam;
Uddham adho ca tiriyañca,
asambādham averamasapattam. | 8. | Let him radiate boundless loving-kindness
towards the entire world- above, below
and across - unhindered, without anger and
without hostility. |

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|-----|--|-----|---|
| 9. | Tiṭṭhaṃ caraṃ nisinno va,
sayāno yāvata'ssa vitamiddho,
Etaṃ satim adhiṭṭheyya,
brahma'metaṃ vihāra'midha māhu. | 9. | Standing, walking, sitting or reclining -
as long as he is without drowsiness-
let him develop this mindfulness.
This, they say, is 'sublime living' here. |
| 10. | Diṭṭhiṅca anupaggaṃ,
sīlavā dāsaṇaṇa saṃpaṇṇo;
Kāmesu vineyya gaddhaṃ,
na hi jātu'ggabbhaseyya puna reti. | 10. | Not holding on to wrong views -
being virtuous, possessed of insight
and totally eradicated desire for
sensual objects- surely he will never
come to be reborn in a womb again. |

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Dhammacakkappavattanasuttam

1. Ekam samayaṃ bhagavā Bārāṇasīyaṃ viharati Isipatane migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi -"dveme, bhikkhave, antā pabbajitena na sevitabbā. Katame dve?
2. Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasamhito.
3. Yo cāyaṃ attakilamathānuyogo dukkho anariyo anatthasamhito.
4. Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati.
5. Katamā ca sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati?
6. Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ-sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī.
7. Ayaṃ kho sā bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati.
8. Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ- jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tampi dukkhaṃ -- saṃkhittena pañcupādānakkhandhā dukkhā.
9. Idaṃ kho pana, bhikkhave, dukkha-samudayaṃ ariyasaccaṃ-yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatra-tatrābhinandinī, seyyathidaṃ-kāmatāṇhā, bhavataṇhā, vibhavataṇhā.
10. Idaṃ kho pana, bhikkhave, dukkha-nirodhaṃ ariyasaccaṃ-yo tassāyeva taṇhāya asesavirāgaṇirodho cāgo paṭinissaggo mutti anālayo.

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11. Idaṃ kho pana, bhikkhave, dukkha-nirodhagāminī, paṭipadā ariyasaccaṃ - ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ-sammādiṭṭhi, ...*pe*..., sammā samādhī.
12. 'Idaṃ dukkhaṃ ariyasaccaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
13. 'Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyaṃ'ti me, bhikkhave, pubbe ... *pe*..., āloko udapādi.
14. 'Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
15. 'Idaṃ dukkhasamudayaṃ ariyasaccaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
16. 'Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabban'ti me, bhikkhave, pubbe ...*pe*..., āloko udapādi.
17. 'Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahīnan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
18. Idaṃ dukkhanirodhaṃ ariyasaccaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
19. 'Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabban'ti me, bhikkhave, pubbe ...*pe*..., āloko udapādi.
20. 'Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

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21. 'Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
22. 'Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabban'ti me, bhikkhave, pubbe ananussutesu dhammesu, cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
23. 'Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvitan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
24. Yāvakīvaṅca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya 'anuttaraṃ sammāsambodhiṃ abhisambuddho'ti paccañāsīṃ.
25. Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya 'anuttaraṃ sammāsambodhiṃ abhisambuddho'ti paccañāsīṃ.
26. Ñāṇaṅca pana me dassanaṃ udapādi - 'akuppā me vimutti, ayamantimā jāti, natthidāni punabbhavo'ti. Idamavoca bhagavā. Attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinanduntī.
27. Imasmiṅca pana veyyākaraṇasmiṃ bhaññamāne āyasmato koṇḍaññaṃ virajaṃ vītamalaṃ dhammacakkhuṃ udapādi - "yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammaṃ"ti.

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28. Pavattite ca pana bhagavatā dhammacakke bhummā devā
saddamanussāvesum- "etaṃ bhagavatā Bārāṇasiyaṃ
Isipatane migadāye anuttaraṃ dhammacakkaṃ
pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā
devena vā mārena vā brahmunā vā kenaci vā lokasmin"ti.
29. Bhummānaṃ devānaṃ saddaṃ sutvā cātumahārājikā devā
saddamanussāvesum- "etaṃ bhagavatā Bārāṇasiyaṃ
Isipatane migadāye anuttaraṃ dhammacakkaṃ
pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā
devena vā mārena vā brahmunā vā kenaci vā lokasmin"ti.
30. Cātumahārājikānaṃ devānaṃ saddaṃ sutvā tāvatimsā devā
..pe...yāmā devāpe... tusitā devā ...pe...nimmānaratī devā
... pe...paranimmitavasavattī devā ... pe.. brahmakāyikā
devā saddamanussāvesum - "etaṃ bhagavatā Bārāṇasiyaṃ
Isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ
appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā
mārena vā brahmunā vā kenaci vā lokasmin"ti.
31. Itiha tena khaṇena tena layena tena muhuttena yāva
brahmalokā saddo abbhugacchi. Ayaṅca
dasasahassilokadhātu saṅkampi sampakampi sampavedhi,
appamāṇo ca uḷāro obhāso loke pāturahosi atikkamma
devānaṃ devānubhāvanti.
32. Atha kho bhagavā imaṃ udānaṃ udānesi - "aññāsi vata,
bho, koṇḍañño, aññāsi vata, bho, koṇḍañño, aññāsi vata,
bho, koṇḍañño"ti! Iti hidaṃ āyasmato koṇḍañña
'aññāsikoṇḍañño'tveva nāmaṃ ahosi.
33. Atha kho āyasmā aññāsikoṇḍañño ditṭhadhammo
pattadhammo veditadhammo pariyogāḷhadhammo
tiṇṇavicikiccho vigatakathaṃkatho vesārajappatto
aparappaccayo satthusā sane bhagavantaṃ etadavoca
- "Labheyāhaṃ bhante, bhagavato santike pabbajjāṃ,
labheyāṃ upasampadan"ti.
34. "Ehi bhikkhū"ti bhagavā avoca - "Svākkhāto dhammo, cara
brahmacariyaṃ sammā dukkhassa antakiriyaṃ"ti. Sāva
tassa āyasmato upasampadā ahoṣīti.

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The Wheel of Dhamma

1. ...then the Gracious One addressed the group of five monks, saying "Bhikkhus, one who has gone forth from the worldly life should not indulge in these two extreme practices.
2. that is indulgence to the pleasure and happiness in sense desire, which is low, vulgar, worldly, ignoble, and not connected with the goal;
3. this are: indulgence to self-mortification, which is painful, ignoble, and not connected with the goal.
4. The Blessed One continued, "Bhikkhus, avoiding these two extreme practices, the Tathāgata (the Master) has gained the penetrative knowledge of the Middle Path which produces vision and foremost knowledge and tends to calm, to higher knowledge, penetrative insight and realization of Nibbāna."
5. What Middle Path, Bhikkhus, understood by the Tathāgata, produces vision, produces knowledge and leads to calm, deep knowledge, penetrative insight, Nibbāna?
6. It is this noble path with eight factors, as follows:
 1. Right View
 2. Right Thought
 3. Right Speech
 4. Right Action
 5. Right Livelihood
 6. Right Effort
 7. Right Mindfulness
 8. Right Concentration
7. This is the Middle Path, Bhikkhus, that was understood by the Tathāgata, produces vision, produces knowledge and leads to calm, deep knowledge, penetrative insight, Nibbāna.
8. "Bhikkhus, what I am going to teach presently is the Noble Truth of Suffering or the real suffering which the ariyas should know. The new becoming (birth) is also suffering; getting old (ageing) is also suffering; death is also suffering; sorrow, lamentation, pain, grief and despair are also suffering; association or connection with unlovable persons and objects or hateful persons and objects is also suffering; separation from lovable person and objects is also suffering;

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desiring to get and not getting it, that desire or craving is also suffering; or alternatively, desiring to get and not getting what one does not want is also suffering. In short, the five aggregates which form the object of attachment or the group of nāma-rūpa which clings to the notion of I, mine, permanence, satisfactoriness (sukha), self, are indeed suffering."

9. Bhikkhus, what I will presently teach is the Noble Truth concerning the origin of suffering or the Truth which Nobles Ones should know. There is this hunger, this craving which gives rise to fresh rebirth and is bound up with pleasure and attachment (or has the nature of pleasure and attachment) seeks delight, finds gratification now here, everywhere. What is this taṇhā (craving)? It is the three kinds, namely, kāmataṇhā (sensual craving, desire for enjoyment of sensuous pleasures), bhavataṇhā (craving for eternal existence, holding the eternity belief), vibhavataṇhā (craving for non-existence (self-annihilation)), believing that there is nothing after death.

These three kinds of craving are the Truth of the Origin of Suffering."

10. "Bhikkhus, what I am going to teach now is the Noble Truth of extinction of suffering, the real truth which Noble Ones should know. It is the complete fading away and cessation of that hunger, that craving without remainder, its forsaking and giving up, relinquishing, letting go, release and abandoning of the same craving."
11. "Bhikkhus, what I am going to teach now is the Noble Truth of the Path leading to the cessation of suffering. And, what is this Path? It is the Noble Eightfold Path, namely: Right View (Understanding), Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration."
12. "This is the Ariya Truth of Suffering; or this is the Truth of Suffering which Ariyas should perceive. Thus, Oh, Bhikkhus, concerning things unheard of before (by me), there arose in me vision, knowledge, wisdom, there arose in me penetrative insight and light."

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13. "This Ariyan Truth of Suffering is to be rightly and well understood. Thus, Oh, Bhikkhus, concerning things unheard of before by me, there arose in me vision, knowledge, wisdom; there arose in me penetrative insight and light."
14. "This Ariyan Truth of Suffering has been fully, rightly and well understood. Thus, Oh Bhikkhus, concerning things unheard of before (by me), there arose in me vision, knowledge, wisdom; there arose in me penetrative insight and light."
15. "This is the Noble Truth of origin of suffering; this is the Truth about origin of suffering which Ariyas should know. Thus, Oh, Bhikkhus, concerning things unheard of before (by me), there arose in me vision, knowledge, wisdom; there arose in me penetrative insight and light."
16. "This Ariya Truth of the Origin of Suffering should be abandoned. Thus, Oh, Bhikkhus, concerning things unheard of before, there arose in me vision, knowledge, wisdom; there arose in me penetrative insight and light."
17. "This Noble Truth of the Origin of Suffering has been abandoned. Thus, Oh, Bhikkhus, concerning things unheard of before, there arose in me vision, knowledge, wisdom; there arose in me penetrative insight and light."
18. "This is the Noble Truth of the Cessation of Suffering. Thus, Oh, Bhikkhus, concerning things unheard of before, there arose in me vision, knowledge, wisdom; there arose in me penetrative insight and light."
19. "This is the Noble Truth of the Cessation of Suffering which should be realized. Thus, Oh, Bhikkhus, concerning things unheard of before, there arose in me vision, knowledge, wisdom; there arose in me penetrative insight and light."
20. "This is the Noble Truth of the Cessation of Suffering which has been realized. Thus, Oh, Bhikkhus, concerning things unheard of before, there arose in me vision, knowledge, wisdom; there arose in me penetrative insight and light."

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21. "This is the Noble Truth of the practice that reaches the cessation of suffering or that leads to the cessation of suffering. Thus, Oh, Bhikkhus, concerning things unheard of before, there arose in me vision, knowledge, wisdom; there arose in me penetrative insight and light."
22. "This is the Noble Truth of the path that leads to cessation of suffering and this has to be developed. Thus, Oh, Bhikkhus, concerning things unheard of before, there arose in me, vision, knowledge, wisdom; there arose in me penetrative insight and light."
23. "This is the Noble Truth of the Path that leads to the Cessation of Suffering and this has been developed. Thus, Oh, Bhikkhus, concerning things unheard of before, there arose in me vision, knowledge, wisdom; there arose in me penetrative insight and light."
24. "As long, Oh Bhikkhus, as my knowledge of reality and insight regarding the four Noble Truths in three aspects and twelve ways was not fully clear to me, so long did I not admit to the world with its devas, maras, and brahmas, to the mass of beings with its recluses, brahmins, kings and people, that I have understood, attained and realized rightly by myself the incomparable, the most excellent perfect enlightenment, in other words, the perfectly enlightened supreme Buddhahood."
25. "But when, Bhikkhus, my knowledge of reality and insight regarding the Four Noble Truths in three respects and twelve ways became fully clear to me, I declared to the world with its devas, maras and brahmas, to the mass of beings with its recluses, brahmanas, kings and people that I had understood, attained and realized rightly by myself the incomparable, the most excellent perfect enlightenment, in other words, the perfectly enlightened supreme Buddhahood."
26. "Indeed, knowledge and vision arose in me; unshakeable is my deliverance, (my liberation from defilements is achieved by means of arahattamagga and phala; not just vikkhambhana, putting away kilesa to a distance as by rūpa khāna or arūpa jhāna. It is remainderless, rootless eradication of kilesa, a liberation which causes complete

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calm again. He knew, therefore, by reflection that the deliverance was unshakeable, indestructible). This is the last existence; now there is no more rebirth for me. Oh, Bhikkhus, such knowledge and vision had arisen in me." he concluded.

Thus spoken the Blessed One, starting with 'dve me, Bhikkhave, antā pabbajitena na sevitabba' and ending with 'naṭṭhi dāni punabbhavoti', and the group of five Bhikkhus greatly rejoiced, welcomed the words of the Blessed One with delight.

27. "It is worthy of special note that while this discourse was being expounded or has just been expounded, the dustfree, stainless eye of dhamma, otherwise sotāpatti magga ñāṇa arose to the Venerable Koṇḍañña. Everything that has the nature of arising has the nature of ceasing."
28. "The incomparable Wheel of Dhamma has been set in motion (the incomparable discourse on the Dhammacakka has been given) by the Blessed One at Isipatana, the deer sanctuary in the township of Vārānasi; a motion which no

recluse nor brahmana nor any deva nor mara nor brāhma nor any other being in the world can reverse or prevent."

- 29-30. Having heard this proclamation by the Bhumadevas, the Catumahārājika devas in the upper realms of Tāvātimsa, Yāma, Tusita, Nimmānarati, Paranimittavasavati and the Brahmas, all proclaimed in one voice: "The incomparable Wheel of Dhamma has been set in motion (the incomparable discourse on the Dhammacakka has been given) by the Blessed One at Isipatana, the deer sanctuary in the township of Vārānasi; a motion which no recluse nor brahmana nor any deva nor mara nor brāhma nor any other being in the world can reverse or prevent."
31. "Thus in an instant, in a moment, the voice or proclamation went forth up to the world of the brahmas. The entire cosmos of the thousand worlds shook in upward motion, quaked in upward and downward motion, and trembled in four directions. An immeasurable sublime radiance, caused by the mighty desanā (teaching), surpassing even the majestic, divine radiance of the devas appeared on earth."

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Anattalakkhaṇa Sutta

32. "Oh friends, indeed Koṇḍañña has understood. Indeed, Koṇḍañña has understood. Thus, it was because of this joyous utterance that the Venerable Koṇḍañña had won the name of Aññasi Koṇḍañña, the one who has understood. Here ends the Discourse on the Dhammacakka Sutta."
33. After the Blessed One had made the joyous utterance, the Venerable Koṇḍañña made the following request in these words: "Lord (Bhante), may I have leave to take up the ascetic life as a novice (pabbajjā) in the presence of the Buddha; may I receive (ordination) admission into the Buddha's Order (upasampadā)."
34. First, the Blessed One said, "Come, Bhikkhu, join my order." Then he said, "Well taught is the Dhamma. Come and practise the holy life of sīla and pañña for the sake of the complete ending of suffering." This invitation by the Blessed One saying 'Come, Bhikkhu' constitutes the act of ordination, and accordingly Koṇḍañña became a Bhikkhu of the Buddha's Order.

1. Ekam samayaṃ bhagavā Bārāṇasiyaṃ viharati Isipatane migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi - "bhikkhavo" ti. "Bhadante"ti te bhikkhūbhagavatopaccassosun. Bhagavā etadavoca -
2. "Rūpaṃ, bhikkhave, anattā. Rūpañca idaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe - 'evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī'ti. Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe - 'evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī'ti.
3. Vedanā anattā. Vedanā ca idaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya - 'evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī'ti. Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya - 'evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī'ti.

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4. Saññā anattā. Saññā ca hidam, bhikkhave, attā abhavissa, nayidam saññā ābādhāya samvatteyya, labbhettha ca saññāya - 'evam me saññā hotu, evam me saññā mā ahoṣī'ti. Yasmā ca kho, bhikkhave, saññā anattā, tasmā saññā ābādhāya samvattati, na ca labbhati saññāya - 'evam me saññā hotu, evam me saññā mā ahoṣī'ti.
5. Saṅkhārā anattā. Saṅkhārā ca hidam, bhikkhave, attā abhavissamsu, nayidam saṅkhārā ābādhāya samvatteyyum, labbhettha ca saṅkhāresu - 'evam me saṅkhārā hontu, evam me saṅkhārā mā ahesun'ti. Yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya samvattanti, na ca labbhati saṅkhāresu - 'evam me saṅkhārā hontu, evam me saṅkhārā mā ahesun'ti.
6. Viññāṇam anattā. Viññāṇaṅca hidam, bhikkhave, attā abhavissa, nayidam viññāṇam ābādhāya samvatteyya, labbhettha ca viññāṇe - 'evam me viññāṇam hotu, evam me viññāṇam mā ahoṣī'ti. Yasmā ca kho, bhikkhave, viññāṇam anattā, tasmā viññāṇam ābādhāya samvattati, na ca labbhati viññāṇe - 'evam me viññāṇam hotu, evam me viññāṇam mā ahoṣī'ti.
7. Tam kiṃ maññatha bhikkhave, rūpam niccam vā aniccam vā'ti? "Aniccam, bhante".
8. "Yam panāniccam dukkham vā tam sukham vā'ti? "Dukkham, bhante".
9. "Yam panāniccam dukkham vipariṇāmadhammam, kalam nu tam samanupassitum - 'etam mama, esohamasmī, eso me attā'ti? "No hetam, bhante".
10. "Vedanā ..pe... saññā...pe...saṅkhārā... pe... viññāṇam niccam vā aniccam vā'ti? "Aniccam, bhante".
11. "Yam panāniccam dukkham vā tam sukham vā'ti? "Dukkham, bhante".
12. "Yam panāniccam dukkham vipariṇāmadhammam, kalam nu tam samanupassitum - 'etam mama, esohamasmī, eso me attā'ti? "No hetam, bhante".
13. "Tasmātiha, bhikkhave, yam kiñci rūpam atītānāgatapaccuppannam ajjhataṃ vā bahiddhā vā

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- oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ - 'netam mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.
14. Yā kāci vedanā atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā ...pe... yā dūre santike vā, sabbā vedanā - 'netam mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.
15. "Yā kāci saññā ...pe...
16. Ye keci saṅkhārā atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā ...pe... ye dūre santike vā, sabbe saṅkhārā - 'netam mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.
17. "Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ - 'netam mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.
18. "Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasimipi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimipi nibbindati. Nibbindaṃ virajjati; virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. 'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti"ti.
19. Idamavoca bhagavā. Attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandaṃ.
20. Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittaṇi vimuccimsūti.

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The Dhamma on Not-Self

1. "I, Ānanda, have heard thus," began the Venerable Ānanda, "At one time, the most Exalted One was staying in the Pleasance of Isipatana, the Deer Sanctuary, near the township of Varanasi."

2. "Monks, rūpa, the material body, is not self, soul or living entity."

"Monks, if the body were self, the core of our being, then it would not tend to affliction or distress, and one should be able to say of it, 'Let my body be thus (in the best of conditions); let my body not be thus (in a bad condition).' It should be possible to influence the body in this manner."

"Monks, in fact, the body is not self. Since it is not self, it tends to affliction and distress, and it is not possible to say of the body, 'Let it be thus, let it not be thus.' It is not possible to influence and manage the body in this manner."

3. "Monks, vedanā, feeling, is not self..."

"Monks, if feelings were self, it would not tend to afflict or distress, and one should be able to say of it, 'Let my feeling be thus (always pleasant); let my feeling not be thus (unpleasant).' It should be possible to influence feeling in this manner as one wishes."

"Monks, truly, feeling is not self. Since feeling is not self, it tends to affliction, and it is not possible to say of it, 'Let my feelings be thus, let my feelings not be thus'."

4. "Monks, saññā, (perception or memory) is not self..."

"Monks, perceptions, saññā, are not self. If perceptions were self, then they would not tend to afflict or oppress, and one should be able to control perceptions thus: 'Let my perceptions be thus (all pleasant), let my perceptions be not thus (unpleasant)'."

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"But monks, in reality, perception is not self. It is oppressing, and no one can wish for and manage thus: 'Let my perceptions be thus, let my perceptions be not thus'."

5. "Monks, volitional formations (saṅkhārā) are not self." Monks, were volitional formations self, they would not inflict suffering and it should be possible to say of them, 'Let volitional activities be thus (all wholesome), let volitional activities be not thus (unwholesome),' and manage them as one wishes."

"Monks, in reality, volitional formations are not self, not one's inner core. For this reason, they tend to inflict distress. Furthermore, it is not possible to manage and say of volitional formations: 'Let volitional formations be thus, let them not be thus'."

6. "Monks, consciousness is not self ...".

"If consciousness were self, the inner substance, it would not tend to afflict; it is not usual for self to oppress self. It should also be possible to manage so as to have always wholesome states of mind and not to have unwholesome ones. But in fact consciousness tends to afflict and is not amenable to management and control. Thus it is not self, not inner substance."

"Monks, in reality, consciousness is not self. Thus, it tends to afflict and it is not possible to say of consciousness, 'Let my consciousness be thus (always wholesome), let my consciousness be not thus (unwholesome).'"

7. "Monks, what do you think? Is material form permanent or impermanent?" "Not permanent, Lord."

8. "That which is impermanent, is it unsatisfactory or satisfactory?" asked the Blessed One. The five monks answered, "*Unsatisfactory, Lord.*"

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9. "The body is not permanent. What is not permanent is suffering. What is suffering is not self. What is not self should be regarded with proper wisdom according to reality thus: 'This is not mine; this I am not; this is not my self'."
10. "Monks, what do you think? Is feeling (vedanā), perception (saññā), volitional formations (saṅkhārā), mind consciousness, permanent or impermanent?"
"Impermanent, Lord"
11. "That which is impermanent, is it unsatisfactory or satisfactory?" asked the Blessed One. The five monks answered, "Unsatisfactory, Lord."
12. " ..feeling (vedanā), perception (saññā), volitional formations (saṅkhārā), mind consciousness are not permanent. What is not permanent is suffering. What is suffering is not self. What is not self should be regarded with proper wisdom according to reality thus: 'This is not mine; this I am not; this is not my self'."
13. "Monks, since it is not fitting to think of form as: 'This is mine, this is I am, this is myself,' all kinds of material form, whether past, future or present, internal or external, coarse or fine, whether inferior or superior, far or near, should be regarded with right understanding, according to reality, thus, 'This is not mine, this I am not, this is not my self.'"
14. "All feelings, whether past, future or present, internal or external, gross or fine, inferior or superior, far or near, should be seen with one's own knowledge, as they truly are, thus: 'This is not mine, this I am not, this is not my self.'"
15. "All perceptions, whether past, future or present, internal or external, gross or fine, inferior or superior, far or near should be seen with one's own knowledge, as they truly are, thus: 'This is not mine, this I am not, this is not my self.'"
16. "All volitional formations, whether past, future or present, internal or external, gross or fine, inferior or superior, far or near, should be seen with one's own knowledge, as they truly are, thus: 'This is not mine, this I am not, this is not my self.'"

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17. "All consciousness, whether past, future or present, internal or external, gross or fine, inferior or superior, far or near, should be seen with one's own knowledge, as it truly is,thus: 'This is not mine, this I am not, this is not my self'."
18. "Monks, the instructed noble disciple, seeing thus grows wearied of form, wearied of feeling, wearied of perception, wearied of volitional formations, wearied of consciousness".
"When emancipated, the knowledge arises on reflection that freedom from defilements has been achieved, and he knows, 'Birth is exhausted; lived is the Holy Life (of contemplation and meditation), what has to be done has been done, there is nothing more to be done.' He knows thus by reflection."
19. "Thus the Blessed One spoke. Pleased, the Group of Five monks were delighted with the exposition of the Blessed One.
20. Moreover, as this exposition was being spoken (or just at the end of this discourse), the minds of the Group of Five were freed of attachments and became emancipated from *defilements*."

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Paṭiccasamuppādavibhaṅgo Suttantabhājanīyam

(1st Verse)

Avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇam,
viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ,
saḷāyatanaṃpaccayā phasso, phassapaccayā vedanā,
vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ,
upādānapaccayā bhavo, bhavapaccayā jāti,
jātipaccayā jarāmaṇaṃ soka-parideva-dukkha-domanassupāyāsā
sambhavanti.
Evametassa kevalassa dukkhakkhandhassa samudayo hoti

Analysis of Dependent Origination

Dependent on Ignorance arise Activities (Moral and immoral)
Dependent on Activities arises Consciousness
(Re-birth consciousness)
Dependent on Consciousness arise Mind and Matter;
Dependent on Mind and Matter arise the
Six Spheres of Sense;
Dependent on the Six Spheres of Sense arises Contact;
Dependent on the Contact arises Sensation;
Dependent on the Sensation arises Craving;
Dependent on Craving arises Attachment;
Dependent on Attachment arise Actions (Kamma);
Dependent on Actions arises Rebirth;
Dependent on Birth arise Decay, Death, Sorrow,
Lamentation, Pain, Grief, and Despair.

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Anumodanā

Ettāvatā ca amhehi
sambhataṃ puñña-sampadaṃ
sabbe devā anumodantu
sabba sampatti siddhiyā.

Ettāvatā ca amhehi
sambhataṃ puñña-sampadaṃ
sabbe bhūtā anumodantu
sabba sampatti siddhiyā.

Ettāvatā ca amhehi
sambhataṃ puñña-sampadaṃ
sabbe sattā anumodantu
sabba sampatti siddhiyā.

Sādhu! Sādhu! Sādhu!

Sharing Merits

May all gods share in this good
which we have thus made
so that they all experience
happiness and increase.

May all beings share in this good
which we have thus made
so that they all experience
happiness and increase.

May all creatures share in this good
which we have thus made
so that they all experience
happiness and increase.

Rejoice! Rejoice! Rejoice!

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**May all beings share in the merits
accrued through practice
to attain Nibbana!**

Sadhu! Sadhu! Sadhu!

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May the making of this Chanting book from research, typing, printing, chanting and abidings (and other forms of extractions) be for the liberation of our Fathers and Mothers throughout the cycles of rebirth towards their Nibbana!
May they live Happily and be prosperous!