Chanting Book
Contents

1. Vandana 2
2. Tisarana 2
3. Atthanga Sila 4
4. Kittisadda 6
5. Mettasutta 12
6. Dhammacakkappavattanasutta 18
7. The Wheel of Dhamma 26
8. Anattalakkhaṇa Sutta 37
9. The Dhamma on Not-Self 42
10. Paṭiccassamuppādavibhango Suttantabhāṇjanīya 50
11. Dependent Origination 51
12. Anumodana 52
Vandanā

Namo tassa bhagavato arahato sammā Sambuddhassa

Tisarana

Buddharā saraṇāra ṣacchāmi
Dhammarā saraṇāra ṣacchāmi
Saṅghara saraṇāra ṣacchāmi

Dutiyampi....

Tatiyampi....

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 ....
**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.
**Kittisadda**

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

2. Ye ca buddhā atītā ca
   ye ca buddhā anāgatā
   paccupannā ca ye buddhā
   ahaṁ vandāmi sabbādā

   Natthi me saraṇaṁ aññāṁ
   buddho me saraṇaṁ varaṁ
   etena sacca vajjena
   hotu me jaya maṅgalāṁ

   Buddhāṁ jīvita pariyantaṁ saraṇaṁ 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.
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.

3. Svākkhāto bhagavatā dhammo, sanditthiko, akāliko, ehipassiko, opanayiko, paccattaṁ veditabbo viññūhīti.

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

Natthi me saraṇāṁ aññāṁ dhammo me saraṇāṁ varaṁ etena sacca vajjena hotu me jaya maṅgalaṁ.

Dhammarāṁ jīvita pariyanantarāṁ saraṇāṁ gacchāmi.
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 eights 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.
Mettāsuttaṁ

1. Karaṇīyaṁ'atthakusalena, yanta santāṁ padaṁ abhisamecca; Sakko ujū ca suhujū ca, suvaco cassa mudu anatimānī.

2. Santussako ca subharo ca, appakicco ca sallahukavutti; Santindriyo ca nipako ca, appagabbho kulesva'nanugiddho.

3. Na ca khudda'mācare kiñci, yena viññū pare upavadeyyuṁ; Sukhino va khemino hontu, sabbasattā bhavantu sukhittatā.

4. Ye keci pāṇabhūtatthi, tasā vā thāvarā v'anavasesā; Dīghā vā ye va mahantā, majjhima rassakā aṇukathūlā.

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;
5. Diṭṭhā vā yeva adiṭṭhā,
ye va dūre vasanti avidūre.
Bhūtā va sambhavesī va,
sabbasattā bhavantu sukhitattā.

6. Na paro paraṁ nikubbetha,
nātimaññetha katthaci na kañci;
Byāroṣanā paṭighasañña,
nāññamaññassa dukkhamiccheyya.

7. Mātā yathā niyāṁ putta māyusā
ekaputta'manurakkhe;
Evampi sabbabhūtesu,
mānasam bhāvaye aparimānaṁ.

8. Mettañca sabbalokasmi,
mānasam bhāvaye aparimānaṁ;
Uddharā adho ca tiriyañca,
asambādharā averamasapattāṁ.

5. Those seen or the unseen;
those dwelling far or near; those born
or those seeking rebirth -
may all beings be happy."

6. Let him not deceive another nor despise
anyone anywhere in anger or with illwill,
let them not wish each other harm.

7. Just as a mother would protect her only child
with her life, even so let one cultivate a boundless
loving-kindness towards all beings.

8. Let him radiate boundless loving-kindness
towards the entire world- above, below
and across - unhindered, without anger and
without hostility.
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. 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.
Dhammacakkappavattanasuttaṁ

1. Ekaṁ samayaṁ bhagavā Bārāṇasiyam viharati Isipatane migadāye. Tatra kho bhagavā pañcavagge bhikkhū āmantesi -”dve, bhikkhave, antâ pabbajitena na sevitabbā. Katame dve?

2. Yo cāyaṁ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasaranhito.

3. Yo cāyaṁ attakilamathānuyogo dukkho anariyo anatthasaranhito.

4. Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhumaraṇī ānaṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya sāriṇvattati.

5. Katamā ca sā, bhikkave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhumaraṇī ānaṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya sāriṇvattati?

6. Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ-sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsāmādhi.

7. Ayaṁ kho sā bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhumaraṇī ānaṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya sarīvattati.

8. Idaṁ kho pana, bhikkhave, dukkhaṁ ariyasaccarī- jātipi dukkhā, jarāpi dukkhā, byādhīpi dukkhō, maraṇampi dukkhaṁ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampiṭcharī na labhāti tampi dukkhaṁ -- sarīkhithena pañcupādānakkhandhā dukkhaḥ.


10. Idaṁ kho pana, bhikkhave, dukkha-nirodhaṁ ariyasaccarī-yo tassāyeva taṁhāya asesavāganirodho cāgo paṭinissaggo mutti anālayo.

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11. "Tam kho pana, bhikkhave, dukkhasamudayaṁ ariyasaccam, patipadā ariyasaccam - ayameva ariyo atthaṅgiko maggo seyyathidaṁ-sammāditthi, ...pe..., sammā samādhi.

12. "Tam kho panidaṁ dukkhaṁ ariyasaccam'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ānājan udapādi, pāññā udapādi, vijjā udapādi, āloko udapādi.

13. "Tam kho panidaṁ dukkhaṁ ariyasaccam pariññeyyan'ti me, bhikkhave, pubbe ... pe..., āloko udapādi.


15. "Tam kho panidaṁ dukkhasamudayaṁ ariyasaccam'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ānājan udapādi, pāññā udapādi, vijjā udapādi, āloko udapādi.

16. "Tam kho panidaṁ dukkhasamudayaṁ ariyasaccam pahātabban'ti me, bhikkhave, pubbe ...pe..., āloko udapādi.

17. "Tam kho panidaṁ dukkhasamudayaṁ ariyasaccam pahīnan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ānājar udapādi, pāññā udapādi, vijjā udapādi, āloko udapādi.

18. "Tam kho panidaṁ dukkhirodhaṁ ariyasaccan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ānājar udapādi, pāññā udapādi, vijjā udapādi, āloko udapādi.

19. "Tam kho panidaṁ dukkhirodhaṁ ariyasaccan sacchikātabban'ti me, bhikkhave, pubbe ...pe..., āloko udapādi.

20. "Tam kho panidaṁ dukkhirodhaṁ ariyasaccan sacchikatan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ānājar udapādi, pāññā udapādi, vijjā udapādi, āloko udapādi.
21. ‘Idaṁ dukkhanirodhagāminī paṭipadā ariyasaccaṁ’ti me, bhikkhave, pubbe ananussutesu dhhammesu cakkhuṁ udapādi, ṃaññāṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

22. ‘Tarṁ kho panidāṁ dukkhanirodhagāminī paṭipadā ariyasaccaṁ bhāvetabbaṁ’ti me, bhikkhave, pubbe ananussutesu dhhammesu cakkhuṁ udapādi, ṃaññāṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

23. ‘Tarṁ kho panidāṁ dukkhanirodhagāminī paṭipadā ariyasaccaṁ bhāvītan’ti me, bhikkhave, pubbe ananussutesu dhhammesu cakkhuṁ udapādi, ṃaññāṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

24. Yāvakīvaṁca me, bhikkhave, imesu catūsu ariyasaccesu evaṁ tiparivaṭṭaṁ dvādasākāraṁ yathābhūtaṁ ṃañḍassanāṁ na suvisuddhaṁ ahosi, neva tāvāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇaṁbrāhmaṁyā pājāya sadevamanussaṁya ‘anuttaraṁ sammasambodhiṁ abhisambuddho’ti paccaṁsāriṁ.

25. Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṁ tiparivaṭṭaṁ dvādasākāraṁ yathābhūtaṁ ṃañḍassanāṁ suvisuddhaṁ ahosi, athāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇaṁbrāhmaṁyā pājāya sadevamanussaṁya ‘anuttaraṁ sammasambodhiṁ abhisambuddho’ti paccaṁsāriṁ.


27. Imasmiṁca pana veyyākarānasmiṁ bhaṇḍāmāne āyasmato koṇḍañṇassa virajaṁ vitamalaṁ dhammacakkhuṁ udapādi - "yaṁ kiṁci samudayadhammaṁ, sabbarāṁ tāṁ nirodhadhamman’ti.
28. Pavattite ca pana bhagavatā dhammadakke bhummā devā saddamanussāvesuṁ-”etaṁ bhagavatā Bārāṇasiyāṁr
Isipatane migadāye anuttaraṁ dhammadakkaraṁ
pavattitaṁ appatīvattiyarṁ samaṇena vā brāhmaṇena vā
devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

29. Bhummānaṁ devānaṁ saddaṁ sutvā cātumahārājīkā devā
saddamanussāvesuṁ- "etaṁ bhagavatā Bārāṇasiyāṁr
Isipatane migadāye anuttaraṁ dhammadakkaraṁ
pavattitaṁ appatīvattiyarṁ samaṇena vā brāhmaṇena vā
devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

30. Cātumahārājīkānāṁ devānaṁ saddaṁ sutvā tāvatiṁsā devā
..pe...yāma devā ..pe... tusaṁ devā ..pe...nimmānaṁrati devā
.. pe...paranvimittasaṁvattī devā .. pe.. brahmakāyikā
devā saddamanussāvesuṁ - "etaṁ bhagavatā Bārāṇasiyāṁr
Isipatane migadāye anuttaraṁ dhammadakkaraṁ pavattitaṁ
appatīvattiyarṁ 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 abbhuggacchi. Ayañca
dasasahassilokadhātu sankampi sampakampi sampavedhi,
appamāṇo ca uḷāro obhāso loke pāturahosi atikkamma
devānaṁ devānubhāvanti.

32. Atha kho bhagavā imaṁ udānaṁ udānesi - "aṇṇāsi vata,
bho, koṇḍaṇṇo, aṇṇāsi vata, bho, koṇḍaṇṇo, aṇṇāsi vata,
bho, koṇḍaṇṇo”ti! Iti hidāṁ āyasmato koṇḍaṇṇassa
’aṇṇāsi koṇḍaṇṇo’tveva nāmarṇ ahosi.

33. Atha kho āyasā aṇṇāsi koṇḍaṇṇo diṭṭhadhammo
pattadhammo viditadhanno pariyoḷahadhammo
tiṇṇavicikičcho vigatakathāṁkatho vesārajappatto
aparappaccayo satthusā sane bhagavantarun ētadavoca
- "Labheyyāhari bhante, bhagavato santike pabbajjam, 
labheyyaṁ upasampadan”ti.

34. "Ehi bhikkhū”ti bhagavā avoca - "Svākkhāto dhammo, cara
brahmacariyam sammā dukkhassa antakiriyā”ti. Sāva
tassa āyasmatu upasampadā ahosīti.
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;
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, kāma taṇhā (sensual craving, desire for enjoyment of sensuous pleasures), bhava taṇhā (craving for eternal existence, holding the eternity belief), vibhava taṇhā (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."
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."
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."

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."

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,

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, brahmaṇas, 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
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 sevītabba' and ending with 'naṭṭhi dāṇi 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 nāṇa 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 Vārāṇasi; a motion which no reclus nor brahmana nor any deva nor mara nor brähma 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 Tāvatimsa, Yāma, Tusita, Nimmānarati, Paranimitavasavati 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 Vārāṇasi; a motion which no reclus nor brahmana nor any deva nor mara nor brähma 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 brahmās. 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."
32. "Oh friends, indeed Konḍañña has understood. Indeed, Konḍañña has understood. Thus, it was because of this joyous utterance that the Venerable Konḍañña had won the name of Aññāsi Konḍañña, the one who has understood. Here ends the Discourse on the Dhammacakk Sutta."

33. After the Blessed One had made the joyous utterance, the Venerable Konḍañña made the following request in these words: "Lord (Bhante), may I have leave to take up the ascetic life as a novice (pabbajjarī) in the presence of the Buddha; may I receive (ordination) admission into the Buddha's Order (upasampadaṁ)."

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 paññā 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 Konḍañña became a Bhikkhu of the Buddha's Order.

Anattalakkhaṇa Sutta

1. Ekaṁ samayaṁ bhagavā Bārāṇasiyāṁ viharati Isipatane migadāye. Tatra kho bhagavā pañcavaggye bhikkhū āmantesi - "bhikkhavo" ti. "Bhadante"ti te bhikkhūbhagavatopaccassosuṁ. Bhagavā etadavoca -

2. "Rūpaṁ, bhikkhave, anattā. Rūpaṁca hidarīṁ, bhikkhave, attā abhavissa, nayidaṁ rūpaṁ ābādhāya sāṁvatteyya, labbhetha ca ōpe - 'evaṁ me rūpaṁ hotu, evaṁ me rūpaṁ mā ahośīti. Yasmā ca kho, bhikkhave, rūpaṁ anattā, tasmā rūpaṁ ābādhāya sāṁvattati, na ca labbhati ōpe - 'evaṁ me rūpaṁ hotu, evaṁ me rūpaṁ mā ahośīti.

3. Veydanā anattā. Veydanā ca hidarīṁ, bhikkhave, attā abhavissa, nayidaṁ veydanā ābādhāya sāṁvatteyya, labbhetha ca veydanāya - 'evaṁ me veydanā hotu, evaṁ me veydanā mā ahośīti. Yasmā ca kho, bhikkhave, veydanā anattā, tasmā veydanā ābādhāya sāṁvattati, na ca labbhati veydanāya - 'evaṁ me veydanā hotu, evaṁ me veydanā mā ahośīti.
4. Saññā anattā. Saññā ca hidaṁ, bhikkhave, attā abhavissa, nayidaṁ saññā ābādhāya sarīvatteyya, labbhetha ca saññāya - 'evanī me saññā hotu, evanī me saññā mā ahosī'ti.

Yasmā ca kho, bhikkhave, saññā anattā, tasmā saññā ābādhāya sarīvattati, na ca labbhati saññāya - 'evanī me saññā hotu, evanī me saññā mā ahosī'ti.

5. Sañkhārā anattā. Sañkhārā ca hidaṁ, bhikkhave, attā abhavissamsu, nayidaṁ sañkhārā ābādhāya sarīvatteyyuṁ, labbhetha ca sañkhāresu - 'evanī me sañkhārā hontu, evanī me sañkhārā mā ahesun'ti. Yasmā ca kho, bhikkhave, sañkhārā anattā, tasmā sañkhārā ābādhāya sarīvattanti, na ca labbhati sañkhāresu - 'evanī me sañkhārā hontu, evanī me sañkhārā mā ahesun'ti.

6. Viññāṇaṁ anattā. Viññāṇaca hidaṁ, bhikkhave, attā abhavissa, nayidaṁ viññāṇaṁ ābādhāya sarīvatteyya, labbhetha ca viññāṇe - 'evanī me viññāṇaṁ hotu, evanī me viññāṇaṁ mā ahosī'ti. Yasmā ca kho, bhikkhave, viññāṇaṁ anattā, tasmā viññāṇaṁ ābādhāya sarīvattati, na ca labbhati viññāṇe - 'evanī me viññāṇaṁ hotu, evanī me viññāṇaṁ mā ahosī'ti.

7. Taṁ kirī maññatha bhikkhave, rūparaṁ niccarāṁ vā aniccarāṁ vā"ti? "Aniccarāṁ, bhante".

8. "Yarī panāniccaṁ dukkharāṁ vā taṁ sukharāṁ vā"ti?
"Dukkharāṁ, bhante".

9. "Yarī panāniccaṁ dukkharāṁ vipariṇāmadhammarāṁ, kallāri nu taṁ samanupassiturīī, 'etaṁ mama, esohamasmi, eso me attā"ti? "No hetāṁ, bhante".

10. "Vedanā...pe... saññā...pe...sañkhārā... pe... viññāṇaṁ niccarāṁ vā aniccarāṁ vā"ti? "Aniccarāṁ, bhante".

11. "Yarī panāniccaṁ dukkharāṁ vā taṁ sukharāṁ vā"ti?
"Dukkharāṁ, bhante".

12. "Yarī panāniccaṁ dukkharāṁ vipariṇāmadhammarāṁ, kallāri nu taṁ samanupassiturīī, 'etaṁ mama, esohamasmi, eso me attā"ti? "No hetāṁ, bhante".

13. "Tasmāthā, bhikkhave, yarī kiṁci rūparaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā
14. Yā kāci vedanā atitānāgatapaccupannā ajjhattā vā bahiddhā vā ....pe... yā dūre santike vā, sabbā vedanā - 'netānā mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtam sammapaññāya dāṭṭhabbarāṁ.

15. "Yā kāci saññā ...pe...

16. Ye keci sañkhārā atitānāgatapaccupannā ajjhattāṁ vā bahiddhā vā ...pe... ye dūre santike vā, sabbe sañkhārā - 'netānā mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtam sammapaññāya dāṭṭhabbarāṁ.

17. "Yāṁ kiṁcī viññāṇāṁ atitānāgatapaccupannāṁ ajjhattāṁ vā bahiddhā vā oḷārikaṁ vā sukhumāṁ vā hīnaṁ vā panītaṁ vā yāṁ dūre santike vā, sabbaṁ viññāṇāṁ - 'netānā mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammapaññāya dāṭṭhabbarāṁ.

18. "Evaṁ passaṁ, bhikkhave, suttavā ariyasāvako rūpasimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, sañkhāresupi nibbindati, viññāṇasimpi nibbindati. Nibbindaṁ virajjati; virāgā vimuccati. Vimuttasmiṁ vimuttaṁti ṇāṇaṁ hoti. 'Khīṇā jāti,
vusitaṁ brahmacariyaṁ, katarī karaṇīyaṁ, nāparaṁ itthattāyā'ṭi pajānā'ṭī.


20. Imasmiṁca pana veyyākaṁaṁsaṁ bhāññaṁāne pañcavaggiyaṁ bhikkhūṁ anupādāya āsavehi cittāṁ vimuccināṁsūtī.
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 afflict 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)."
"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).'"


8. "That which is impermanent, is it unsatisfactory or satisfactory?" asked the Blessed One. The five monks answered, "Unsatisfactory, Lord."
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 (sañkhārā), 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 (sañkhārā), 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.'"
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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Paṭiccasamuppādavidbhāṅgo
Suttantabhāṅjanīyaṁ
(1st Verse)

Avijjāpaccayā saṁkhārā, saṁkhārapaccayā viññāṇaṁ,
viññāṇapaccayā nāmaṁ, nāmarūpaṁ, saḷāyatanaṁ,
saḷāyatanaṁ, phasso, phassapaccayā vedanā,
vedanāpaccayā tanhā, taṇhāpaccayā upādānaṁ,
upādānapaccayā bhavo, bhavapaccayā jāti,
jātipaccayā jarāmaraṇaṁ soka-parideva-dukkha-domanassupāyāsā
sambhavanti.
Evametassa kevalassa dukkakhakkhandhassa samudayo hoti

Analysis of Dependent Origination

- Dependent on Ignorance arise Activities (Moral and immoral)
- Dependent on Activities arises 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.
Anumodanā

Ettāvatā ca amhehi
sambhataṁ puñña-sampadaṁ
sabbe devā anumodantu
sabba sampatti siddhiyā.

Sharing Merits

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

Ettāvatā ca amhehi
sambhataṁ puñña-sampadaṁ
sabbe bhūtā anumodantu
sabba sampatti siddhiyā.

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

Ettāvatā ca amhehi
sambhataṁ puñña-sampadaṁ
sabbe sattā anumodantu
sabba sampatti siddhiyā.

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

Sādhu! Sādhu! Sādhu!

Rejoice! Rejoice! Rejoice!
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*Bhante Dhammaratana Thero (The Singapore Buddhist Library)*

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

Sadhu! Sadhu! Sadhu!
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!