

namo tassa bhagavato arahato sammā sambuddhassa
homage to the blessed one, the worthy one, the fully awakened one

Sati Center for Buddhist Studies

Pali Workshop

Saturday, July 28th, 2012

Program:

- Session I (9-10:30) Introductions and Pali Pronunciation
ratanattaya: the triple gem
dhajagga-sutta: the top of the standard
tisaranagamana: going for refuge
pañcasīlāni: the five precepts
- Session II (11-12:30) The Description of Virtue and the Structure of Pali
devāvāhana: invitation to the devas
udānagāthā: the first inspired utterances
avijahitagāthā: the unforsakeable verses
– *Lunch Break* –
- Session III (1:30-3:30) The Content of Insight
paṭiccasamuppāda: dependent origination
paṭṭhāna-mātikā: the paṭṭhāna matrix
mahānidānasutta: the great discourse on causation (excerpt)
ugghosanagāthā: the proclamation of victory verses
- Session IV (4-5) Mettā
mettābhāvanā: the cultivation of mettā
mettā cont.: mettā verses
saccakiriya: a truth-act

ratana-ttaya:

iti pi so bhagavā:	Indeed, the Blessed One is:
arahaṃ	worthy
sammāsambuddho	rightly self-awakened
vijjācaraṇasampanno	consummate in knowledge & conduct
sugato	well-gone
lokavidū	an expert with regard to the world
anuttaro purisadammasārathi	unexcelled as a trainer for those people fit to be tamed
sathā devamanussānaṃ	Teacher of divine & human beings
buddho	awakened
bhagavā	blessed
'ti.	...”

svākkhāto bhagavatā dhammo	The Dhamma is well-expounded by the Blessed One
sandiṭṭhiko	to be seen here & now
akāliko	timeless
ehipassiko	inviting verification
opaneyyiko	pertinent
paccattaṃ veditabbo viññūhī	to be realized by the wise for themselves
'ti.	...”

suppaṭipanno bhagavato sāvakasaṅgho	The Saṅgha of the Blessed One's disciples who have practiced well
ujuppaṭipanno bhagavato sāvakasaṅgho	...who have practiced straight-forwardly
ñāyappaṭipanno bhagavato sāvakasaṅgho	...who have practiced methodically
sāmīcippaṭipanno bhagavato sāvakasaṅgho	...who have practiced masterfully
yadidaṃ cattāri purisayugāni; aṭṭha purisapuggalā	in other words, the four types of noble disciples when taken as pairs; the eight when taken as individual types
esa bhagavato sāvakasaṅgho	they are the Saṅgha of the Blessed One's disciples
āhuneyyo, pāhuneyyo	worthy of gifts, worthy of hospitality,
dakkhiṇeyyo, añjalikaraṇīyo	worthy of offerings, worthy of reverence,
anuttaraṃ puññakkhettaṃ lokassā	unexcelled field of merit for the world
'ti.	...”

Pali Phonetics

sarā: **a ā i ī u ū e o ṃ**

ṃ (niggahīta) with *a, i, u*

- *Vowel Length*: a long vowel is pronounced twice as long as a short vowel !!

exx. asso, āsavo, paṭipadā | vijjā, siri, sīmā, nadī | mukhaṃ, thūpo, sukhumā, bhikkhū | mettā, eko, anekā | oṭṭhā, oḷāriko
horse, influx, path | knowledge, majesty, boundary, river | face, stupa, subtle, monks | mettā, one, countless | lips, gross

	aghosa sithila	aghosa dhanita	ghosavat sithila	ghosavat dhanita	nāsikā
vagga	v-/a-	v-/a+	v+/a-	v+/a+	
kaṇṭhaja -	k	kh	g	gh	ṅ
tāluja -	c	ch	j	jh	ṇ
muddhaja -	ṭ	ṭh	ḍ	ḍh	ṇ
dantaja -	t	th	d	dh	n
oṭṭhaja -	p	ph	b	bh	m

antaṭṭha: **y r l v**

sakāra: **s**

hakāra: **h**

ḷ, ḷh

Pronunciation of aspirates:

sarā:

a kaṇṭhaja
e kaṇṭhatāluja (a+i)
i tāluja
 [r] muḍḍhaja
u oṭṭhaja
 o kaṇṭhoṭṭhaja (a+u)

black hair,
big hall,
much happiness
large hands;
hot-headed,
good health,
top-hat
job-hunt

Exercise 1: distinguish between the aspirated vs. unaspirated letters
(ex. ka vs. kha; ga vs. gha; ca vs. cha; ja vs. jha; etc.)

kānti	(beauty)	khanti	(forbearance)	gata	(gone)	ghata	(ghee)
canda	(moon)	chanda	(fierce)	jāti	(birth)	jhāna	(“trance”)
taṭa	(riverbank)	saṭha	(deceitful)	ḍasati	(to bite)	daḍḍha	(burnt)
tala	(surface)	thala	(dry land)	dāna	(donation)	dhana	(wealth)
pana	(but)	phala	(fruit)	bala	(strength)	bhava	(existence)

Geminate Consonants:

****geminates must be pronounced****

exx. *ariyo aṭṭhaṅgiko maggo*
dhammacakkappavattanasutta
vijjācaraṇasampanno
anuttaraṃ puññakkhettaṃ lokassa

Exercise 2: practice pronouncing the double consonant sounds

cakka	book cover	bhagga	big girl	-	-
sacca	good chances	ajja	good job	viññāṇa	in New York
puṭṭi	hard to do	leḍḍu	yard dog	paṇṇa	yarn knot
sutta	not thinking	addasā	put the	adinnādāna	unnatural
appamāda	top potato	sabba	grab-bag	dhamma	immodest
seyyo	say yes	pallankaṃ	tall lady	tassa	bus seat

Stress Accent:

The default position for the stress accent in is the “pre-penultimate” syllable:

exx. *sa·ra·ṇaṃ*
bha·ga·vā
pu·ri·sa·dha·mma·sā·ra·thi

However, if the penultimate syllable is “heavy” (by virtue of having a long vowel or being followed by two consonants) the stress accent shifts to it:

exx. *sa·ra·ṇe·su*
bha·ga·va·nto
svā·kkhā·to
vi·jjā·ca·ra·ṇa·sa·mpa·nno

Practice:

iti pi so bhagavā: arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū
anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā ti.

Dhajagga Sutta: The Top of the Standard

translated from the Pali by
Thanissaro Bhikkhu
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On one occasion the Blessed One was staying at Jeta's Grove, Anāthapiṇḍika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "Monks, once the devas & asuras were arrayed for battle. Then Sakka, the chief of the devas, addressed the devas of the Thirty-three: 'If, dear sirs, when the devas have gone into battle, there should arise fear, terror, or horripilation, then on that occasion you should catch sight of the top of my standard. For when you have caught sight of the top of my standard, whatever fear, terror, or horripilation there is will be abandoned.

"If you can't catch sight of the top of my standard, then you should catch sight of the top of the deva-king Pajāpati's standard. For when you have caught sight of the top of the deva-king Pajāpati's standard, whatever fear, terror, or horripilation there is will be abandoned.

"If you can't catch sight of the top of the deva-king Pajāpati's standard, then you should catch sight of the top of the deva-king Varuṇa's standard. For when you have caught sight of the top of the deva-king Varuṇa's standard, whatever fear, terror, or horripilation there is will be abandoned.

"If you can't catch sight of the top of the deva-king Varuṇa's standard, then you should catch sight of the top of the deva-king Īsāna's standard. For when you have caught sight of the top of the deva-king Īsāna's standard, whatever fear, terror, or horripilation there is will be abandoned.'

"But, monks, when the top of the deva-chief Sakka's standard is caught sight of, or when the top of the deva-king Pajāpati's standard is caught sight of, or when the top of the deva-king Varuṇa's standard is caught sight of, or when the top of the deva-king Īsāna's standard is caught sight of, whatever fear, terror, or horripilation there is may be abandoned or may *not* be abandoned. Why is that? Because Sakka the chief of the devas is not devoid of passion, not devoid of aversion, not devoid of delusion. He feels fear, feels terror, feels dread. He runs away.

"But I tell you this: If — when you have gone into the wilderness, to the shade of a tree, or to an empty building — there should arise fear, terror, or horripilation, then on that occasion you should recollect me: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.' For when you have recollected me, whatever fear, terror, or horripilation there is will be abandoned.

"If you can't recollect me, then you should recollect the Dhamma: 'The Dhamma is well-expounded by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.' For when you have recollected the Dhamma, whatever fear, terror, or horripilation there is will be abandoned.

"If you can't recollect the Dhamma, then you should recollect the Saṅgha: 'The Saṅgha of the Blessed One's disciples who have practiced well... who have practiced straight-forwardly... who have practiced methodically... who have practiced masterfully — in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types [1] — they are the Saṅgha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the unexcelled field of merit for the world.' For when you have recollected the Saṅgha, whatever fear, terror, or horripilation where is will be abandoned. Why is that? Because the Tathāgata — worthy & rightly self-awakened — is devoid of passion, devoid of aversion, devoid of delusion. He feels no fear, feels no terror, feels no dread. He doesn't run away."

That is what the Blessed One said.

[...]

Notes

1.

The four pairs are (1) the person on the path to stream-entry, the person experiencing the fruit of stream-entry; (2) the person on the path to once-returning, the person experiencing the fruit of once-returning; (3) the person on the path to non-returning, the person experiencing the fruit of non-returning; (4) the person on the path to arahantship, the person experiencing the fruit of arahantship. The eight individuals are the eight types forming these four pairs.

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Cūla-sīla section, Sāmaññaphalasutta

[Buddha explaining sīla to King Ajātasattu]:

194. kathañca, mahārāja, bhikkhu sīlasampanno hoti? idha, mahārāja, bhikkhu pāṇātipātamaṃ pahāya pāṇātipātā paṭivirato hoti. nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. idampissa hoti sīlasmiṃ.

And how, Your Majesty, is a monk endowed with sīla? Here, Your Majesty, a monk gives up the killing of living beings and refrains from the killing of living beings; he dwells as one who has put down his vengeance, who has put down his weapon, conscientious, merciful, sympathetic to the welfare of all creatures, all lives. This, too, is there in his sīla.

adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikāṅkhī, athenena sucibhūtena attanā viharati. idampissa hoti sīlasmiṃ.

He gives up taking what is not given and refrains from the taking of what is not given; he dwells as one who takes what is given, who awaits what is given, with a heart made pure by non-theft. This, too, is there in his sīla.

abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā. idampissa hoti sīlasmiṃ.

He gives up non-celibacy and becomes a celibate brahmacārī, a liver of the holy life, a liver of the solitary life, refraining from the relations that are the way of the town. This, too, is there in his sīla.

musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṃvādako lokassa. idampissa hoti sīlasmiṃ.

He gives up false speech and refrains from false speech: a speaker of truth, an upholder of truth, trustworthy, reliable, a non-deceiver of the world. This, too, is there in his sīla.

pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti; ito sutvā na amutra akkhātā imesaṃ bhedāya; amutra vā sutvā na imesaṃ akkhātā, amūsaṃ bhedāya. iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppādātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti. idampissa hoti sīlasmiṃ.

He gives up malicious speech and refrains from malicious speech. He is not someone who hears something here and tells it over there, for dividing (the people there from) the people here; or hears something over there and tells it to the people here, for dividing (the people here from) the people there. And so, whether as a reconciler of the divided, or a supporter of the united, he is one who finds pleasure in harmony, who is devoted to harmony, who delights in harmony: one who speaks words that are productive of harmony. This, too, is there in his sīla.

pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti; yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti. idampissa hoti sīlasmiṃ.

He gives up harsh speech and refrains from harsh speech; he is one who speaks words that are gentle, pleasing to the ears, loving, touching the heart, genteel – such speech as is held dear by many, agreeable to many.

samphappalāpaṃ pahāya samhappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsītā hoti kālena sāpadesaṃ pariyantavatiṃ atthasamhitāṃ. idampissa hoti sīlasmiṃ.

He gives up frivolous verbosity and refrains from frivolous verbosity; he is one who speaks at the appropriate time, one who speaks what is true, what is meaningful; a speaker of dhamma, a speaker of vinaya, a speaker of speech that is worth treasuring, that is timely, called for, to the point, and beneficial. This, too, is there in his sīla.

tisaraṇa-gamana:

buddhaṃ saraṇaṃ gacchāmi	I go for refuge to the Buddha
dhammaṃ saraṇaṃ gacchāmi	I go for refuge to the Dhamma
saṅghaṃ saraṇaṃ gacchāmi	I go for refuge to the Saṅgha

pañca-sīlāni:

pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi	I undertake the training-rule of abstention from the killing of beings
adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi	I undertake the training-rule of abstention from the taking of what is not given
kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi	I undertake the training-rule of abstention from sexual misconduct
musāvādā veramaṇī sikkhāpadaṃ samādiyāmi	I undertake the training-rule of abstention from false speech
surāmerayamajjapamādatthānā veramaṇī sikkhāpadaṃ samādiyāmi	I undertake the training-rule of abstention from alcohol, fermented drinks, liquor, and intoxicants

deva-āvāhana:

samantā cakkavālesu atrāgacchantu devatā	May the deities throughout the worlds come here
saddhammaṃ munirājassa suṇantu saggamokkhadaṃ	May they hear the sage-king's dhamma of truth which grants heaven and liberation
dhammasavaṇakālo ayaṃ bhadantā	It is time to hear the dhamma, reverend sirs
dhammasavaṇakālo ayaṃ bhadantā	It is time to hear the dhamma, reverend sirs
dhammasavaṇakālo ayaṃ bhadantā	It is time to hear the dhamma, reverend sirs
ye santā santacittā tisaraṇasaraṇā ettha lokantare vā	Those deities that are calm, whose minds are calmed, who have taken refuge in the triple gem, here, or in another world,
bhumṃābhummā ca devā guṇagaṇagahaṇe byāvaṭṭā sabbakālaṃ	deities of the earth and those not of the earth, exerting themselves at all times in the acquisition of virtues qualities
ete āyantu devā varakanakamaye merurāje vasanto	These deities: let them come. Those living on the great golden mountain, Mt. Meru,
santo santosahetuṃ munivaravacanaṃ sotum aggaṃ samaggā	who are of saintly disposition and come out of a desire to enjoy happiness together: let them come forward to hear the words of the great sage.

udāna-gāthā:

yadā have pātubhavanti dhammā,
ātāpino jhāyato brahmaṇassa
atha 'ssa khaṅkhā vapayanti sabbā
yato pajānāti sahetudhammaṃ

When the truths become apparent
to the ardently meditating sage,
all his doubts go away
for he knows for himself the law of causation.

yadā have pātubhavanti dhammā,
ātāpino jhāyato brahmaṇassa
atha 'ssa khaṅkhā vapayanti sabbā
yato khayam paccayānaṃ avedī

When the truths become apparent
to the ardently meditating sage,
all his doubts go away
for he has known the destruction of the causes.

yadā have pātubhavanti dhammā,
ātāpino jhāyato brahmaṇassa
vidhūpayam tiṭṭhāti mārasenaṃ
suriyo 'va obhāsayam antalikkham

When the truths become apparent
to the ardently meditating sage,
he stands scattering the army of Māra
like the sun lighting up the sky.

avijahita-gāthā:

anekajātisaṃsāraṃ sandhāvissaṃ anibbisaṃ,
gahakāraṃ gavesanto, dukkhā jāti punappunaṃ ||

I have run through saṃsāra of countless births not
finding [this],
seeking the maker of this house: the suffering of
birth again and again.

gahakāraka diṭṭho'si, puna gehaṃ na kāhasi.

Oh house-maker, now you're seen. You will not
make a house again.

sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhatam

All your rafters have been broken; your ridgepole
is unplanted.

visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayam
ajjhagā ||

The mind is bereft of saṅkhāras; it has reached the
end of craving.

Pali verbs:

<i>purisa</i>	<i>ekavacana:</i>		<i>bahuvacana:</i>	
<i>paṭhama-purisa</i>	so / sā	gacchati	te / tā	gacchanti
<i>majjhima-purisa</i>	tvam	gacchasi	tumhe	gacchatha
<i>uttama-purisa</i>	ahaṃ	gacchāmi	mayam	gacchāma

Other verbs:

passati *s/he sees*
vandati *s/he worships*
icchati *s/he wants*
labhati *s/he gets*
bhuñjati *s/he eats*
pajahati *s/he abandons*

Some nouns:

samaṇo *an ascetic*
kassako *a farmer*
sīho *lion*
kāko *crow*
suvanṇo *gold*
odano *rice*
pemo *love*
soko *sorrow*

Other words:

na *no / doesn't*
kiṃ *what / question marker*

Pali nouns:

<i>vibhatti:</i>	<i>ekavacana:</i>	<i>bahuvacana:</i>
1 ^o <i>paṭhamā</i>	buddho	buddhā
2 ^o <i>dutiyā</i>	buddham	buddhe
3 ^o <i>tatiyā</i>		
4 ^o <i>catutthī</i>		
5 ^o <i>pañcamī</i>		
6 ^o <i>chaṭṭhī</i>		
7 ^o <i>sattamī</i>		
8 ^o <i>aṭṭhamī</i>		

Word order: SOV

Subject – Object – Verb

- Exercise 1:**
1. kāko odanaṃ bhuñjati.
 2. tumhe kiṃ icchatha?
 3. mayam buddham vandāma.
 4. sīho samaṇam vandati.
 5. sīhā odanaṃ na icchanti.

Exercise 2: Combine words to make your own sentences

exx. *sokam na icchanti* “they don't want sorrow”
kiṃ bhuñjasi? “what do you eat?”
odanaṃ bhuñjāmi. “I eat rice”

paṭṭicasamuppāda:

anuloma:

avijjāpaccayā saṅkhārā,
saṅkhārapaccayā viññāṇaṃ,
viññāṇapaccayā nāmarūpaṃ,

nāmarūpapaccayā saḷāyatanaṃ,

saḷāyatanaṃpaccayā phassa,
phassapaccayā vedanā,
vedanāpaccayā taṇhā,
taṇhāpaccayā upādānaṃ,
upādānapaccayā bhavo,

bhavapaccayā jāti,
jātipaccayā jarāmaṇaṃ
sokaṃparidevaduḅḅhadomaṇassupāyāsā
sambhavanti –

evam etassa kevalassa dukkhakkhandhassa
samudayo hoti.

saṅkhāras come about due to ignorance;
consciousness comes about due to saṅkhāras;
mind and matter come about due to
consciousness;
the six sense doors come about due to mind and
matter;
contact comes about due to the six sense doors;
sensations come about due to contact;
craving comes about due to sensations;
clinging comes about due to craving;
continued existence comes about due to
clinging;
birth comes about due to continued existence;
old age and death, griefs, lamentations, pains,
sorrows, and despairs come about due to birth:

such is the origination of this entire complex of
suffering.

paṭiloma:

avijjāya tveva asesavirāgaṇirodhā
saṅkhāraṇirodho,

saṅkhāraṇirodhā viññāṇaṇirodho,

viññāṇaṇirodhā nāmarūpaṇirodho,

nāmarūpaṇirodhā saḷāyatanaṇirodho,

saḷāyatanaṇirodhā phassaṇirodho,

phassaṇirodhā vedanāṇirodho,

vedanāṇirodhā taṇhāṇirodho,

taṇhāṇirodhā upādānaṇirodho,

But, from the remainderless fading away and
cessation of ignorance, there is a cessation of
saṅkhāras;
from the cessation of saṅkhāras, there is a
cessation of consciousness;
from the cessation of consciousness, there is a
cessation of mind and matter;
from the cessation of mind and matter, there is a
cessation of the six sense doors;
from the cessation of the six sense doors, there
is a cessation of contact;
from the cessation of contact, there is a
cessation of sensations;
from the cessation of sensations, there is a
cessation of craving;
from the cessation of craving, there is a
cessation of clinging;

upādānanirodhā bhavanirodho,

bhavanirodhā jātinirodho,

jātinirodhā jarāmarañam
sokaparidevadukkhadomanassupāyāsā
nirujjhanti –

evam etassa kevalassa dukkhakkhandhassa
nirodho hotī 'ti.

from the cessation of clinging, there is a
cessation of continued existence;

from the cessation of continued existence, there
is a cessation of birth;

from the cessation of birth, old age and death,
griefs, lamentations, pains, sorrows, and
despairs come to an end:

thus comes about the cessation of this entire
complex of suffering.

paṭṭhāna matrix:

hetu-paccayo; ārammaṇa-paccayo;
adhipati-paccayo; anantara-paccayo;
samanantara-paccayo; saha-jāta-paccayo;
aññamañña-paccayo; nissaya-paccayo;
upanissaya-paccayo; purejāta-paccayo;

pacchājāta-paccayo; āsevana-paccayo;
kamma-paccayo; vipāka-paccayo;
āhāra-paccayo; indriya-paccayo;
jhāna-paccayo; magga-paccayo;
sampayutta-paccayo; vippayutta-paccayo;
atthi-paccayo; natthi-paccayo;
vigata-paccayo; avigata-paccayo

Root condition; Object condition

Predominance condition; Contiguity condition

Immediacy condition; Co-nascence condition

Mutuality condition; Dependence condition

Powerful Dependence condition; Pre-nascence
condition

Post-nascence condition; Repetition condition

Kamma condition; *Kamma*-result condition

Nutriments condition; Faculty condition

Jhāna condition; Path condition

Association condition; Dissociation condition

Presence condition; Absence condition

Disappearance condition; Non-disappearance
condition

ugghosana-gāthā:

jayo hi buddhassa sirīmato ayaṃ,
mārassa ca pāpimato parājayo.
ugghosayum bodhimaṇḍe pamoditā,
jayaṃ tadā nāgagaṇā mahesino.

jayo hi buddhassa sirīmato ayaṃ,
mārassa ca pāpimato parājayo.
ugghosayum bodhimaṇḍe pamoditā,
jayaṃ tadā supaṇṇagaṇā mahesino.

“This is the victory indeed of a glorious Buddha
and nefarious Māra's defeat!” –

overjoyed at the seat of awakening raised the cry
of the great sage's victory the masses of nāgas.

“This is the victory indeed of a glorious Buddha
and nefarious Māra's defeat!” –

overjoyed at the seat of awakening raised the cry
of the great sage's victory the masses of garuḍas.

jayo hi buddhassa sirīmato ayam,
mārassa ca pāpimato parājayo.
ugghosayum bodhimaṇḍe pamoditā,
jayaṃ tadā devagaṇā mahesino.

“This is the victory indeed of a glorious Buddha
and nefarious Māra's defeat!” –
overjoyed at the seat of Awakening raised the cry
of the great sage's victory the masses of devas.

jayo hi buddhassa sirīmato ayam,
mārassa ca pāpimato parājayo.
ugghosayum bodhimaṇḍe pamoditā,
jayaṃ tadā brahmagaṇā mahesino.

“This is the victory indeed of a glorious Buddha
and nefarious Māra's defeat!” –
overjoyed at the seat of Awakening raised the cry
of the great sage's victory the masses of brahmas.

The Mahānidāna Sutta (DN 15)

1. Thus have I heard. On one occasion the Exalted One was living among the Kurus, at the town of the Kurus named Kammāsadhamma. Then the Venerable Ananda approached the Exalted One, paid homage to him, and sat down to one side. Seated, he said to the Exalted One:

"It is wonderful and marvelous, venerable sir, how this dependent arising is so deep and appears so deep, yet to myself it seems as clear as clear can be."

"Do not say so, Ananda! Do not say so, Ananda! This dependent arising, Ananda, is deep and it appears deep. Because of not understanding and not penetrating this Dhamma, Ananda, this generation has become like a tangled skein, like a knotted ball of thread, like matted rushes and reeds, and does not pass beyond saṃsāra with its plane of misery, unfortunate destinations, and lower realms.

Craving

8. (102) “It was said: ‘With feeling as a condition there is craving.’ How that is so, Ananda, should be understood in this way: if there were absolutely and utterly no feeling of any kind anywhere – that is, no feeling born of eye-contact, feeling born of ear-contact, feeling born of nose contact, feeling born of tongue-contact, feeling born of body-contact, or feeling born of mind contact, then, in the complete absence of feeling, with the cessation of feeling, would craving be discerned?”

“Certainly not, venerable sir.”

“Therefore, Ananda, this is the cause, source, origin, and condition for craving, namely feeling.

9. (103) “Thus, Ananda, in dependence on feeling there is craving; in dependence upon craving there is pursuit; in dependence upon pursuit there is gain; in dependence upon gain there is decision-making; in dependence upon decision-making there is desire and lust; in dependence upon desire and lust there is attachment; in dependence upon attachment there is possessiveness; in dependence upon possessiveness there is stinginess; in dependence upon stinginess there is safe-guarding; and because of safe-guarding, various evil unwholesome phenomena originate – the taking up of clubs and weapons, conflicts, quarrels, and disputes, insulting speech, slander, and falsehoods.

vedanā

(craving) taṇhā ←
 (pursuit) pariyesanā ←
 (gain) lābho ←
 (decision-making) vinnicchayo ←
 (desire and lust) chandarāgo ←
 (attachment) ajjhosānaṃ ←
 (possessiveness) pariggaho ←
 (stinginess) macchariyaṃ ←
 ← (safe-guarding) ārakkho ←

1. avijjā (ignorance)
 → 2. saṅkhārā (saṅkhāras)
 → 3. viññāṇa (consciousness)
 → 4. nāmarūpaṃ (mind and matter)
 → 5. saḷāyatanaṃ (the six sense doors)
 → 6. phassa (contact)
 → 7. vedanā (sensation)
 → 8. taṇhā (craving)
 → 9. upādānaṃ (clinging)
 → 10. bhavo (continued existence)
 → 11. jāti (birth)
 → 12. jārā, maraṇaṃ, (aging, death) etc.

daṇḍādāna, satthādāna, kalaha, viggaha,
 vivāda-tuvaṃ-tuvaṃ-pesuṇṇa-musāvādā,
 aneke pāpakā akusalā dhammā

(the taking up of clubs, the taking up of weapons,
 conflicts and quarrels, dispute, accusatory,
 slanderous, and false speech, and countless other evil,
 unwholesome phenomena)

...112. ...Iti kho, ānanda, ime dve dhammā dvayena vedanāya ekasamosaraṇā bhavanti.
 ...112. ...Thus, Ānanda, by a dual path these two phenomena flow together in vedanā (sensations).

In this sutta, the Buddha admonishes Ananda for not properly appreciating the depth of *paṭiccasamuppāda*. In their subsequent dialogue, he proceeds to call Ananda's attention to some of its deeper implications. Here, he deviates from the standard sequence of links in order to double back and call attention to both the interior and exterior aspects of the taṇhā that arises on the base of vedanā (*vedanā paccayā taṇhā*). In addition to the taṇhā produced due to sensations based on contact with the various senses (called *vaṭṭamūla-taṇhā* in the commentary "existential root craving"), which gives rise to upādāna at an interior level (clinging to the aggregates, sense experience, and the illusion of personal selfhood), he also calls to our attention another, exterior manifestation of taṇhā (called *samudācāra-taṇhā* in the comm. "behavioral craving"): the craving that on a macroscopic scale becomes the basis for one's conduct in the world, and leads to *pursuit*, and in turn *gain*, and in turn *decision-making*, etc – and ultimately to the whole panoply of social ills and worldly strife. The chain of paṭiccasamuppāda thus appears to bifurcate at the point of *vedanā paccayā taṇhā* in order to highlight the multiple levels on which the effects to which this link gives rise operate: one of the deeper implications of the paṭiccasamuppāda to which the Buddha alluded at the beginning of the sutta. The passage concludes with the profound observation that both of these phenomena – the inward and the outward, microcosmic and macrocosmic, extensions of taṇhā - flow forth from a single, common source: vedanā, the bodily sensations.

mettā-bhāvanā:

ahaṃ avero homi, abyāpajjho homi,
anīgho homi, sukhī attānaṃ pariharāmi.

May I be free of enmity; may I be free of ill-will
may I be free of hatred; may I maintain myself in
happiness.

mātā-
pitu-
ācariya-
ñāti-
samūhā
averā hontu, abyāpajjhā hontu,
anīghā hontu sukhī attānaṃ pariharantu.

May my mother
my father
my teachers
my kin
and all those around me
be free of enmity; may they be free of ill-will;
may they be free of hatred; may they maintain
themselves in happiness

ārakkha-devatā;
bhummaṭṭha-devatā;
rukkaṭṭha-devatā;
ākāsaṭṭha-devatā
averā hontu, abyāpajjhā hontu,
anīghā hontu sukhī attānaṃ pariharantu.

May the guardian deities
the terrestrial deities
the deities in the trees
and the deities in the sky
be free of enmity; may they be free of ill-will;
may they be free of hatred; may they maintain
themselves in happiness

puratthimāya disāya; puratthimāya anudisāya;
dakkhiṇāya disāya; dakkhiṇāya anudisāya;
pacchimāya disāya; pacchimāya anudisāya;
uttarāya disāya; uttarāya anudisāya;
heṭṭhimāya disāya; uparimāya disāya -

in the Eastern direction; in the Southeastern direction;
in the Southern direction; in the Southwestern direction;
in the Western direction; in the Northwestern direction;
in the Northern direction; in the Northeastern direction
in the direction beneath; and in the direction above -

sabbe sattā, sabbe pāṇā, sabbe bhūtā,
sabbe puggalā, sabbe attabhāvapariyāpannā;

may all beings; all lives; all creatures;
all individuals; all beings possessed of a sense of
individuality

sabbā itthiyo, sabbe purisā;
sabbe ariyā, sabbe anariyā;
sabbe devā, sabbe manussā, sabbe vinipātikā;

all women, all men,
all noble ones, all non-noble ones
all deities, all human beings, all those fallen into the
lower realms

averā hontu, abyāpajjhā hontu,
anīghā hontu sukhī attānaṃ pariharantu.

be free of enmity; may they be free of ill-will;
may they be free of hatred; may they maintain
themselves in happiness

mettā verses:

uddhaṃ yāva bhavaggā ca
adho yāva avīcīto,
samantā cakkavālesu
ye sattā paṭhavī-carā
abyāpajjhā averā ca,
niddukkhā cānupaddavā.

As far as the highest heaven (bhavagga), above,
and as far as the lowest hell (avīci), below,
throughout the world systems in all directions,
may those beings who roam the earth
be free of ill will, free of enmity
free of suffering, and free of hardship.

uddhaṃ yāva bhavaggā ca
adho yāva avīcīto,
samantā cakkavālesu
ye sattā udake-carā
abyāpajjhā averā ca,
niddukkhā cānupaddavā.

As far as the highest heaven (bhavagga), above,
and as far as the lowest hell (avīci), below,
throughout the worlds systems in all directions
may those beings who roam the waters
be free of ill will, free of enmity
free of suffering, and free of hardship.

uddhaṃ yāva bhavaggā ca
adho yāva avīcīto,
samantā cakkavālesu
ye sattā ākāse-carā
abyāpajjhā averā ca,
niddukkhā cānupaddavā.

As far as the highest heaven (bhavagga), above,
and as far as the lowest hell (avīci), below,
throughout the worlds systems in all directions
may those beings who roam the sky
be free of ill will, free of enmity
free of suffering, and free of hardship.

saccakiriyā:

natthi me saraṇaṃ aññaṃ, buddho me saraṇaṃ
varaṃ

I have no other (higher) refuge; the Buddha is my
highest refuge.

etena saccavajjena, jayassu jayamaṅgalaṃ

By this statement of truth, may you be victorious,
[gaining] victory and happiness.

natthi me saraṇaṃ aññaṃ, dhammo me saraṇaṃ
varaṃ

I have no other (higher) refuge; the Dhamma is my
highest refuge.

etena saccavajjena, bhavatu te jayamaṅgalaṃ

By this statement of truth, may there be victory and
happiness for you.

natthi me saraṇaṃ aññaṃ, saṅgho me saraṇaṃ
varaṃ

I have no other (higher) refuge; the Saṅgha is my
highest refuge;

etena saccavajjena, bhavatu sabba-maṅgalaṃ

By this statement of truth, may all beings be happy.