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
- *pañcasilāni*: 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
- *avijahita-gathā*: the unforsakeable verses

– Lunch Break –

Session III (1:30-3:30) **The Content of Insight**
- *paṭīccasamuppāda*: dependent origination
- *paṭṭhāna-māti*: 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
- *saccakiriyā*: a truth-act
ratana-ttaya:

<table>
<thead>
<tr>
<th>iti pi so bhagavā:</th>
<th>Indeed, the Blessed One is:</th>
</tr>
</thead>
<tbody>
<tr>
<td>arahaṃ</td>
<td>worthy</td>
</tr>
<tr>
<td>sammāsambuddho</td>
<td>rightly self-awakened</td>
</tr>
<tr>
<td>vijjācaraṇasampanno</td>
<td>consummate in knowledge &amp; conduct</td>
</tr>
<tr>
<td>sugato</td>
<td>well-gone</td>
</tr>
<tr>
<td>lokavidū</td>
<td>an expert with regard to the world</td>
</tr>
<tr>
<td>anuttaro</td>
<td>unexcelled</td>
</tr>
<tr>
<td>purisadammaśārathi</td>
<td>as a trainer for those people fit to be tamed</td>
</tr>
<tr>
<td>sattha</td>
<td>Teacher</td>
</tr>
<tr>
<td>devamanussānaṃ</td>
<td>of divine &amp; human beings</td>
</tr>
<tr>
<td>buddho</td>
<td>awakened</td>
</tr>
<tr>
<td>bhagavā</td>
<td>blessed</td>
</tr>
<tr>
<td>'ti.</td>
<td>...”</td>
</tr>
</tbody>
</table>

svākkhāto bhagavatā dhammo The Dhamma is well-expounded by the Blessed One

<table>
<thead>
<tr>
<th>sanditṭhiko</th>
<th>to be seen here &amp; now</th>
</tr>
</thead>
<tbody>
<tr>
<td>akāliko</td>
<td>timeless</td>
</tr>
<tr>
<td>ehipassiko</td>
<td>inviting verification</td>
</tr>
<tr>
<td>opaneyyiko</td>
<td>pertinent</td>
</tr>
<tr>
<td>paccattam veditabbo viññūhī</td>
<td>to be realized by the wise for themselves</td>
</tr>
<tr>
<td>'ti.</td>
<td>...”</td>
</tr>
</tbody>
</table>

suppaṭipanno bhagavato sāvakasaṅgho The Saṅgha of the Blessed One's disciples who have practiced well

<table>
<thead>
<tr>
<th>ujuppaṭipanno bhagavato sāvakasaṅgho</th>
<th>...who have practiced straight-forwardly</th>
</tr>
</thead>
<tbody>
<tr>
<td>nāyappaṭipanno bhagavato sāvakasaṅgho</td>
<td>...who have practiced methodically</td>
</tr>
<tr>
<td>sāmīcippaṭipanno bhagavato sāvakasaṅgho</td>
<td>...who have practiced masterfully</td>
</tr>
<tr>
<td>yadidaṃ cattāri purisayugāni; aṭṭha purisapuggalā</td>
<td>in other words, the four types of noble disciples when taken as pairs; the eight when taken as individual types</td>
</tr>
<tr>
<td>esa bhagavato sāvakasaṅgho</td>
<td>they are the Saṅgha of the Blessed One's disciples</td>
</tr>
<tr>
<td>āhuneyyo, pāhuneyyo</td>
<td>worthy of gifts, worthy of hospitality,</td>
</tr>
<tr>
<td>dakkhiṇeyyo, añjalikaraṇīyo</td>
<td>worthy of offerings, worthy of reverence,</td>
</tr>
<tr>
<td>anuttaraṃ puññakkhettaṃ lokassā</td>
<td>unexcelled field of merit for the world</td>
</tr>
<tr>
<td>'ti.</td>
<td>...”</td>
</tr>
</tbody>
</table>
Pali Phonetics

\[ \text{sarā: } a \ \tilde{a} \ i \ \tilde{i} \ u \ \tilde{u} \ e \ o \ \eta \]

m (niggahita) with \( a, i, u \)

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

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

<table>
<thead>
<tr>
<th></th>
<th>aghosa sithila</th>
<th>aghosa dhanita</th>
<th>ghosavat sithila</th>
<th>ghosavat dhanita</th>
<th>nāsikā</th>
</tr>
</thead>
<tbody>
<tr>
<td>vagga</td>
<td>v-/a-</td>
<td>v-/a+</td>
<td>v+/a-</td>
<td>v+/a+</td>
<td></td>
</tr>
<tr>
<td>k</td>
<td>kh</td>
<td>g</td>
<td>gh</td>
<td>ĵ</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>th</td>
<td>ʔ</td>
<td>dh</td>
<td>η</td>
<td></td>
</tr>
<tr>
<td>p</td>
<td>ph</td>
<td>b</td>
<td>bh</td>
<td>m</td>
<td></td>
</tr>
</tbody>
</table>

antattha: \( y \ \tilde{r} \ l \ \tilde{v} \)

sakāra: s

hakāra: h

\[ \text{Pronunciation of aspirates:} \]

\[ \text{sarā:} \]

- 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.)

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

Geminate Consonants:

**geminates must be pronounced**

- ariyo affhaṅgiko maggo
- dhammacakkappavattanasutta
- vijjācaranāsampanno
- anuttaro puṃnakkhettam lokassa

Exercise 2: practice pronouncing the double consonant sounds

<table>
<thead>
<tr>
<th>cakka</th>
<th>book cover</th>
<th>bhagga</th>
<th>big girl</th>
<th>-</th>
<th>-</th>
</tr>
</thead>
<tbody>
<tr>
<td>sacca</td>
<td>good chances</td>
<td>aija</td>
<td>good job</td>
<td>viṃṇāṇa</td>
<td>in New York</td>
</tr>
<tr>
<td>puṭṭi</td>
<td>hard to do</td>
<td>leḍdu</td>
<td>yard dog</td>
<td>paṇṇa</td>
<td>yarn knot</td>
</tr>
<tr>
<td>sutta</td>
<td>not thinking</td>
<td>addasā</td>
<td>put the</td>
<td>adinnādāna</td>
<td>unnatural</td>
</tr>
<tr>
<td>appamāḍa</td>
<td>top potato</td>
<td>sabba</td>
<td>grab-bag</td>
<td>dhamma</td>
<td>immodest</td>
</tr>
<tr>
<td>seyyo</td>
<td>say yes</td>
<td>pallankaṃ</td>
<td>tall lady</td>
<td>tassa</td>
<td>bus seat</td>
</tr>
</tbody>
</table>

Stress Accent:

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

- sa-raṇam
- bha-ga-vā
- pūrīsa-dhamma-sā-ra-thī

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:

- sa-raṇesu
- bha-ga-vaṁto
- svākkhāto
- vijjācaranasaṃpanno

Practice:

iti pi so bhagavā: araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū
anuttaro purisadammaśārathi satthā devamanussānaṃ buddho bhagavā ti.
On one occasion the Blessed One was staying at Jeta's Grove, Anathapiṇḍika'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 Isāna's standard. For when you have caught sight of the top of the deva-king Isāna'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 Isāna'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.

[...]
Cūla-sīla section, Sāmaññaphalasutta
[Buddha explaining sīla to King Ajātasattu):

194. kathañca, maharaja, bhikkhu sīlasampanno hoti? idha, maharaja, bhikkhu paṇatipataṃ pahāya pāṇātipīta paṭivirato hoti. nihitadaṇṇo 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.

adinnadanaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṃkhī, athenena sucihbūtena 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 brahmacāri virato methunā gāmadhammā. idampissa hoti sīlasmiṃ.

He gives up non-celibacy and becomes a celibate brahmācari, 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.

musāvadaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisāṃvādako 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 vacaṃ pahāya pisuṇāya vācāya paṭivirato hoti; ito sutvā na amutra akkhātā imesaṃ bhedāya; amutra vā sutvā na imesaṃ akkhātā, amūsaṃ bhedāya. iti bhīnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇīṃ vācaṃ bhāsitā 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.

pharusaṃ vacaṃ pahāya pharusaṇāya vācāya paṭivirato hoti; yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpīṃ vācaṃ bhāsitā 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 samphappalāpa paṭivirato hoti kālavāḍī bhūtavāḍī athavāvāḍī dhammavāḍī vinayavāḍī, nidhānavatīṃ vācaṃ bhāsitā hoti kālena sāpadesaṃ pariyanantavatīṃ atthasaṃhitām. 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:

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

deva-āvāhana:

samanta cakkavālesu atrāgacchantu devatā May the deities throughout the worlds come here
saddhammaṃ munirājassa suṇantu May they hear the sage-king's dhamma of truth
saggamokkhadaṃ which grants heaven and liberation
dhammasavaṇakalo ayaṃ bhadanta It is time to hear the dhamma, reverend sirs
dhammasavaṇakalo ayaṃ bhadanta It is time to hear the dhamma, reverend sirs
dhammasavaṇakalo ayaṃ bhadanta 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,
bhummābhummā ca devā guṇagaṇagaṇaḥ byāvatā deities of the earth and those not of the earth, sabbakālaṃ exerting themselves at all times in the acquisition
ete āyantu devā varaṇakamayaye merurāje vasanto of virtues qualities
santo santahetutā munivaravacanāṃ sotum These deities: let them come. Those living on the aggaṃ samaggā great golden mountain, Mt. Meru,
santo santahetutā munivaravacanāṃ sotum 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.
aggaṃ samaggā
udāna-gāthā:

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

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

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:

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

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

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

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

- Dhp 153-154
Pali verbs:

<table>
<thead>
<tr>
<th></th>
<th>purisa</th>
<th>ekavacana:</th>
<th>bahuvacana:</th>
</tr>
</thead>
<tbody>
<tr>
<td>paṭhama-purisa</td>
<td>so / sā</td>
<td>gacchati</td>
<td>te / tā</td>
</tr>
<tr>
<td>majjhima-purisa</td>
<td>tvāṃ</td>
<td>gacchasi</td>
<td>tumhe</td>
</tr>
<tr>
<td>uttama-purisa</td>
<td>ahaṃ</td>
<td>gacchāmi</td>
<td>mayaṃ</td>
</tr>
</tbody>
</table>

Other verbs:

<table>
<thead>
<tr>
<th></th>
<th>Some nouns:</th>
<th>Other words:</th>
</tr>
</thead>
<tbody>
<tr>
<td>passati s/he sees</td>
<td>samano</td>
<td>na</td>
</tr>
<tr>
<td>vandati s/he worships</td>
<td>kassako</td>
<td>no / doesn't</td>
</tr>
<tr>
<td>icchati s/he wants</td>
<td>siho</td>
<td>kiṃ</td>
</tr>
<tr>
<td>labhāti s/he gets</td>
<td>kāko</td>
<td>what / question marker</td>
</tr>
<tr>
<td>bhuñjati s/he eats</td>
<td>suvaṇṇo</td>
<td></td>
</tr>
<tr>
<td>pajahati s/he abandons</td>
<td>odano</td>
<td></td>
</tr>
<tr>
<td></td>
<td>pemo</td>
<td></td>
</tr>
<tr>
<td></td>
<td>soko</td>
<td></td>
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</tbody>
</table>

Pali nouns:

<table>
<thead>
<tr>
<th></th>
<th>vibhatti:</th>
<th>ekavacana:</th>
<th>bahuvacana:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1° paṭhamā</td>
<td>buddho</td>
<td>buddhā</td>
<td></td>
</tr>
<tr>
<td>2° dutiyā</td>
<td>buddhaṃ</td>
<td>buddhe</td>
<td></td>
</tr>
<tr>
<td>3° tatiyā</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4° catutthī</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5° paṅcamī</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6° chaṭṭhī</td>
<td></td>
<td></td>
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<td>7° sattamī</td>
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<tr>
<td>8° aṭṭhamī</td>
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</tbody>
</table>

Word order: SOV
Subject – Object – Verb

Exercise 1:
1. kāko odanaṃ bhuñjati.
2. tumhe kiṃ icchatha?
3. mayaṃ buddhaṃ vandāma.
4. siho samanaṃ vandati.
5. siḥa 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”
paṭiccasamuppāda:

anuloma:

avijjāpaccayā saṅkhāra,  saṅkhāras come about due to ignorance;
saṅkhārapaccayā viññāṇaṃ,  consciousness comes about due to saṅkhāras;
viññāṇapaccayā nāmarūpaṃ,  mind and matter come about due to consciousness;
nāmarūpapaccayā saḷāyatananaṃ,  the six sense doors come about due to mind and matter;
saḷāyatanapaccayā phasso,  contact comes about due to the six sense doors;
phassapaccayā vedanā,  sensations come about due to contact;
vedanāpaccayā taṇhā,  craving comes about due to sensations;
taṇhāpaccayā upādānaṃ,  clinging comes about due to craving;
upādānapaccayā bhavo,  continued existence comes about due to clinging;
bhavapaccayā jāti,  birth comes about due to continued existence;
jātipaccayā jāramaraṇaṃ  old age and death, griefs, lamentations, pains, sorrows, and despairs come about due to birth:
sokaparidevadukkhadomanassupayāsā  sambhavanti –  such is the origination of this entire complex of suffering.

paṭiloma:

avijjāya tveva asesavirāgnirodho  But, from the remainderless fading away and cessation of ignorance, there is a cessation of saṅkhāras;
saṅkhārirodho,  from the cessation of saṅkhāras, there is a cessation of consciousness;
saṅkhārirodho viññāṇirodho,  from the cessation of consciousness, there is a cessation of mind and matter;
viññāṇirodho nāmarūpirodho,  from the cessation of mind and matter, there is a cessation of the six sense doors;
nāmarūpirodho saḷāyatananiruddho,  from the cessation of the six sense doors, there is a cessation of contact;
salāyatananiruddho phassaniruddho,  from the cessation of contact, there is a cessation of sensations;
phassaniruddho vedanānirodho,  from the cessation of sensations, there is a cessation of craving;
vedanānirodho taṇhānirodho,  from the cessation of craving, there is a cessation of clinging;
taṇhānirodho upādānanirodho,
upādānanirūdhā bhavanirodho, from the cessation of clinging, there is a cessation of continued existence;
bhavanirodhā jātinirodho, from the cessation of continued existence, there is a cessation of birth;
jātinirodhā jarāmaraṇaṃ from the cessation of birth, old age and death, sokaparidevadukkhadomanassupāyāsā grieves, lamentations, pains, sorrows, and nirujjhanti – and despair come to an end:
evam etassa kevalassa dukkhakhambhassa thus comes about the cessation of this entire nirodho hotī 'ti. complex of suffering.

**paṭṭhāna matrix:**

<table>
<thead>
<tr>
<th>Condition</th>
<th>English Equivalent</th>
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</thead>
<tbody>
<tr>
<td>hetu-paccayo; ārammanā-paccayo; Root condition; Object condition</td>
<td>Root condition; Object condition</td>
</tr>
<tr>
<td>adhipati-paccayo; anantara-paccayo; Predominance condition; Contiguity condition</td>
<td>Predominance condition; Contiguity condition</td>
</tr>
<tr>
<td>samanantara-paccayo; sahajāta-paccayo; Immediacy condition; Co-nascence condition</td>
<td>Immediacy condition; Co-nascence condition</td>
</tr>
<tr>
<td>aṇṇamaṃṇa-paccayo; nissaya-paccayo; Mutuality condition; Dependence condition</td>
<td>Mutuality condition; Dependence condition</td>
</tr>
<tr>
<td>upanissaya-paccayo; purejāta-paccayo; Powerful Dependence condition; Pre-nascence condition</td>
<td>Powerful Dependence condition; Pre-nascence condition</td>
</tr>
<tr>
<td>pacchājāta-pacchayo; āsevana-paccayo; Post-nascence condition; Repetition condition</td>
<td>Post-nascence condition; Repetition condition</td>
</tr>
<tr>
<td>kamma-paccayo; vipāka-paccayo; Kamma condition; Kamma-result condition</td>
<td>Kamma condition; Kamma-result condition</td>
</tr>
<tr>
<td>āhāra-paccayo; indriya-paccayo; Nutriment condition; Faculty condition</td>
<td>Nutriment condition; Faculty condition</td>
</tr>
<tr>
<td>jhāna-paccayo; magga-paccayo; Jhāna condition; Path condition</td>
<td>Jhāna condition; Path condition</td>
</tr>
<tr>
<td>sampayutta-paccayo; vippayutta-paccayo; Association condition; Dissociation condition</td>
<td>Association condition; Dissociation condition</td>
</tr>
<tr>
<td>atthi-paccayo; natthi-paccayo; Presence condition Absence condition</td>
<td>Presence condition Absence condition</td>
</tr>
<tr>
<td>vigata-paccayo; avigata-paccayo</td>
<td>Disappearance condition; Non-disappearance condition</td>
</tr>
</tbody>
</table>

**ugghosana-gāthā:**

<table>
<thead>
<tr>
<th>Sīrīmato ayaṃ, “This is the victory indeed of a glorious Buddha and nefarious Māra's defeat!” – marassa ca pāpimato parājayo. overjoyed at the seat of awakening raised the cry of the great sage's victory the masses of nāgas.</th>
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<td>jayaḥ</td>
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“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.
1. avijjā (ignorance)  
→ 2. saṅkhārā (saṅkhāras)  
→ 3. viññāṇa (consciousness)  
→ 4. nāmarūpaṃ (mind and matter)  
→ 5. saḷāyatanāṃ (the six sense doors)  
→ 6. phasso (contact)  
→ 7. vedanā (sensation)  
→ 8. taṇhā (craving)  
→ 9. upādānāṃ (clinging)  
→ 10. bhavo (continued existence)  
→ 11. jāti (birth)  
→ 12. jāra, maraṇaṃ, (aging, death) etc.

In this sutta, the Buddha admonishes Ananda for not properly appreciating the depth of patīcchassamuppāda. 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 paccaya 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 samudacara-taṇhā in the commentary “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 patīcchassamuppāda 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 patīcchassamuppāda 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.
metta-bhavanā:

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-  
May my mother

pitu-  
my father

ācariya-  
my teachers

nāti-  
my kin

samūhā  
and all those around me

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

ārakkha-devatā;  
May the guardian deities

bhummattthā-devatā;  
the terrestrial deities

rukkhaṭṭha-devatā;  
the deities in the trees

ākāsaṭṭha-devatā  
and the deities in the sky

averā hontu, abyāpajjhā hontu, 
be free of enmity; may they be free of ill-will;
anīghā hontu sukhī attānaṃ pariharantu.  
may they be free of hatred; may they maintain 

themselves in happiness

puratthimāya disāya; puratthimāya anudisāya; dakkhināya disāya; dakkhināya anudisāya; pacchimāya disāya; pacchimāya anudisāya; uttarāya disāya; uttarāya anudisāya; hetthimāya 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,  
may all beings; all lives; all creatures;
sabbe puggalā, sabbe attabhāvaparīyāpannā;  
all individuals; all beings possessed of a sense of 

individuality

sabbā itthiyō, sabbe purisā;  
all women, all men,
sabbe ariyā, sabbe anariyā;  
all noble ones, all non-noble ones

sabbe devā, sabbe manussā, sabbe vinipātikā;  
all deities, all human beings, all those fallen into the 

lower realms

averā hontu, abyāpajjhā hontu, 
be free of enmity; may they be free of ill-will;
anīghā hontu sukhī attānaṃ pariharantu.  
may they be free of hatred; may they maintain 

themselves in happiness
**mettā verses:**

uddhaṃ yāva bhavagga ca  
adho yāva avīcito,  
samantā cakkavālesu  
ye sattā paṭṭhavi-carā  
abyāpajjhā averā ca,  
niddukkhā cânupaddavā.

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 bhavagga ca  
adho yāva avīcito,  
samantā cakkavālesu  
ye sattā udake-carā  
abyāpajjhā averā ca,  
niddukkhā cânupaddavā.

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 waters  
be free of ill will, free of enmity  
free of suffering, and free of hardship.

uddhaṃ yāva bhavagga ca  
adho yāva avīcito,  
samantā cakkavālesu  
ye sattā ākāse-carā  
abyāpajjhā averā ca,  
niddukkhā cânupaddavā.

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 sky  
be free of ill will, free of enmity  
free of suffering, and free of hardship.

**saccakiriyā:**

natthi me saraṇaṃ aṇṇaṃ, buddho me saraṇaṃ varaṃ  
etena saccavajjena, jayassu jayamaṅgalaṃ  
natthi me saraṇaṃ aṇṇaṃ, dhammo me saraṇaṃ varaṃ  
etena saccavajjena, bhavatu te jayamaṅgalaṃ  
natthi me saraṇaṃ aṇṇaṃ, saṅgho me saraṇaṃ varaṃ  
etena saccavajjena, bhavatu sabba-maṅgalaṃ

I have no other (higher) refuge; the Buddha is my highest refuge.  
By this statement of truth, may you be victorious, [gaining] victory and happiness.  
I have no other (higher) refuge; the Dhamma is my highest refuge.  
By this statement of truth, may there be victory and happiness for you.  
I have no other (higher) refuge; the Saṅgha is my highest refuge;  
By this statement of truth, may all beings be happy.