# Dhamma Glossary

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*A glossary of buddhist terms*

### A

#### Abhidhamma

Lit. higher Dhamma. (1) In the discourses of the Pāḷi Canon, this term simply means ‘higher Dhamma’, and a systematic attempt to define the teachings of the Buddha and understand their interrelationships. (2) A later collection of analytical treatises based on lists of categories drawn from the teachings in the discourses, added to the Canon several centuries after the Buddha’s life.

*Summary:* An analytical attempt to bring the Buddha’s teachings under one systematic philosophical framework.

#### abhiññā

Knowing; higher knowledges. Intuitive powers that come from the practice of concentration: the ability to display psychic powers, clairvoyance, clairaudience, the ability to know the thoughts of others, recollection of past lifetimes, and the knowledge that does away with mental effluents.

*See:* asava.

*Summary:* Knowing; higher knowledges; intuitive powers that come from the practice of concentration.

#### adhiṭṭhāna

Determination; resolution. One of the ‘ten perfections’.

*See:* parami.

*Summary:* Determination; resolution. One of the ten perfections.

#### agati-dhamma

Biased views, ways of understanding and behaviour, wrong courses of perception. They arise out of desire, anger, fear and ignorance.

*Summary:* Biased views, ways of understanding and behaviour, wrong courses of perception.

#### Ajahn

(*Thai*) From the Pāḷi *ācariya*, literally ‘teacher’; often used as a title of senior monks or nuns of more than ten years’ seniority in a monastery.

*Summary:* ‘Teacher’; a title for monks and nuns of more than ten years’ seniority.

#### Ajahn Buddhadāsa

A highly respected Thai monk who lived from 1906-1993, and founded Suan Mokkh monastery in Surat Thani province, Chaiya, Southern Thailand. Known throughout the world for his contemporary and highly accessible teachings.

*Summary:* A highly respected Thai monk who lived from 1906-1993, and founded Suan Mokh monastery.

#### akaraṇīyakicca

The four things never to be done by a bhikkhu (sexual intercourse, stealing, killing and falsely claiming superhuman qualities), which result in automatic expulsion from the bhikkhu Saṅgha.

*Summary:* The four things never to be done by a bhikkhu.

#### akusala

Unwholesome, unskillful, demeritorious.

*See:* kusala.

*Summary:* Unwholesome, unskillful, demeritorious.

#### akāliko

Timeless; unconditioned by time or season.

*Summary:* Timeless; unconditioned by time or season.

#### anattā

Not-self, ownerless, impersonal.

*Summary:* Not-self, ownerless, impersonal.

#### anicca

Inconstant; unsteady; impermanent.

*Summary:* Inconstant; unsteady; impermanent.

#### anicca-dukkha-anattā

The three characteristics of existence: impermanence, suffering, and not-self.

*Summary:* The three characteristics of existence: impermanence, suffering, and not-self.

#### anupādisesa-nibbāna

Nibbāna with no fuel remaining (the analogy is to an extinguished fire whose embers are cold) – the nibbāna of the *arahant* after his passing away.

*See:* sa-upadisesa-nibbana

*Summary:* ‘Nibbāna with no fuel remaining’; complete nibbāna.

#### anusaya

Predisposition; underlying tendency. There are seven major underlying tendencies to which the mind returns over and over again: tendency towards sensual passion (*kāma-rāganusaya*), aversion (*paṭighānusaya*), views (*diṭṭhanusaya*), uncertainty (*vicikicchanusaya*), conceit (*mānusaya*), passion for becoming (*bhava-rāganusaya*), and towards ignorance (*avijjānusaya*).

*See:* samyojana.

*Summary:* Predisposition; underlying tendency towards sensual passion, views, becoming and ignorance.

#### anusāsana

Advice given to new bhikkhus as part of the ordination ceremony. Comprises the four *akaraṇīyakicca*, and the four *nissaya*.

*See:* akaraniyakicca, nissaya.

*Summary:* Advice given to new bhikkhus as part of the ordination ceremony.

#### anāgāmī

Non-returner. A person who has abandoned the five lower fetters (*saṃyojana*) that bind the mind to the cycle of rebirth, and who after death will appear in one of the Brahma worlds called the Pure Abodes, there to attain nibbāna, never again to return to this world.

*See:* samyojana, nibbana.

*Summary:* ‘Non-returner’; a person who cut off sensual-desire.

#### anāgārika

(Thai: *pah kow*) Literally: ‘homeless one’. An eight-precept postulant who often lives with bhikkhus and, in addition to his own meditation practice, also helps them with certain services that the vinaya forbids bhikkhus to do – for example, cutting weeds or carrying food overnight through unpopulated areas.

*Summary:* ‘Homeless one’; an eight-precept postulant who lives with the bhikkhu community.

#### appamāda

Heedfulness; diligence; zeal. The cornerstone of all skillful mental states, and one of such fundamental import that the Buddha stressed it in his parting words to his disciples: ‘All formations are subject to decay. Bring about completion by being heedful!’ (*appamādena sampādetha*).

*Summary:* Heedfulness; diligence; zeal.

#### apāya-bhūmi

State of deprivation; the four lower levels of existence into which one might be reborn as a result of past unskillful actions (*kamma*): rebirth in hell, as a hungry ghost (*peta*), an angry god (*asura*), or as a common animal. None of these states are permanent. Compare with *sugati*.

*See:* kamma, peta, asura, sugati.

*Summary:* An unfavourable rebirth: in hell, as a hungry ghost, an angry god or as an animal.

#### arahant

Literally: a ‘Worthy One’. A person whose mind is free of defilement (*kilesa*), who has abandoned all ten of the fetters (*saṃyojana*) that bind the mind to the cycle of rebirth, whose heart is free of mental effluents (*āsava*), and who is thus not destined for further rebirth. A title for the Buddha and the highest level of his noble disciples.

*See:* kilesa, asava, samyojana.

*Summary:* ‘A Worthy One’, who is completely free of ignorance, enlightened.

#### ariya

Noble, a noble one; i.e. one who has attained transcendent insight on one of the four levels, the highest of which is the *arahant*.

*See:* arahant, ariya-puggala.

*Summary:* ‘Noble’; one who has attained at least the first stage of enlightenment.

#### ariya-puggala

Literally: noble person. An individual who has realized at least the lowest of the four noble paths (*magga*) or their fruitions (*phala*). Compare with *puthujjana* (worldling).

*See:* magga, phala, puthujjana.

*Summary:* ‘Noble person’; one who has attained at least the first stage of enlightenment.

#### ariya-sacca

Noble Truth. The word ‘*ariya*’ (noble) can also mean ideal or standard, and in this context means ‘objective’ or ‘universal’ truth. Usually refers to the Four Noble Truths that form the foundation of the Buddha’s teachings.

*See:* four-noble-truths.

*Summary:* ‘Noble Truth’; usually referring to the Four Noble Truths.

#### ariya-saṅgha

Saṅgha in the highest sense: the group of noble beings, who have attained at least the first stage of enlightenment.

*See:* sangha, ariya-puggala.

*Summary:* Saṅgha in the highest sense, the community of enlightened beings.

#### ariyadhana

Noble Wealth; qualities that serve as ‘capital’ in the quest for liberation: conviction (*saddhā*), virtue (*sīla*), conscience, fear of evil, erudition, generosity (*dāna*), and discernment (*paññā*).

*See:* saddha, sila, dana, panna.

*Summary:* ‘Noble wealth’, such as conviction in the Buddha’s teachings, morality, generosity, etc.

#### ariyavaṃsa

Literally: the noble lineage – the lineage of enlightened beings; specifically defined by the Buddha as those who possess the qualities of contentment and few wishes.

*Summary:* ‘The noble lineage’, the lineage of enlightened beings.

#### asekha

Beyond training: i.e. an *arahant*.

*See:* arahant.

*Summary:* Beyond training: i.e. an *arahant*.

#### asubha

Unattractiveness, loathsomeness, foulness. The Buddha recommends contemplation of this aspect of the body as an antidote to lust and complacency.

*See:* kayagata-sati.

*Summary:* Unattractiveness; contemplation of the foulness of the body.

#### asura

A class of *devas*, often referred to as ‘the angry gods’. Like the Titans of Greek mythology, they fight the *devas* for sovereignty over the heavens and usually lose the battle. Rebirth as an *asura* is considered as one of the four unhappy rebirths.

*See:* apaya-bhumi.

*Summary:* A class of *devas*, often referred to as ‘the angry gods’.

#### attā

Self, sometimes soul.

*See:* anatta.

*Summary:* Self, sometimes soul.

#### avijjā

Unknowing; ignorance; obscured awareness; delusion about the nature of the mind. The main root of evil and continual rebirth.

*See:* moha.

*Summary:* Unknowing; ignorance; obscured awareness.

#### añjali

Joining the palms in front of oneself as a gesture of respect; still prevalent in Buddhist countries and India today.

*Summary:* Hands held together as a gesture of respect, prevalent in Thailand and India.

### Ā

#### ācariya

Teacher; mentor.

*See:* ajahn, kalyanamitta.

#### ādinavakathā

Reflection on the inadequacy and limitation of the conditioned world.

*Summary:* Reflection on the inadequacy and limitation of the conditioned world.

#### Ājīvaka

A sect of contemplatives contemporary with the Buddha who held the view that beings have no volitional control over their actions and that the universe runs according to fate and destiny.

*Summary:* A fatalist sect of contemplatives.

#### Ālāra Kālāma

The teacher who taught the *Bodhisatta* the formless meditation of the base of nothingness as the highest attainment of the holy life.

*Summary:* The teacher who taught the *Bodhisatta* during his quest for enlightenment.

#### ānupubbī-kathā

Gradual instruction. The Buddha’s method of teaching Dhamma that guides his listeners progressively through increasingly advanced topics: generosity, virtue, heavens, the drawbacks of sensuality, renunciation, and the Four Noble Truths.

*See:* dana, sila, nekkhamma, four-noble-truths.

*Summary:* The gradual, progressively deepening instruction method of the Buddha.

#### ānāpānasati

Literally: ‘awareness of inhalation and exhalation’, or mindfulness of breathing. The meditation practice of maintaining one’s attention and mindfulness on the sensations of breathing.

*Summary:* The meditation practice of mindfulness of breathing.

#### ārammaṇa

Mental object.

*Summary:* Mental object.

#### āsava

Mental effluent, taint, fermentation or outflow. Four qualities that taint the mind: sensuality, views, becoming, and ignorance.

*Summary:* Mental effluent, taint: sensuality, views, becoming and ignorance.

#### āyatana

Sense base. The inner sense bases are the sense organs: eyes, ears, nose, tongue, body, and mind. The outer sense bases are their respective objects.

*Summary:* Sense base. For example one inner sense base are the eyes, its respective outer base are the visible forms.

### B

#### bhante

Venerable sir; often used when addressing a Buddhist monk.

*Summary:* Venerable sir; often used when addressing a Buddhist monk.

#### bhava

Existence; becoming; a ‘life’. States of being that develop first in the mind and can then be experienced as internal worlds and/or as worlds on an external level. There are three levels of becoming: on the sensual level, the level of form, and the level of formlessness.

*Summary:* Existence; becoming; a ‘life’.

#### bhavataṇhā

Craving for becoming.

*Summary:* Craving for becoming.

#### bhikkhu

A Buddhist monk; a man who has given up the householder’s life to live a life of heightened virtue (*sīla*) in accordance with the *Vinaya* in general, and the *Pātimokkha* rules in particular.

*See:* sila, vinaya, patimokkha, sangha, parisa, upasampada.

*Summary:* A Buddhist monk.

#### bhikkhunī

A Buddhist nun; a woman who has given up the householder’s life to live a life of heightened virtue (*sīla*) in accordance with the *Vinaya* in general, and the *Pātimokkha* rules in particular.

*See:* sila, vinaya, patimokkha, sangha, parisa, upasampada.

*Summary:* A Buddhist nun.

#### bhikkhusaṅgha

The community of Buddhist monks.

*Summary:* The community of Buddhist monks.

#### bhojane mattaññutā

Knowing the right amount in eating, or in consumption of other requisites.

*Summary:* Knowing the right amount in eating, or in consumption of other requisites.

#### bhāvanā

Meditation, development or cultivation; often used to refer to *citta-bhāvanā*, mind development, or *paññābhāvanā*, wisdom development, or contemplation.

*See:* kammatthana.

*Summary:* Meditation, development or cultivation.

#### bodhi-pakkhiya-dhammā

‘Ways to Awakening’ – thirty-seven principles that are conducive to Awakening and that, according to the Buddha, form the heart of his teaching: (1) the four foundations of mindfulness (*satipaṭṭhāna*); (2) four right exertions (*sammappadhāna*); (3) four bases of success (*iddhipadā*); (4) five spiritual faculties (*indriya*); (5) five strengths (*bala*); (6) seven factors for Awakening (*bojjhaṅga*); and (7) the eightfold path (*magga*).

*See:* satipatthana, bojjhanga, iddhipada, indriya, eightfold-path.

*Summary:* ‘Wings to Awakening’ – thirty-seven principles that are conducive to enlightenment.

#### bodhisatta

(Skt. *Bodhisatva*) ‘A being striving for Awakening’; the term used to describe the Buddha before he actually became Buddha, from his first aspiration to Buddhahood until the time of his full Awakening.

*Summary:* ‘A being striving for Awakening’

#### bojjhaṅga

The Seven Factors of Enlightenment: mindfulness (*sati*), investigation of Dhamma (*dhamma-vicaya*), energy (*viriya*), rapture (*pīti*), tranquillity (*passadhi*), concentration or collectedness (*samādhi*) and equanimity (*upekkhā*).

*Summary:* ‘The Seven Factors of Enlightenment’, see Glossary.

#### brahmacariyā

Literally: the Brahma-conduct; usually referring to the monastic life, using this term emphasizes the vow of celibacy.

*Summary:* ‘Brahma-conduct’, a celibate life.

#### brahmavihāra

The four ‘sublime’ or ‘divine’ abodes that are attained through the development of boundless *mettā* (goodwill), *karuṇā* (compassion), *muditā* (appreciative joy), and *upekkhā* (equanimity).

*Summary:* ‘Divine abodes’: goodwill, compassion, appreciative joy, equanimity.

#### brahmā

‘Great One’ – an inhabitant of the non-sensual heavens of form or formlessness.

*Summary:* ‘Great One’ – an inhabitant of the non-sensual heavens of form or formlessness.

#### brāhman

The *brāhman* cast of India; a member of that caste; a ‘priest’.

*See:* brahmana.

*Summary:* The *brāhman* cast of India; a member of that caste; a ‘priest’.

#### brāhmaṅa

The *brāhman* caste of India has long maintained that its members, by their birth, are worthy of the highest respect. Buddhism borrowed the term *brāhman* to apply to those who have attained the goal, to show that respect is earned not by birth, race, or caste, but by spiritual attainment. In the Buddhist sense, synonymous with *arahant*.

*Summary:* A member of the *brāhman* caste of India, a ‘priest’.

#### Buddha

The name given to one who rediscovers for himself the liberating path of Dhamma, after a long period of its having been forgotten by the world. According to tradition, a long line of Buddhas stretches off into the distant past. The most recent Buddha was born Siddhattha Gotama in India in the sixth century BCE. A well-educated and wealthy young man, he relinquished his family and his princely inheritance in the prime of his life to search for true freedom and an end to suffering (*dukkha*). After six years of austerities in the forest, he rediscovered the ‘middle way’ and achieved his goal, becoming a Buddha.

*Summary:* ‘Awakened One’, the name given to those who rediscover the Truth of the end of suffering, after a long period of its having been forgotten by the world.

#### Buddhasāsana

The Buddha’s dispensation; primarily refers to the teachings but also the whole infrastructure of the religion (roughly equivalent) to ‘Buddhism’).

*Summary:* The Buddha’s dispensation; the teachings and the religion; ‘Buddhism’.

#### Buddho

Used in the literal sense, its meaning is ‘awake’, ‘enlightened’. It is also used as a meditation mantra, internally reciting BUD- on the inhalation, and -DHO on the exhalation.

*Summary:* ‘Awake’; also used as a meditation mantra.

### C

#### caṅkama

Walking meditation, usually in the form of walking back and forth along a prescribed path, focusing attention on the meditation object.

*Summary:* Walking meditation.

#### cetasika

‘belonging to *ceto*’, mental quality.

*See:* vedana, sanna, sankhara.

*Summary:* ‘belonging to *ceto*’, mental quality.

#### ceto-vimutti

Liberation of the heart and mind.

*See:* vimutti.

*Summary:* Libreation of the heart and mind.

#### chanda

Desire, aspiration, intention, will. This is a neutral term, can refer to either a wholesome or an unwholesome desire.

*Summary:* Desire, aspiration, intention, will, either wholesome or unwholesome.

#### citta

Mind; heart; state of consciousness.

*Summary:* Mind; heart; state of consciousness.

### D

#### deva

Literally: ‘shining one’ – an inhabitant of the heavenly realms. Sometimes translated as ‘gods’ or ‘angels’.

*See:* sagga, sugati, deva.

*Summary:* ‘Shining one’ – an inhabitant of the heavenly realms.

#### Devadatta

A cousin of the Buddha who tried to effect a schism in the Saṅgha and who has since become emblematic of all Buddhists who work knowingly or unknowingly to undermine the religion from within.

*Summary:* A cousin of the Buddha who tried to effect a schism in the Saṅgha.

#### devadūta

‘Divine messengers’; a symbolic name for old age, sickness, death and the *samaṇa* (alms-mendicant).

*Summary:* ‘Divine messengers’; a symbolic name for old age, sickness, death and the alms-mendicant.

#### Dhamma

(Skt. *Dharma*) The truth of the way things are; the teachings of the Buddha that reveal the truth and elucidate the means of realizing it as a direct phenomenon.

*Summary:* The truth of the way things are; the teachings of the Buddha.

#### dhamma

(Skt. *dharma*) (1) a phenomenon in and of itself; (2) mental quality; (3) doctrine, teaching; (4) nibbāna. Also, principles of behaviour that human beings ought to follow so as to fit in with the right natural order of things; qualities of mind they should develop so as to realize the inherent quality of the mind in and of itself. By extension, ‘Dhamma’ (usually capitalized) is used also to denote any doctrine that teaches such things. Thus the Dhamma of the Buddha denotes both his teachings and the direct experience of nibbāna, the quality at which those teachings are aimed.

*Summary:* Several meanings – mental quality, a phenomenon or ‘thing’, doctrine, the natural order of things.

#### Dhamma-Vinaya

‘Doctrine and Discipline’, the name the Buddha gave to his own dispensation.

*Summary:* ‘Doctrine and Discipline’, the name the Buddha gave to his own dispensation.

#### Dhammapada

The most widely known and popular collection of teachings from the Pāḷi Canon, containing verses attributed to the Buddha.

*Summary:* A section in the Pāḷi Canon, containing verses attributed to the Buddha.

#### dhammasavaṇa

Hearing or studying the Dhamma.

*Summary:* Hearing or studying the Dhamma.

#### dhammavicaya

Investigation, contemplation of Dhamma.

*Summary:* Investigation, contemplation of Dhamma.

#### dhana

Treasure(s). The seven qualities of conviction (*saddhā*), virtue (*sīla*), conscience and concern, learning, generosity (*dāna*), and wisdom (*paññā*).

*See:* saddha, sila, dana, panna.

*Summary:* ‘Treasure’, often in the context of spiritual qualities. See a list of seven *dhana* in the Glossary.

#### dhutaṅga

Voluntary ascetic practices that practitioners may undertake from time to time or as a long-term commitment in order to cultivate renunciation and contentment, and to stir up energy. For the monks, there are thirteen such practices: (1) using only patched-up robes; (2) using only one set of three robes; (3) going for alms; (4) not by-passing any donors on one’s alms path; (5) eating no more than one meal a day; (6) eating only from the alms-bowl; (7) refusing any food offered after the almsround; (8) living in the forest; (9) living under a tree; (10) living under the open sky; (11) living in a cemetery; (12) being content with whatever dwelling one has; (13) not lying down.

*See:* tudong.

*Summary:* Voluntary ascetic practices.

#### dhātu

Element; property, impersonal condition. The four physical elements or properties are earth (solidity), water (liquidity), wind (motion), and fire (heat). The six elements include the above four plus space and consciousness.

*Summary:* Element, property – earth (solidity), water (liquidity), wind (motion), and fire (heat).

#### dosa

Aversion; hatred; anger. One of three unwholesome roots (*mūla*) in the mind.

*Summary:* Aversion; hatred; anger.

#### dukkha

‘Hard to bear’, unsatisfactoriness, suffering, inherent insecurity, instability, stress, one of the three characteristics of all conditioned phenomena.

*Summary:* ‘Hard to bear’, unsatisfactoriness, suffering.

#### dukkha-vedanā

Unpleasant or painful feeling.

*Summary:* Unpleasant or painful feeling.

#### dāna

Giving, liberality; offering, alms. Specifically, giving of any of the four requisites to the monastic order. More generally, the inclination to give, without expecting any form of repayment from the recipient. *Dāna* is the first theme in the Buddha’s system of gradual training (*ānupubbī-kathā*), the first of the ten *pāramīs*, one of the seven treasures (*dhana*), and the first of the three grounds for meritorious action (*sīla* and *bhāvanā*).

*See:* anupubbi-katha, parami, dhana, sila, bhavana.

*Summary:* Giving, liberality; offering, alms.

### E

#### effluents

*See:* asava.

*Summary:* See *āsava* in the Glossary.

#### Eightfold Path

Eight factors of spiritual practice leading to the cessation of suffering: Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

*Summary:* Eight factors leading to the end of suffering. See the list in the Glossary.

#### ekaggatā

One-pointedness; the fifth factor of meditative absorption. In meditation, the mental quality that allows one’s attention to remain collected and focused on the chosen meditation object. It reaches full maturity upon the development of the fourth level of *jhāna*.

*See:* jhana.

*Summary:* One-pointedness; the fifth factor of meditative absorption.

#### ekayāna-magga

A unified path; a direct path. An epithet for the practice of being mindful of the four foundations of mindfulness: body, feelings, mind, and mental qualities.

*Summary:* A unified path; a direct path.

#### evaṃ

‘Thus’, ‘in this way’. This term is used in Thailand as a formal closing to a sermon.

*Summary:* ‘Thus’, ‘in this way’. Used as a formal closing to a sermon.

### F

#### Five Precepts

The five basic guidelines for training in wholesome actions of body and speech: refraining from killing other beings; refraining from stealing; responsible sexual conduct; refraining from lying and false speech; refraining from the use of intoxicants.

*Summary:* The five moral guidelines for wholesome actions. See the list in the Glossary.

#### foundations of mindfulness

*See:* satipatthana.

*Summary:* See *satipaṭṭhāna* in the Glossary.

#### Four Noble Truths

The first and central teaching of the Buddha about dukkha, its origin, cessation and the path leading towards its cessation. Complete understanding of the Four Noble Truths is equivalent to the attainment of nibbāna.

*Summary:* The Buddha’s central teaching about suffering, its origin, cessation, and the path to its cessation.

### G

#### glot

(*Thai*) A large umbrella equipped with a mosquito net, used by Thai *dhutaṅga* monks for meditation and shelter while staying in the forest.

*See:* dhutanga, tudong.

*Summary:* A large umbrella equipped with a mosquito net.

#### Goenka

Satya Narayan Goenka (born 1924) is a well renowned lay teacher in a Burmese meditation tradition.

*Summary:* Satya Narayan Goenka (born 1924) is a well renowned lay teacher in a Burmese meditation tradition.

#### going forth

Monastic ordination, ‘going forth from home to homelessness’.

*See:* pabbajja.

*Summary:* Monastic ordination, ‘going forth from home to homelessness’.

#### gotrabhū-citta

*See:* gotrabhu-nana.

*Summary:* ‘Change of lineage’ from ordinary to Noble at the first glimpse of nibbāna.

#### gotrabhū-ñāṇa

‘Change of lineage knowledge’: the glimpse of nibbāna that changes one from an ordinary person (*puthujjana*) to a Noble One (*ariya-puggala*).

*See:* nibbana, puthujjana, ariya-puggala.

*Summary:* ‘Change of lineage knowledge’; the glimpse of nibbāna.

### H

#### hiri-ottappa

‘Conscience and concern’; ‘moral shame and moral dread’. These twin emotions – the ‘guardians of the world’ – are associated with all skillful actions. *Hiri* is an inner conscience that restrains us from doing deeds that would jeopardize our own self-respect; *ottappa* is a healthy fear of committing unskillful deeds that might bring about harm to ourselves or others.

*See:* kamma.

*Summary:* ‘Moral conscience and fear of evil actions’

#### holy life

Celibate life, often referring to the monastic life.

*See:* brahmacariya.

*Summary:* Celibate life, often referring to the monastic life.

#### Hīnayāna

‘Lesser Vehicle’, originally a pejorative term – coined by a group who called themselves followers of the Mahāyāna, the ‘Great Vehicle’ – to denote the path of practice of those who adhered only to the earliest discourses as the word of the Buddha. Hīnayānists refused to recognize the later discourses, composed by the Mahāyānists, that claimed to contain teachings that the Buddha felt were too deep for his first generation of disciples, and which he thus secretly entrusted to underground serpents. The Theravāda school of today is historically related to the Hīnayāna, although not synonymous.

*Summary:* The Buddhist sect of the ‘Lesser Vehicle’. The Theravāda school of today is historically related to the Hīnayāna, although not synonymous.

### I

#### idappaccayatā

This / that conditionality. This name for the causal principle the Buddha discovered on the night of his Awakening stresses the point that, for the purposes of ending suffering and stress, the processes of causality can be understood entirely in terms of forces and conditions in the realm of direct experience, with no need to refer to forces operating outside of that realm.

*Summary:* ‘Conditionality’, the principle that phenomena happens due to causes.

#### iddhipāda

Bases for spiritual power; pathways to spiritual success. The four *iddhipāda* are *chanda* (zeal), *viriya* (effort), *citta* (application of mind), and *vīmaṃsā* (investigation).

*Summary:* Bases for spiritual power; pathways to spiritual success. See the list in the Glossary.

#### indriya

Spiritual faculties; mental factors. In the suttas the term can refer either to the six sense media (*āyatana*) or to the five mental factors of *saddhā* (conviction), *viriya* (persistence), *sati* (mindfulness), *samādhi* (concentration), and *paññā* (discernment).

*See:* bodhi-pakkhiya-dhamma.

*Summary:* Faculties; mental factors.

### J

#### jhāna

(Skt. *dhyāna*) Mental absorption. A state of strong concentration focused on a single physical sensation (resulting in *rūpa jhāna*) or mental notion (resulting in *arūpa jhāna*). Development of *jhāna* arises from the temporary suspension of the five hindrances (*nīvaraṇa*) through the development of five mental factors: *vitakka* (directed thought), *vicāra* (evaluation), *pīti* (rapture), *sukha* (pleasure), and *ekaggatārammaṇa* (one-pointedness of mind).

*See:* nivarana, ekaggata.

*Summary:* Mental absorption; a state of strong concentration.

#### Jātaka

A collection of stories about the Buddha’s past lives, that forms a part of the Buddhist canonical scriptures.

*Summary:* A collection of stories about the Buddha’s past lives.

### K

#### kalyāṇajana

Good person, virtuous being.

*Summary:* Good person, virtuous being.

#### kalyāṇamitta

Noble friend; a mentor or teacher of Dhamma.

*Summary:* Noble friend; a mentor or teacher of Dhamma.

#### kamma

(Skt. *karma*) Volitional action by means of body, speech, or mind, always leading to an effect (*kamma-vipāka*).

*Summary:* Volitional action by means of body, speech, or mind, always leading to an effect (*kamma-vipāka*).

#### kammaṭṭhāna

Literally, ‘basis of work’ or ‘place of work’. The word refers to the ‘occupation’ of a meditator: namely, the contemplation of certain meditation themes by which the forces of defilement (*kilesa*), craving (*taṇhā*), and ignorance (*avijjā*) may be uprooted from the mind. In the ordination procedure, every new monastic is taught five basic *kammaṭṭhāna* that form the basis for contemplation of the body: hair of the head (*kesā*), hair of the body (*lomā*), nails (*nakhā*), teeth (*dantā*), and skin (*taco*). By extension, the *kammaṭṭhāna* include all the forty classical meditation themes.

*Summary:* A chosen meditation object or theme.

#### karuṇā

Compassion; sympathy; the aspiration to find a way to be truly helpful to oneself and others. One of the four ‘sublime abodes’.

*See:* brahma-vihara.

*Summary:* Compassion; sympathy.

#### kasiṇa

External object of meditation used to develop *samādhi* (e.g. a dish of water, a candle flame or a coloured disc).

*Summary:* External object of meditation used to develop concentration.

#### Kaṭhina

A ceremony, held in the fourth month of the rainy season (October, sometimes November), in which a Saṅgha of bhikkhus receives a gift of cloth from lay people, bestows it on one of their members, and then makes it into a robe before dawn of the following day.

*Summary:* A ceremony where lay people confirm their support of the monastery.

#### khandha

(Skt. *skandha*) Heap; group; aggregate. Physical and mental components of the personality and of sensory experience in general. The five bases of clinging (*upādāna*): *rūpa* (form), *vedanā* (feeling), *saññā* (perception), *saṅkhāra* (mental formations), and *viññāṇa* (consciousness).

*See:* upadana, nama, rupa, vedana, sanna, sankhara, vinnana.

*Summary:* Heap; group; aggregate. The physical and mental components of existence.

#### khanti

Patience; forbearance. One of the ten perfections.

*See:* parami.

*Summary:* Patience; forbearance. One of the ten perfections.

#### kilesa

(Skt. *klesha*) Defilement – *lobha* (passion), *dosa* (aversion), and *moha* (delusion) in their various forms, which include such things as greed, malevolence, anger, rancour, hypocrisy, arrogance, envy, miserliness, dishonesty, boastfulness, obstinacy, violence, pride, conceit, intoxication, and complacency.

*Summary:* ‘Defilement’; qualities that darken and defile the mind, such as greed, aversion and delusion.

#### kusala

Wholesome, skillful, good, meritorious. An action characterized by this moral quality (*kusala-kamma*) is bound to result (eventually) in happiness and a favorable outcome. Actions characterized by its opposite (*akusala-kamma*) lead to sorrow.

*See:* kamma.

*Summary:* Wholesome, skillful, good, meritorious.

#### kuṭī

A small dwelling place for a Buddhist monastic; a hut.

*Summary:* A small dwelling place for a Buddhist monastic; a hut.

#### kāmachanda

Sensual desire: one of the five hindrances, the others being ill will, sloth and torpor, restlessness and worry, and doubt.

*Summary:* Sensual desire: one of the five hindrances to progress.

#### kāmaguṇa

Strings of sensuality; the objects of the five physical senses: visible objects, sounds, aromas, flavors, and tactile sensations. Usually refers to sense experiences that, like the strings (*guṇa*) of a lute when plucked, give rise to pleasurable feelings (*vedanā*).

*Summary:* Strings of sensuality; the objects of the five physical senses: visible objects, sounds, aromas, flavors, and tactile sensations.

#### kāmataṇhā

Sensual craving.

*Summary:* Sensual craving.

#### kāya

Body. Usually refers to the physical body (*rūpa-kāya*), but sometimes refers to the mental body (*nāma-kāya;*).

*See:* rupa, nama.

*Summary:* ‘Body’; usually refers to the physical body.

#### kāyagatā-sati

Mindfulness immersed in the body. This is a blanket term covering several meditation themes: keeping the breath in mind; being mindful of the body’s posture; being mindful of one’s activities; analyzing the body into its parts; analyzing the body into its physical properties (*dhātu*); contemplating the fact that the body is inevitably subject to death and disintegration.

*See:* dhatu.

*Summary:* ‘Mindfulness immersed in the body’, the expression covers several meditation themes based on the body.

### L

#### lakkhaṇa

*See:* tilakkhana.

*Summary:* See *tilakkhana* in the Glossary.

#### lobha

Greed; passion; unskillful desire. One of three unwholesome roots (*mūla*) in the mind.

*See:* raga.

*Summary:* Greed; passion; unskillful desire.

#### lokadhamma

The eight worldly *dhammas*: praise and blame, gain and loss, fame and disrepute, happiness and unhappiness.

*Summary:* The eight worldly *dhammas*: praise and blame, gain and loss, fame and disrepute, happiness and unhappiness.

#### lokavidū

‘Knower of the World’, an epithet of the Buddha.

*Summary:* ‘Knower of the World’, an epithet of the Buddha.

#### lokuttara

Transcendent; supramundane.

*See:* magga, phala, nibbana.

*Summary:* Transcendent; supramundane.

#### Luang Por

(*Thai*) Venerable Father, Respected Father; a friendly and reverential term of address used for elderly monks.

*Summary:* ‘Venerable Father’; a way of addressing elderly monks.

### M

#### magga

‘Path’; Specifically, the path to the cessation of suffering and stress. The four transcendent paths – or rather, one path with four levels of refinement – are the path to *stream-entry* (entering the stream to nibbāna, which ensures that one will be reborn at most only seven more times), the path to once-returning, the path to non-returning, and the path to arahantship.

*See:* eightfold-path, phala, nibbana.

*Summary:* ‘Path’; Specifically, the path to the cessation of suffering.

#### magga-phala-nibbāna

The path, fruition and full attainment of nibbāna.

*See:* magga, eightfold-path, phala, nibbana.

*Summary:* The path, fruition and full attainment of nibbāna.

#### mahā

Title given to monks who have studied Pāḷi and completed the third year or higher.

*Summary:* A title acquired after completing certain Pāḷi examinations.

#### Mahāsatipaṭṭhāna Sutta

The Buddha’s main discourse on the application of mindfulness.

*Summary:* The Buddha’s main discourse on the application of mindfulness.

#### mahāthera

‘Great elder’. An honorific title automatically conferred upon a *bhikkhu* of at least twenty years’ standing. Compare with *thera*.

*See:* thera.

*Summary:* ‘Great elder’; a title given to monks of at least twenty years of seniority.

#### majjhima

Middle; appropriate; just right.

*Summary:* Middle; appropriate; just right.

#### mettā

Loving-kindness, goodwill, friendliness. One of the ten perfections (*pāramīs*) and one of the four ‘sublime abodes’ (*brahma-vihāra*).

*See:* parami, brahma-vihara.

*Summary:* Loving-kindness, goodwill, friendliness.

#### moha

Delusion; ignorance (*avijjā*). One of three unwholesome roots (*mūla*) in the mind.

*See:* mula.

*Summary:* Delusion; ignorance.

#### muditā

Appreciative or sympathetic joy. Taking delight in one’s own goodness and that of others. One of the four ‘sublime abodes’.

*See:* brahma-vihara.

*Summary:* Appreciative or sympathetic joy.

#### māna

Conceit, pride.

*Summary:* Conceit, pride.

#### Māra

Evil and temptation personified as a deity over the highest heaven of the sensual sphere, personification of the defilements, the totality of worldly existence, and death.

*Summary:* The Evil One; the tempter; death personified.

#### mūla

Literally, ‘root’. The fundamental conditions in the mind that determine the moral quality – skillful (*kusala*) or unskillful (*akusala*) – of one’s intentional actions (*kamma*). The three unskillful roots are *lobha* (greed), *dosa* (aversion), and *moha* (delusion); the skillful roots are their opposites.

*See:* kusala, kamma, kilesa.

*Summary:* ‘Root’; the conditions in the mind that determine the skillful or unskillful quality of actions.

### N

#### nekkhamma

Renunciation; literally, ‘freedom from sensual lust’. One of the ten *pāramīs*.

*See:* parami.

*Summary:* Renunciation; literally, ‘freedom from sensual lust’.

#### nibbidā

Disenchantment; weariness. The skillful turning-away of the mind from the conditioned world of saṃsāra towards the unconditioned, the transcendent – nibbāna.

*See:* samsara, nibbana.

*Summary:* Disenchantment; weariness. The skillful turning-away from the world.

#### nibbāna

(Skt. *nirvāna*) Final liberation from all suffering, the goal of Buddhist practice. The liberation of the mind from the mental effluents (*āsava*), defilements (*kilesa*), and the round of rebirth (*vaṭṭa*), and from all that can be described or defined. As this term also denotes the extinguishing of a fire, it carries the connotations of stilling, cooling, and peace. (According to the physics taught at the time of the Buddha, a burning fire seizes or adheres to its fuel; when extinguished, it is unbound.) ‘Total nibbāna’ in some contexts denotes the experience of Awakening; in others, the final passing away of an *arahant*.

*See:* asava, kilesa, arahant, vatta.

*Summary:* Final liberation from all suffering, the goal of Buddhist practice.

#### nimitta

Mental sign, image or vision that may arise in meditation. *Uggaha nimitta* refers to any image that arises spontaneously in the course of meditation. *Paribhāga nimitta* refers to an image that has been subjected to mental manipulation.

*Summary:* Mental sign, image, or vision that may arise in meditation.

#### nirodha

Cessation; disbanding; stopping.

*Summary:* Cessation; disbanding; stopping.

#### nirvana

Sanskrit for nibbāna.

*See:* nibbana.

*Summary:* Sanskrit for nibbāna.

#### nissaya

Literally, ‘dependence’. Commonly it refers to the five years of commitment of a junior bhikkhu to his teacher. It may also refer to the four dependences on which a bhikkhu’s life is founded: almsfood, cloth, shelter and medicine.

*Summary:* Lit.: ‘dependence’; a junior monk’s commitment to his teacher; also the four depencences of almsfood, cloth, shelter and medicine.

#### nāga

A term commonly used to refer to strong, stately and heroic animals, such as elephants and magical serpents. In Buddhism, it is also used to refer to those who have attained the goal of the practice.

*Summary:* May refer to a class of serpent-like heavenly beings, or to other heroic animals such as elephants.

#### nāma

Mental phenomena. A collective term for *vedanā* (feeling), *saññā* (perception), *cetanā* (intention, volition), *phassa* (sensory contact) and *manasikāra* (attention). Compare with *rūpa*. Some commentators also use *nāma* to refer to the mental components of the five *khandhas*.

*See:* khandha, rupa.

*Summary:* Mental phenomena.

#### nāma-rūpa

Name-and-form; mind-and-matter; mentality-physicality. The union of mental phenomena (*nāma*) and physical phenomena (*rūpa*), conditioned by consciousness (*viññāṇa*) in the causal chain of dependent co-arising (*paṭicca-samuppāda*).

*Summary:* Name-and-form; mind-and-matter; mentality-physicality.

#### nāmadhammā

Mental phenomena.

*See:* nama.

*Summary:* Mental phenomena.

#### nīvaraṇa

Hindrances to progress in the practice of meditation – sensual desire, ill will, sloth and drowsiness, restlessness and anxiety, and uncertainty.

*Summary:* Hindrances to progress in the practice of meditation.

### Ñ

#### ñāyapaṭipanno

Those whose practice is possessed of insight into the true way.

*Summary:* Those whose practice is possessed of insight into the true way.

### O

#### ogha

Flood; another name for the four *āsava* (tainted outflows of the mind): the four floods are sensuality, views, becoming and ignorance.

*See:* asava.

*Summary:* ‘Flood’; the floods of sensuality, views, becoming and ignorance.

#### one who knows

An inner faculty of awareness. Under the influence of ignorance of defilements, it knows things wrongly. Trained through the practice of the Eightfold Path, it is the awakened knowing of a Buddha.

*See:* eightfold-path.

*Summary:* An inner faculty of awareness.

#### opanayiko

‘Leading inwards’; worthy of inducing in and by one’s own mind; worthy of realizing. An epithet of the Dhamma.

*Summary:* ‘Leading inwards’; worthy of realizing.

#### ottappa

*See:* hiri-ottappa.

*Summary:* Fear of evil actions.

### P

#### pabbajita

Literally: One Gone Forth; a *samaṇa*; a wandering, alms-mendicant contemplative.

*See:* pabbajja.

*Summary:* A wandering, alms-mendicant contemplative.

#### pabbajjā

Literally, ‘going forth’. Ordination as a novice (*sāmaṇera*). Going forth from the household life to the homeless life of a *samaṇa*, a contemplative.

*See:* upasampada.

*Summary:* ‘Going forth’; ordination as a novice monk.

#### paccattaṁ

To be individually experienced (i.e. *veditabbo vinññūhi* – by the wise for themselves).

*Summary:* To be experienced for oneself.

#### Paccekabuddha

Private Buddha. One who, like a Buddha, has gained Awakening without the benefit of a teacher, but who lacks the requisite store of *pāramīs* to teach others the practice that leads to Awakening. On attaining the goal, a *Paccekabuddha* lives a solitary life.

*Summary:* A ‘private Buddha’, who prefers to live in solitude and not to teach the Dhamma.

#### paccupannā-dhamma

‘Present-Truth’, observing the Dhamma the way it is here and now.

*Summary:* ‘Present-Truth’, observing the Dhamma the way it is here and now.

#### pah-kow

Thai for *anāgārika*, an eight-precept postulant.

*See:* anagarika.

*Summary:* Thai for *anāgārika*, an eight-precept postulant.

#### papañca

Complication, proliferation, objectification. The tendency of the mind to proliferate issues from the sense of ‘self’. This term can also be translated as self-reflexive thinking, reification, falsification, distortion, elaboration, or exaggeration. In the discourses, it is frequently used in analyses of the psychology of conflict.

*Summary:* Complication, proliferation, objectification.

#### paramatthadhamma

‘Ultimate Truth’, Dhamma described in terms of ultimate meaning (not mere convention).

*Summary:* ‘Ultimate Truth’, Dhamma described in terms of ultimate meaning (not mere convention).

#### parinibbāna

Complete or final nibbāna. Always applied to the cessation of the five *khandhas* at the passing away of an *arahant*.

*Summary:* Complete or final nibbāna, always applied to the passing away of an arahant.

#### parisā

Following; assembly. The four groups of the Buddha’s following that include monks, nuns, laymen, and laywomen.

*See:* sangha, bhikkhu, bhikkhuni, upasaka, upasika.

*Summary:* Following; assembly.

#### pariyatti

Theoretical understanding of Dhamma obtained through reading, study, and learning.

*See:* patipatti, pativedha.

*Summary:* Theoretical understanding of Dhamma.

#### Pariyatti-dhamma

The study of the scriptures.

*See:* pariyatti.

*Summary:* The study of the scriptures.

#### Path

*See:* eightfold-path.

*Summary:* See *eightfold-path* in the Glossary.

#### paññā

(Skt. *prajña*) Wisdom; discernment; insight; intelligence; common sense; ingenuity. One of the ten perfections.

*See:* parami.

*Summary:* Wisdom; discernment; insight.

#### paññā-vimutti

*See:* vimutti.

*Summary:* See *vimutti* in the Glossary.

#### paṭicca-samuppāda

Dependent co-arising; dependent origination. A table showing the way the aggregates (*khandha*) and sense bases (*āyatana*) interact with ignorance (*avijjā*) and craving (*taṇhā*) to bring about stress and suffering (*dukkha*).

*See:* khandha, tanha, dukkha, nama, rupa.

*Summary:* Dependent co-arising; dependent origination; the description of the arising and ceasing of the five *khandhas*.

#### paṭipadā

Road, path, way; the means of reaching a goal or destination. The ‘Middle way’ (*majjhimā-paṭipadā*) taught by the Buddha; the path of practice described in the fourth noble truth (*dukkha-nirodha-gāminī-paṭipadā*).

*See:* four-noble-truths.

*Summary:* Road, path, way; usually referring to the ‘Middle Way’, the path leading to the end of suffering.

#### paṭipatti

The practice of Dhamma, as opposed to mere theoretical knowledge (*pariyatti*).

*See:* pativedha, pariyatti.

*Summary:* The practice of Dhamma, as opposed to mere theoretical knowledge (*pariyatti*).

#### paṭipatti-dhamma

Practicing according to the scriptures.

*See:* patipatti.

*Summary:* Practicing according to the scriptures.

#### paṭivedha

Direct, first-hand realization of the Dhamma.

*See:* pariyatti, patipatti.

*Summary:* Direct, first-hand realization of the Dhamma.

#### peta

(Skt. *preta*) A ‘hungry shade’ or ‘hungry ghost’ – one of a class of beings in the lower realms, sometimes capable of appearing to human beings. The petas are often depicted in Buddhist art as starving beings with narrow throats through which they can never pass enough food to ease their hunger.

*Summary:* A ‘hungry shade’ or ‘hungry ghost’ – one of a class of beings in the lower realms.

#### phala

Fruition. Specifically, the fruition of any of the four transcendent paths.

*See:* magga.

*Summary:* Fruition. Specifically, the fruition of any of the four transcendent paths.

#### pindapāta

(Thai: *pindapaht*) almsround.

*Summary:* Almsround.

#### pra

(*Thai*) Venerable. Used as a prefix to the name of a monk (*bhikkhu*).

*Summary:* ‘Venerable’; used as a prefix to the name of a monk.

#### puthujjana

One of the many-folk; a ‘worlding’. An ordinary person who has not yet realized any of the four stages of Awakening.

*See:* ariya-puggala, magga.

*Summary:* One of the many-folk; a ‘worlding’; an unenlightened person.

#### puñña

(Thai: *boon*) Merit; worth; the inner sense of well-being that comes from having acted rightly or well and that enables one to continue acting well.

*Summary:* ‘Merit’ or ‘worth’ that follows having acted rightly.

#### Pāli

The canon of texts (*Tipiṭaka*) preserved by the Theravāda school and, by extension, the language in which those texts are composed.

*See:* tipitaka.

*Summary:* The language of the discourses of the Buddha preserved by the Theravāda school.

#### pāramī

(Skt. *pāramitā*) Perfection of the character. A group of ten qualities developed over many lifetimes by a *bodhisatta*: generosity (*dāna*), virtue (*sīla*), renunciation (*nekkhamma*), discernment (*paññā*), energy / persistence (*viriya*), patience / forbearance (*khanti*), truthfulness (*sacca*), determination (*adhiṭṭhāna*), good will (*mettā*) and equanimity (*upekkhā*).

*See:* bodhisatta, dana, sila, nekkhamma, panna, viriya, khanti, sacca, adhitthana, metta, upekkha.

*Summary:* Perfection of the character. For the list of ten qualities, see the Glossary.

#### Pāḷi Canon

The Theravāda Buddhist scriptures.

*Summary:* The Theravāda Buddhist scriptures.

#### pāṭimokkha

The basic code of monastic discipline, which is recited fortnightly in the Pāḷi language, consisting of 227 rules for monks (*bhikkhus*) and 311 for nuns (*bhikkhunīs*).

*See:* vinaya.

*Summary:* The basic code of monastic discipline.

#### pāṭimokkhasaṃvara

The practice of restraining one’s actions within the rules of the *pāṭimokkha*.

*Summary:* Restraint within the rules of the monastic code, the *pāṭimokkha*.

#### pīti

Rapture; bliss; delight. The third factor of meditative absorption. In meditation, a pleasurable quality in the mind that reaches full maturity upon the development of the second level of *jhāna*.

*Summary:* Rapture; bliss; delight. The third factor of meditative absorption.

#### pūjā

Devotional meeting to make offerings at a shrine. In Buddhist monasteries the gathering of the community to pay respects and make symbolic offerings to the Buddha, Dhamma and Saṅgha, usually consisting of the lighting of candles and incense, as well as the offering of flowers and devotional chanting.

*Summary:* Devotional meeting to make offerings at a shrine – traditionally: candles, incense, chanting and meditation.

### R

#### Right View

*See:* samma-ditthi.

*Summary:* The first of the eight factors of the Noble Eightfold Path.

#### rāga

Lust; greed.

*See:* lobha.

*Summary:* Lust; greed.

#### rūpa

Body; physical phenomenon; sense datum. The basic meaning of this word is ‘appearance’ or ‘form’. It is used, however, in a number of different contexts, taking on different shades of meaning in each. In lists of the objects of the senses, it is given as the object of the sense of sight. As one of the *khandha*, it refers to physical phenomena or sensations (visible appearance or form being the defining characteristics of what is physical). This is also the meaning it carries when opposed to *nāma*, or mental phenomena.

*See:* khandha, nama.

*Summary:* Body; physical phenomenon; appearance or form.

#### rūpadhamma

The physical world, as opposed to *nāmadhamma*.

*See:* rupa, nama.

*Summary:* The physical world, as opposed to *nāmadhamma*.

### S

#### sa-upādisesa-nibbāna

Nibbāna with fuel remaining (the analogy is to an extinguished fire whose embers are still glowing) – liberation as experienced in this lifetime by an arahant.

*See:* anupadisesa-nibbana, arahant.

*Summary:* Nibbāna with fuel remaining, realization of the Goal while the body still remains.

#### sabhāva

Principle or condition of nature, things as they truly are.

*See:* sabhava-dhamma.

*Summary:* Principle or condition of nature, things as they truly are.

#### sabhāva-dhamma

Condition of nature; any phenomenon, property, or quality as experienced in and of itself. *Sabhāva-dhamma* in the forest tradition refers to natural phenomena and insights that arise in the development of Dhamma practice.

*See:* sabhava.

*Summary:* Condition of nature; any phenomenon or quality as experienced directly.

#### sacca

Truthfulness. One of the ten perfections.

*See:* parami.

*Summary:* Truthfulness. One of the ten perfections.

#### sacca-dhamma

Ultimate truth.

*See:* sacca.

*Summary:* Ultimate truth.

#### saddhā

Conviction, faith, trust. A confidence in the Buddha that gives one the willingness to put his teachings into practice. Conviction becomes unshakeable upon the attainment of stream-entry.

*See:* sotapanna.

*Summary:* Conviction, faith, trust. A confidence in the Buddha, Dhamma and Saṅgha.

#### sagga

Heaven, heavenly realm. The dwelling place of the *devas*. Rebirth in the heavens is said to be one of the rewards for practicing generosity (*dāna)* and virtue (*sīla*). Like all waystations in *saṃsāra*, however, rebirth here is temporary.

*See:* dana, sila, samsara, sugati.

*Summary:* Heaven, heavenly realm. The dwelling place of the *devas*.

#### sakadāgāmī

Once-returner. A person who has abandoned the first three of the fetters (*saṃyojana*) that bind the mind to the cycle of rebirth, has weakened the fetters of sensual passion and aversion, and who after death is destined to be reborn in this world only once more.

*See:* samyojana.

*Summary:* ‘Once-returner’; a person who will be reborn in this world once more.

#### sakkāya-diṭṭhi

Self-identification view. The view that mistakenly identifies any of the *khandha* as ‘self’; the first of the ten fetters (*saṃyojana*). Abandonment of *sakkāya-diṭṭhi* is one of the hallmarks of stream-entry.

*See:* khandha, samyojana, sotapanna.

*Summary:* Self-identification view.

#### sallekha-dhamma

Topics of effacement (effacing defilement) – having few wants, being content with what one has, seclusion, uninvolvement in companionship, persistence, virtue (*sīla*), concentration, discernment, release, and the direct knowing and seeing of release.

*See:* sila.

*Summary:* Topics of effacement (effacing defilement), such as having few wants and being content with what one has.

#### samaggi

Harmony, unity.

*Summary:* Harmony, unity.

#### samatha

Calm, tranquillity.

*See:* samadhi, jhana.

*Summary:* Calm, tranquillity.

#### samaṇa

Contemplative. Literally, a person who abandons the conventional obligations of social life in order to find a way of life more ‘in tune’ (*sama*) with the ways of nature.

*Summary:* A contemplative who abandoned the life of worldly goals.

#### sambhavesin

A being searching for a place to take birth.

*Summary:* A being searching for a place to take birth.

#### sammuti

Conventional reality; convention; relative truth; supposition; anything conjured into being by the mind.

*Summary:* Conventional reality; convention; relative truth.

#### sammuti-sacca

Conventional, dualistic or nominal reality; the reality of names, determinations.

*Summary:* Conventional, dualistic or nominal reality.

#### sammā-diṭṭhi

Right View, the first of the eight factors of the Noble Eightfold Path, the path leading to nibbāna. In the highest sense to have Right View means to understand the Four Noble Truths.

*Summary:* Right View, the first of the eight factors of the Noble Eightfold Path.

#### sampajañña

Self-awareness, self recollection, clear comprehension, alertness.

*See:* sati.

*Summary:* Self-awareness, self recollection, clear comprehension.

#### samudaya

Origin, origination, arising.

*Summary:* Origin, origination, arising.

#### samādhi

Concentration, one-pointedness of mind, mental stability; state of concentrated calm resulting from meditation practice.

*Summary:* Concentration, one-pointedness of mind, mental stability.

#### samāpatti

Attainment (of the four *jhāna*, the four immaterial attainments, or the path-fruition stages of Awakening).

*See:* jhana.

*Summary:* ‘Attainment’

#### sandiṭṭhiko

Self-evident; immediately apparent; visible here and now. An epithet for the Dhamma.

*Summary:* Self-evident; immediately apparent; visible here and now.

#### sati

Mindfulness, self-collectedness, recollection. In some contexts, the word *sati* when used alone covers clear-comprehension (*sampajañña*) as well.

*See:* sampajanna.

*Summary:* Mindfulness, self-collectedness, recollection.

#### sati-paññā

Mindfulness and wisdom.

*See:* sati.

*Summary:* Mindfulness and wisdom.

#### satipaṭṭhāna

Foundation of mindfulness; frame of reference – body, feelings, mind, and mental phenomena, viewed in and of themselves as they occur.

*Summary:* ‘Foundation of mindfulness’: body, feelings, mind, and mental phenomena.

#### Sayadaw

(Burmese) Venerable teacher; an honorific title and form of address for a senior or eminent *bhikkhu*.

*Summary:* ‘Venerable Teacher’; an honorific title of address for a senior monk.

#### saññā

Perception; act of memory or recognition; interpretation.

*See:* khandha.

*Summary:* Perception.

#### saṃsāra

Wheel of Existence; lit., ‘perpetual wandering’; the continuous process of being born, growing old, suffering and dying again and again; the world of all conditioned phenomena, mental and material.

*See:* vatta.

*Summary:* Wheel of Existence; lit., ‘perpetual wandering’; the continuous process of being born, growing old and dying again and again.

#### saṃvega

The oppressive sense of shock, dismay, and alienation that comes with realizing the futility and meaninglessness of life as it’s normally lived; a chastening sense of one’s own complacency and foolishness in having let oneself live so blindly; and an anxious sense of urgency in trying to find a way out of the meaningless cycle.

*See:* samsara.

*Summary:* A feeling of spiritual urgency at realizing the meaninglessness of having lived an ignorant life.

#### saṃyojana

Fetter that binds the mind to the cycle of rebirth (*vaṭṭa*) – self-identification views (*sakkāya-diṭṭhi*), uncertainty (*vicikicchā*), grasping at precepts and practices (*sīlabbata-parāmāsa*); sensual passion (*kāma-rāga*), aversion (*vyāpāda*); passion for form (*rūpa-rāga*), passion for formless phenomena (*arūpa-rāga*), conceit (*māna*), restlessness (*uddhacca*), and unawareness (*avijjā*).

*See:* vatta, samsara, anusaya.

*Summary:* ‘Fetter’, that binds the mind to the cycle of rebirth. See a list of ten in the Glossary.

#### saṅgha

On the conventional (*sammuti*) level, this term denotes the communities of Buddhist monks and nuns; on the ideal (*ariya*) level, it denotes those followers of the Buddha, lay or ordained, who have attained at least stream-entry (*sotāpanna*), the first of the transcendent paths (*magga*) culminating in nibbāna.

*See:* sotapanna, magga, nibbana.

*Summary:* ‘Group’; the community of monks and nuns.

#### saṅkhāra

Formation, compound, formation – the forces and factors that form things (physical or mental), the process of forming, and the formed things that result. *Saṅkhāra* can refer to anything formed by conditions, or, more specifically, (as one of the five *khandhas*) thought-formations within the mind.

*See:* khandha.

*Summary:* Formation, compound.

#### saṇkhata-dhamma

Conditioned thing, conventional reality; as contrasted with *asaṇkhata-dhamma*, unconditioned reality, i.e., nibbāna, the deathless.

*Summary:* Conditioned thing, conventional reality; as contrasted with the uncondioned.

#### sekha

One in training, refers to the seven *ariya-sāvakā* or *ariya-puggalā*, who have entered the fixed path of rightness but have not yet attained the final fruit of arahantship. All non-noble ones are classified as *n’eva sekhā nāsekhā*, neither-in-training-nor-trained.

*See:* ariya-puggala, asekha.

*Summary:* ‘In training’; one who reached the first stage of enlightenment, but not yet the final Goal.

#### Siddhatta Gotama

The original name of the historical Buddha.

*Summary:* The original name of the historical Buddha.

#### sotāpanna

Stream-enterer or stream-winner. A person who has abandoned the first three of the fetters (*saṃyojana*) that bind the mind to the cycle of rebirth and has thus entered the ‘stream’ flowing inexorably to nibbāna, ensuring that one will be reborn at most only seven more times, and only into human or higher realms.

*See:* samyojana, nibbana.

*Summary:* Stream-enterer or stream-winner. A person who reached the first stage of enlightenment.

#### stream-entry

The event of becoming a *sotāpanna*, or stream-enterer; the first stage of enlightenment.

*See:* sotapanna.

*Summary:* The event of becoming a *sotāpanna*; the first stage of enlightenment.

#### stupa

(Pāḷi: *thūpa*) Originally, a tumulus or burial mound enshrining relics of a holy person – such as the Buddha – or objects associated with his life. Over the centuries this has developed into the tall, spired monuments familiar in temples in Thailand, Sri Lanka, and Burma; and into the pagodas of China, Korea, and Japan.

*Summary:* A spired monument, tumulus or burial mound enshrining relics of a holy person.

#### such

*See:* tadi.

*Summary:* See *tadi* in the Glossary.

#### sugati

Happy destinations; the two higher levels of existence into which one might be reborn as a result of past skillful actions (*kamma*): rebirth in the human world or in the heavens (*sagga*). None of these states is permanent.

*See:* kamma, sagga, apaya-bhumi.

*Summary:* Happy destinations; favourable rebirths.

#### sugato

Accomplished One; Well-faring; going (or gone) to a good destination. An epithet for the Buddha.

*Summary:* Accomplished One; Well-faring.

#### sukha

Pleasure; ease; satisfaction. In meditation, a mental quality that reaches full maturity upon the development of the third level of *jhāna*.

*See:* jhana.

*Summary:* Pleasure; ease; satisfaction.

#### sukha-vedanā

Pleasant feeling.

*See:* vedana.

*Summary:* Pleasant feeling.

#### supaṭipanno

Those who practice well.

*Summary:* Those who practice well.

#### sutta

(Skt. *sutra*) Literally, ‘thread’; a discourse or sermon by the Buddha or his contemporary disciples. After the Buddha’s death the suttas were passed down in the Pāḷi language according to a well-established oral tradition, and were finally committed to written form in Sri Lanka. According to the Sinhalese chronicles, the Pāḷi canon was written down in the reign of King Vaṭṭagamiṇi in 29-17 BCE. More than 10,000 suttas are collected in the Sutta Piṭaka, one of the principal bodies of scriptural literature in Therāvada Buddhism. The Pāḷi Suttas are widely regarded as the earliest record of the Buddha’s teachings.

*Summary:* A discourse or sermon by the Buddha. Literally, ‘thread’.

#### sādhu

(exclamation) ‘It is well’; an expression showing appreciation or agreement.

*Summary:* ‘It is well’; an expression showing appreciation or agreement.

#### sākya-putta

‘Son of the Sakyan’. An epithet for Buddhist monks, the Buddha having been a native of the Sakyan nation.

*Summary:* ‘Son of the Sakyan’. An epithet for Buddhist monks, the Buddha having been a native of the Sakyan Republic.

#### Sākyamuni

‘Sage of the Sakyans’; an epithet for the Buddha.

*Summary:* ‘Sage of the Sakyans’; an epithet for the Buddha.

#### sāmaññalakkhaṇa

That all things are the same in terms of the three characteristics: impermanent (*anicca*), unsatisfactory (*dukkha*) and not-self (*anattā*).

*Summary:* That all things are impermanent, unsatisfactory and not-self.

#### sāmaṇera

Literally, a small *samaṇa*; a novice monk who observes ten precepts and who is a candidate for admission to the order of *bhikkhus*.

*See:* samana, bhikkhu, pabbajja, upasampada.

*Summary:* A ten-precept novice monk.

#### sāmīcipaṭipanno

Those whose practice is possessed of complete rightness or integrity.

*Summary:* Those whose practice is possessed of complete rightness or integrity.

#### sāsana

Literally, ‘message’. The dispensation, doctrine, and legacy of the Buddha; the Buddhist religion.

*See:* dhamma-vinaya.

*Summary:* ‘Message’; the dispensation, doctrine of the Buddha.

#### sāvaka

Literally, ‘hearer’. A disciple of the Buddha, especially a noble disciple.

*See:* ariya-puggala.

*Summary:* ‘Hearer’; a disciple of the Buddha.

#### sīla

Virtue, morality. The quality of ethical and moral purity that prevents one from unskillful actions. Also, the training precepts that restrain one from performing unskillful actions. *Sīla* is the second theme in the gradual training (*ānupubbī-kathā*), one of the ten *pāramīs*, the second of the seven treasures (*dhana*), and the first of the three grounds for meritorious action.

*See:* anupubbi-katha, parami, dhana, dana, bhavana.

*Summary:* Virtue, morality.

#### sīla-dhamma

Another name for the moral teachings of Buddhism. On the personal level: ‘virtue (and knowledge) of truth’.

*Summary:* The moral teachings of Buddhism.

#### sīladhara

A ten-precept Buddhist nun.

*Summary:* A ten-precept Buddhist nun.

#### sīma

Boundary or territory within which the monastic Saṅgha performs its formal acts, such as an (*upasampadā*), *pātimokkha* recitation, settling of disputes, etc. must be performed within this boundary in order to be valid.

*Summary:* Boundary or territory within which the monastic Saṅgha performs its formal acts.

### T

#### tamat

(*Thai*) dhamma-seat, an elevated seat from which traditionally Dhamma talks are given.

*Summary:* Dhamma-seat, an elevated seat from which traditionally Dhamma talks are given.

#### Tan

(*Thai*) Venerable. A way of addressing *bhikkhus*.

*Summary:* ‘Venerable’; a way of addressing monks.

#### tapa

Literally: ‘torment’, ‘religious austerity’. The purifying ‘heat’ of meditation practice.

*See:* dhutanga.

*Summary:* ‘Torment’, ‘religious austerity’, the purifying ‘heat’ of meditation practice.

#### Tathāgatha

Literally, ‘thus gone’ or ‘thus come’; an epithet used in ancient India for a person who has attained the highest spiritual goal. In Buddhism, it usually denotes the Buddha, although occasionally it also denotes any of his arahant disciples.

*Summary:* An epithet of the Buddha. Literally, ‘thus gone’ or ‘thus come’.

#### taṇhā

Literally, ‘thirst’. Craving; for sensuality, for becoming, or for not-becoming.

*See:* bhava, lobha.

*Summary:* Lit.: ‘thirst’. Craving; for sensuality, for becoming, or for not-becoming.

#### thera

‘Elder’. An honorific title automatically conferred upon a *bhikkhu* of at least ten years’ standing.

*See:* mahathera.

*Summary:* ‘Elder’; a monk of at least ten years of seniority.

#### Theravāda

The ‘Doctrine of the Elders’ – the only one of the early schools of Buddhism to have survived into the present; currently the dominant form of Buddhism in South-East Asia.

*See:* hinayana.

*Summary:* The ‘Doctrine of the Elders’, the only one of the early schools of Buddhism to have survived into the present.

#### thirty-two parts of the body

A meditation theme where one investigates the parts of the body, such as hair of the head (*kesā*), hair of the body (*lomā*), nails (*nakhā*), teeth (*dantā*), skin (*taco*), etc.) in terms of their unattractive (*asubha*) and unsatisfatory (*dukkha*) nature.

*Summary:* A meditation theme where one investigates individual parts of the body in terms of their unattractive and unsatisfatory nature.

#### three characteristics

The qualities of all phenomena: impermanence (*anicca*), unsatisfactoriness (*dukkha*) and not-self (*anattā*).

*See:* anicca, dukkha, anatta.

*Summary:* The qualities of all phenomena; impermanence, unsatisfactoriness and not-self.

#### tilakkhaṇa

*Summary:* The qualities of all phenomena; impermanence, unsatisfactoriness and not-self.

#### Tipiṭaka

(Skt. *tripiṭaka*) The Buddhist Pāḷi Canon. Literally, ‘three baskets’, in reference to the three principal divisions of the Canon: the Vinaya Piṭaka (disciplinary rules); Sutta Piṭaka (discourses); and Abhidhamma Piṭaka (abstract philosophical treatises).

*Summary:* The Buddhist Pāḷi Canon.

#### tiratana

The ‘Triple Gem’ consisting of the Buddha, Dhamma, and Saṅgha – ideals to which all Buddhists turn for refuge.

*See:* tisarana.

*Summary:* The ‘Triple Gem’ consisting of the Buddha, Dhamma, and Saṅgha.

#### tisaraṇa

The ‘Threefold Refuge’ – the Buddha, Dhamma, and Saṅgha.

*See:* tiratana.

*Summary:* The ‘Threefold Refuge’ – the Buddha, Dhamma, and Saṅgha.

#### tudong

*(Thai)* The practice of wandering in the country and living on almsfood.

*See:* dhutanga.

*Summary:* The practice of wandering in the country and living on almsfood.

#### tādī

‘Such’, an adjective to describe one who has attained the goal. It indicates that the person’s state is indefinable but not subject to change or influences of any sort.

*Summary:* ‘Such’, an adjective to describe one who has attained the goal.

### U

#### Uddaka Rāmaputta

The second teacher of the Bodhisatta, who taught the formless meditation of the base of ‘neither perception nor non-perception’ as the highest attainment of the Holy Life.

*Summary:* The second teacher of the Bodhisatta during his quest for enlightenment.

#### ugghaṭitaññu

Of swift understanding. After the Buddha attained Awakening and was considering whether or not to teach the Dhamma, he perceived that there were four categories of beings: those of swift understanding, who would gain Awakening after a short explanation of the Dhamma; those who would gain Awakening only after a lengthy explanation (*vipacitaññu*); those who would gain Awakening only after being led through the practice (*neyya*); and those who, instead of gaining Awakening, would at best gain only a verbal understanding of the Dhamma (*padaparama*).

*Summary:* ‘Of swift understanding’

#### ujupaṭipanno

Those whose practice is straight or direct.

*Summary:* Those whose practice is straight or direct.

#### upacāra-samādhi

‘Neighbourhood’ or access concentration; a degree of concentration before entering absorption or *jhāna*.

*See:* jhana.

*Summary:* ‘Neighbourhood’ or access concentration before *jhāna*.

#### upajjhāya

Ordination preceptor.

*Summary:* Ordination preceptor.

#### upasampadā

Acceptance; full ordination as a *bhikkhu* or *bhikkhunī*.

*See:* pabbajja.

*Summary:* Acceptance; full ordination as a Buddhist monk on nun.

#### upekkhā

Equanimity. One of the ten perfections (*pāramīs*) and one of the four ‘sublime abodes’.

*See:* brahma-vihara.

*Summary:* ‘Equanimity’

#### uposatha

Observance day, corresponding to the phases of the moon, on which Buddhist lay people gather to listen to the Dhamma and to observe the eight precepts. On the new-moon and full-moon *uposatha* days monks assemble to recite the *Pātimokkha* rules.

*Summary:* ‘Observance day’; the days of the full and new moon.

#### upādāna

Clinging; grasping; attachment; sustenance for becoming and birth – attachment to sensuality, to views, to precepts and practices, and to theories of the self.

*Summary:* Clinging; grasping; attachment; sustenance for becoming and birth.

#### upāsaka

A lay devotee (male).

*Summary:* A lay devotee (male).

#### upāsikā

A lay devotee (female).

*Summary:* A lay devotee (female).

### V

#### vassa

Rains Retreat. A period from July to October, corresponding roughly to the rainy season in Asia, in which each monk is required to live settled in a single place and not wander freely about.

*Summary:* Rains Retreat. A period of monastic retreat from July to October.

#### vaṭṭa

That which is done, which goes on or is customary, i.e. duty, service, custom. In the Buddhist context, it refers to the cycle of birth, death, and rebirth. This denotes both the death and rebirth of living beings and the death and rebirth of defilement (*kilesa*) within the mind.

*See:* samsara, kilesa.

*Summary:* ‘That which is done’; cycle, duty, service, custom.

#### vedanā

Feeling. Either painful (*dukkha-*), pleasant (*sukha-*), or neither-painful-nor-pleasant (*adukkhaṃ-asukhā*).

*See:* khandha.

*Summary:* ‘Feeling’; either painful, pleasant or neutral.

#### Vesak

*See:* vesakha.

*Summary:* The month or the day of the full moon of May, when the Buddha’s birth, awakening and passing away is celebrated.

#### Vesākha

The ancient name for the Indian lunar month in spring corresponding to our April-May. According to tradition, the Buddha’s birth, Awakening, and *Parinibbāna* each took place on the full-moon night in the month of Vesākha. These events are commemorated on that day in the Vesākha festival, which is celebrated annually throughout the world of Therāvada Buddhism.

*Summary:* The month or the day of the full moon of May, when the Buddha’s birth, awakening and passing away is celebrated.

#### vibhavataṇhā

Craving for non-existence.

*Summary:* Craving for non-existence.

#### vicāra

Evaluation; sustained thought. In meditation, *vicāra* is the mental factor that allows one’s attention to shift and move about in relation to the chosen meditation object. *Vicāra* and its companion factor *vitakka* reach full maturity upon the development of the first level of *jhāna*.

*Summary:* ‘Evaluation’; sustained thought.

#### vihāra

An abode; a dwelling place. Usually refers to the dwelling place of monks, i.e. a monastery.

*Summary:* An abode; a dwelling place. Usually refers to the dwelling place of monks, e.g. a monastery.

#### vijjā

Clear knowledge; genuine awareness (specifically, the cognitive powers developed through the practice of concentration and discernment).

*Summary:* Clear knowledge; genuine awareness.

#### vijjā-caraṇa-sampanno

Consummate in knowledge and conduct; accomplished in the conduct leading to awareness or cognitive skill. An epithet for the Buddha.

*Summary:* ‘Consummate in knowledge and conduct’

#### vimutti

Release; freedom from the formations and conventions of the mind. The suttas distinguish between two kinds of release. Discernment-release (*paññā-vimutti*) describes the mind of the *arahant*, which is free of the *āsavas*. Awareness-release (*ceto-vimutti*) is used to describe either the mundane suppression of the *kilesas* during the practice of *jhāna* and the four *brahma-vihāras*, or the supramundane state of concentration in the āsava-free mind of the arahant.

*Summary:* Release; freedom from the formations and conventions of the mind.

#### vinaya

The Buddhist monastic discipline, lit., ‘leading out’, because maintenance of these rules ‘leads out’ of unskillful states of mind; in addition it can be said to ‘lead out’ of the household life and attachment to the world. Spanning six volumes in printed text, the vinaya rules and traditions define every aspect of the *bhikkhus*‘and *bhikkhunīs*’ way of life. The essence of the rules for monastics is contained in the *Pātimokkha*. The conjunction of the Dhamma with the Vinaya forms the core of the Buddhist religion: ‘Dhamma-Vinaya’ – ‘the Doctrine and Discipline’ – is the name the Buddha gave to the religion he founded.

*Summary:* The Buddhist monastic discipline.

#### vipassanā

Clear intuitive insight into physical and mental phenomena as they arise and disappear, seeing them for what they actually are – in and of themselves – in terms of the three characteristics (*tilakkhaṇa*) and in terms of suffering (*dukkha*), its origin, its cessation, and the way leading to its cessation.

*See:* ariya-sacca, four-noble-truths, tilakkhana.

*Summary:* Clear intuitive insight into physical and mental phenomena as they arise and disappear.

#### vipassanūpakkilesa

Corruption of insight; intense experiences that can happen in the course of meditation and can lead one to believe that one has completed the path. The standard list includes ten: light, psychic knowledge, rapture, serenity, pleasure, extreme conviction, excessive effort, obsession, indifference, and contentment.

*See:* vipassana.

*Summary:* ‘Corruption of insight’

#### vipāka

The consequence and result of a past volitional action (*kamma*).

*Summary:* The consequence and result of a past volitional action (*kamma*).

#### viriya

Persistence; energy. One of the ten perfections (*pāramīs*), the five faculties (*bala*); and the five strengths / spiritual faculties (*indriya*).

*See:* bodhi-pakkhiya-dhamma, parami.

*Summary:* Persistence; energy.

#### vitakka

Directed thought. In meditation, *vitakka* is the mental factor by which one’s attention is applied to the chosen meditation object. *Vitakka* and its companion factor *vicāra* reach full maturity upon the development of the first level of *jhāna*.

*See:* vicara, jhana.

*Summary:* ‘Directed thought’

#### viññāṇa

Consciousness; cognizance; the act of taking note of sense data and ideas as they occur.

*See:* khandha.

*Summary:* Consciousness; cognizance.

#### vīmaṃsā

Investigation, inquiring.

*See:* iddhipada.

*Summary:* Investigation, inquiring.

### W

#### wat

(*Thai*) A Buddhist monastery.

*Summary:* A Buddhist monastery.

#### worldly-dhammas

The eight worldly conditions of gain and loss, praise and criticism, happiness and suffering, fame and disrepute.

*Summary:* The eight worldly conditions of gain and loss, praise and criticism, happiness and suffering, fame and disrepute.

### Y

#### yakkha

One of a special class of powerful non-human beings – sometimes kindly, sometimes murderous and cruel – corresponding roughly to the demons and ogres of Western fairy tales.

*Summary:* A class of powerful non-human beings.

#### yoniso-manasikāra

Appropriate attention; wise reflection.

*Summary:* Appropriate attention; wise reflection.