# Stillness Flowing Glossary

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*A glossary of buddhist terms*

### A

#### abbot

The English translation of the Thai ‘Jaoāwāt’ (Literally: ‘Lord of the monastery’). All monasteries in Thailand are required by law to have one monk designated as the abbot who serves as legal head of his monastery. Although the abbot is usually the most senior monk in the monastery, this is not always the case. An abbot plays the role of providing both material support and spiritual well-being for those monks who live with him. He will also as share teachings with laypeople who come to the monastery for various lengths of time. Lūang-Phau Chā was the founder and official abbot of Wat Naūng Pā Phong.

*Summary:* The head monk of a monastery.

#### Abhidhamma

Literally: ‘higher Dhamma’. (1) In the discourses of the Pali 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 (the Abhidhamma Piṭaka) 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: 1) the ability to display psychic powers, 2) clairvoyance, 3) clairaudience, 4) the ability to know the thoughts of others, 5) recollection of past lifetimes, and 6) the knowledge that does away with mental effluents.

*See:* āsava.

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

#### adhiṭṭhāna

Determination; resolution. One of the ‘ten perfections’. This word also has the technical meaning of ‘determining’ – through a small ceremony - that certain requisites belong to and are under the one’s care. Bhikkhus and Bhikkhunis are required by the *Vinaya* to ‘determine’ all of their primary cloth requisites as well as their bowls.

*See:* pāramī, Vinaya.

*Summary:* Determination; resolution. One of the ten perfections. A Vinaya ceremony proclaiming ownership of an item.

#### 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.

#### agārika-vinaya

Literally: ‘householder discipline’. The *Ten Wholesome Paths*. A commentarial elaboration of a lay code of behaviour aimed at creating a way of life and a social environment that is, as far as possible, supportive of the practice of Dhamma.

*See:* Ten Wholesome Paths, Vinaya

*Summary:* ‘Householder discipline’.

#### ahiṃsa

The ideal of harmlessness as a non-negotiable ideal.

*Summary:* Harmlessness

#### Ajahn

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

*Note:* An exception has been made in allowing this common transliteration of the word. Following the transliteration system used for the other words in this book, the spelling would be: ‘Ājān’

*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 Sūan Mōk monastery in Surāt Thānī province, 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 Sūan Mōk 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 Sangha.

*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.

#### anupasampannā

Literally: ‘One who has not attained *upasampadā* (full Admission into the *bhikkhu* or *bhikkhunī* *Sangha*)’.This technical word refers not only to lay people, but also to novices (sāmaṇera).

*See:* upasampadā, bhikkhu, bhikkhunī, Sangha.

*Summary:* Someone who has not attained full Admission into the Sangha.

#### 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:* saupādisesa-nibbāna

*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:* saṃyojana.

*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:* akaraṇīyakicca, 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:* saṃyojana, Nibbāna.

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

#### anāgārika

(Thai: *pā khāo*) 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.

#### angsa

(*Thai*) A rectangular cloth draped over a monk’s left shoulder worn at most times both in public and private.

*See: Visual Glossary.*

*Summary:* Monk shoulder cloth.

#### apaṇṇaka Dhammas

A set of three ‘always relevant’ virtues that were a favourite basis for Lūang-Phau’s Dhamma talks to the Sangha consisting: 1) sense-restraint (*indriya-saṃvara*), 2) moderation in eating (*bhojane mattaññutā*) and, 3) devotion to wakefulness (*jāgariyānuyoga*).

*See:* indriya-saṃvara, bhojane mattaññutā, jāgariyānuyoga.

*Summary:* ‘Always relevant’ virtues.

#### 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.

#### appanā-samādhi

Literally: ‘fixedness concentration’. Absorption, the deepest level of *samādhi*. A bright stillness in which no sense data appears to the mind or is so fleeting and peripheral as to be inconsequential.

*See:* samādhi, khaṇika-samādhi, upacāra-samādhi, jhāna.

*Summary:* Absorption concentration.

#### 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, āsava, saṃyojana.

*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

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

*See:* sangha, ariya-puggala.

*Summary:* Sangha 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:* saddhā, sīla, dāna, paññā.

*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:* kāyagatā-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:* apāya-bhūmi.

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

#### attā

Self, sometimes soul.

*See:* anattā.

*Summary:* Self, sometimes soul.

#### attakilamathānuyoga

Literally: ‘devotion to the tormenting of self’; pointless extreme asceticism; self-aversion, dislike, and anger. One of the extremes (along with *kāmasukhallikānuyoga*) which the Buddha rejected in his first discourse as a way of practice that does not lead to Nibbāna.

*See:* kāmasukhallikānuyoga

*Summary:* Pointless extreme asceticism; a way of practice not leading to liberation.

#### 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, kalyāṇamitta.

#### ādinavakathā

Reflection on the inadequacy and limitation of the conditioned world.

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

#### āgantuka

A visiting monk. A designation for an unfamiliar, newly-arrived *bhikkhu* to a monastery. Such a visiting monk would serve a period of semi-probation before being allowed, should his conduct be fitting, full participation in the life of the resident Sangha.

*See:* Sangha, bhikkhu.

*Summary:* A visiting monk.

#### 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:* dāna, sīla, 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.

#### ārāma

Originally used to describe a park or pleasure grove, this word came to be used, even in the time of the Buddha, to denote a monastery or outdoor monastic residence.

*See:* wat

*Summary:* A monastery.

#### 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

#### baūrapet

(*Thai*) Tinospora crispa; also known as heart-shaped moonseed or guduchi. An extremely bitter concoction prepared from a native Thai vine. It was used as a prophylactic and treatment for malaria.

*See:* makhāmpaūm, samaū

*Summary:* A bitter herbal prophylactic and treatment for malaria.

#### 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:* phra, sīla, vinaya, pāṭimokkha, Sangha, parisa, upasampadā.

*Summary:* A Buddhist monk.

#### Bhikkhu Aparihāniyā Dhammas

The Teachings on Non-Decline of Monks. Seven qualities given by the Buddha at (DN 16, AN 7.21-23) which would lead to the non-decline of the teachings and its adherents.

*See:* the Vinaya Chapter for the full list,

*Summary:* ‘Teachings on Non-Decline of Monks’.

#### 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:* sīla, vinaya, pāṭimokkha, Sangha, parisa, upasampadā.

*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:* kammaṭṭhāna.

*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:* satipaṭṭhāna, bojjhaṅga, iddhipāda, 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: 1) mindfulness (*sati*), 2) investigation of Dhamma (*dhamma-vicaya*), 3) energy (*viriya*), 4) rapture (*pīti*), 5) tranquillity (*passadhi*), 6) concentration or collectedness (*samādhi*) and 8) equanimity (*upekkhā*).

*See:* seven factors of enlightenment.

*Summary:* the seven factors of enlightenment.

#### brahmacariyā

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

*Summary:* The Holy Life, 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:* brāhmaṅa.

*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.

#### Buddhaghosa

A fifth-century Indian Theravada monk who, in Sri Lanka, composed the *Visuddhimagga* (*The Path of Purification*) which, along with his voluminous commentaries to every other major section of the Pali *Tipiṭaka*, has come to form the orthodox understanding of Theravada doctrine. Though his exegesis are studied by all Thai monks during their preparations for the national *Nak-Tham* exams, not all monks agree with his interpretations. This may especially be the case among teachers in the *Thai Forest Tradition*.

*See:* Visuddhimagga, Tipiṭaka, Nak-Tham, Thai Forest Tradition.

*Summary:* The author of the *Visuddhimagga;* the Father of Pali commentarial literature.

#### 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.

#### bun

(*Thai*) The Thai equivalent of the Pali word ‘*puñña’* - most often translated as ‘merit’. Though most frequently used in Thailand when referring to offering food to monks, the word has a wider meaning entailing the whole range of wholesome activities from generosity of any sort to the keeping of precepts and including the practice of meditation.

*See:* puñña, bunkhun

*Summary:* Ties and obligations created through meritorious action.

#### bunkhun

(*Thai*) The ties and obligations perceived to have been created between people by beneficial actions; *Bunkhun* underlies most meaningful social intercourse, including that between members of the Sangha and the laity.

*See:* kataññū-katavedi, puñña.

*Summary:* Ties and obligations created through meritorious action.

#### Bān Gau

A village in *Ubon* Province, Northeast (*Isān*) Thailand. The village in which *Lūang-Phau Chā* was born, home to the monastery in which he ordained, and later home to the monastery he would establish, *Wat Naūng Pā Phong*.

*See:* Ubon, Isān, Wat Naūng Pā Phong.

*Summary:* The village in which Lūang-Phau Chā was born and home to Wat Naūng Pā Phong.

### C

#### caṅkama

(Thai: *jong krom*) Walking meditation, usually in the form of walking back and forth along a prescribed path, focusing attention on the meditation object.

*Summary:* Walking meditation.

#### cetanā

Volition, intention, urge. ‘Intention (*cetanā*), I tell you, is *kamma*. Intending, one does *kamma* by way of body, speech, & intellect.’ (AN 6.63)

*See:* *kamma*.

*Summary:* Volition, intention.

#### cetasika

‘belonging to *ceto*’, mental quality.

*See:* vedanā, saññā, saṅkhāra.

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

#### ceto-vimutti

Literally: ‘mind-liberation’. Liberation of the heart and mind.

*See:* vimutti.

*Summary:* Liberation 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.

#### changeful

Translation of Thai ‘*mai naē’*.

*See:* mai naē, anicca.

*Summary:* ‘Not sure’.

#### citta

Mind; heart; state of consciousness.

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

#### cremation forest

A traditional area outside of a village devoted to the open air cremation of dead bodies. Dwelling in such forests was praised by the Buddha and more recently by teachers in the *Thai Forest Tradition*, including Lūang-Phau Chā, for the diligence such surrounds can arouse in ardent practitioners. Dwelling in cremation forests is the eleventh *dhutaṅga* practice mentioned in the *Visuddhimagga*.

*See:* Visuddhimagga, dhutaṅga , Thai Forest Tradition.

*Summary:* An area outside of a village devoted to the cremation of dead bodies.

#### cāga

1) Generosity; 2) Renunciation. Qualities praised by the Buddha as leading to *Nibbāna*.

*See:* Nibbāna

*Summary:* Generosity, renunciation.

### D

#### dekwat

(*Thai*) Literally: ‘monastery child’. Usually a young boy or teenager who lives at a monastery for a fixed or indefinite period of time who helps with small tasks and receives either an informal or formal education from the resident community depending on the size, location and focus of the monastery.

*Summary:* ‘monastery child’ – a young boy who lives at a monastery.

#### 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 psychically gifted cousin of the Buddha who tried to effect a schism in the Sangha 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 Sangha.

#### 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 Pali Canon, containing verses attributed to the Buddha.

*Summary:* A section in the Pali 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.

#### Dhammayut nikāya

Literally: ‘bound with Dhamma’. The more recent of the two major groupings in the Thai monastic Sangha. It was established by King Mongkut in the 1830s, during his period in the monkhood prior to ascending the throne, with the intention of being a regenerative force within the *Mah*ā *(*great or greater) nikāya.

*See:* Mahā nikāya, Sangha.

*Summary:* The more recent of the two division of the Thai monastic Sangha.

#### dhammosadha

Literally: ‘Dhamma medicine’. A Pali term used by teachers in the *Thai Forest Tradition* referring to a regime of fasting and meditation used to treat physical illnesses ranging from gastritis to malaria.

*See:* Thai Forest Tradition.

*Summary:* ‘Dhamma medicine’.

#### dhana

Treasure(s). The seven qualities of: 1) conviction (*saddhā*), 2) virtue (*sīla*), 3) intelligent shame and 4) fear of wrong doing, 5) learning, 6) generosity (*dāna*), and 7) wisdom (*paññā*).

*See:* saddhā, sīla, dāna, paññā.

*Summary:* ‘Treasure’, often in the context of spiritual qualities.

#### dhutaṅga

(Thai: *thudong*) Literally: ‘to wear away’. Voluntary ascetic practices, made allowable by the Buddha, 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-round; 5) eating no more than one meal a day; 6) eating only from the alms-bowl; 7) refusing any food offered after the alms-round; 8) living in the forest; 9) living under a tree; 10) living under the open sky; 11) living in a cremation forest; 12) being content with whatever dwelling one has; 13) not lying down.

*See:* thudong.

*Summary:* Voluntary ascetic practices.

#### dhutaṅgavatta

Literally: ‘the observance of the *dhutaṅga’*. The undertaking of and devotion to the allowable ascetic practices, especially those assigned by one’s teacher.

*See:* dhutaṅga.

*Summary:* The observance of and devotion to the allowable 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).

#### Dong Payāyen

A huge forested mountain range separating the Northeast (*Isān*) from Central Thailand.

*Summary:* A mountain range in Northeast Thailand.

#### dosa

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

*Summary:* Aversion; hatred; anger.

#### dukkaṭa

Literally: ‘wrong doing’. A minor class of Vinaya offense which can be cleared through confession.

*Summary:* A minor class of Vinaya offence.

#### 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:* ānupubbī-kathā, pāramī, dhana, sīla, bhāvanā.

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

### E

#### effluents

*See:* āsava.

*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.

#### Eight Precepts

(Pali: *aṭṭha sīlāni*, *uposatha sīlāni*) Eight training guidelines voluntarily undertaken for a determined length of time (from their traditional observance during the weekly *Uposatha* days to lifetime vows - as do many *maechī* nuns). These precepts are, refraining from: 1) killing other beings, 2) stealing, 3) any sexual actvity, 4) lying, 5) the use of intoxicants, 6) eating afternoon, 7) singing, dancing, seeing shows, and bodily adornment, 8) and using a high or luxurious bed.

*See:* sīla, Five Precepts, Uposatha, maechī.

*Summary:* Eight guidelines for training in heightened virtue.

#### Eight requisites

Pali: [aṭṭha](javascript:void(0)) parikkhārā. A traditional list of a monk’s barest material possessions, namely: 1) a lower robe (*sabong*), 2) an upper robe (*jīwaūn*), 3) an outer robe (*saṅghāṭi*), 4) a bowl 5) a belt 6) a water strainer 7) a razor and, 8) a needle and thread. The list first appears in Buddhaghosa’s Commentaries (e.g. DN-a 2) elaborating the word ‘*santuṭṭho’* (contentment). The maintenance of and respect for one’s eight basic requisites is a prominent theme of teachers in the *Thai Forest Tradition*.

*See:* Thai Forest Tradition*,* Buddhaghosa, sabong, jīwaūn, saṅghāṭi.

*Summary:* A monk’s basic eight possessions.

#### 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:* jhāna.

*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

#### farang

(*Thai*) The Thai word for Caucasians.

*Summary:* The Thai word for Caucasians.

#### five hindrances

*See:* nīvaraṇa.

*Summary:* The five major hindrances to meditation.

#### five basic meditation subjects

(Pali: *mūlakammaṭṭhāna*) Literally: ‘root basis of work’. Five objects of meditation given to every *bhikkhu* during their *Admission* ceremony, namely: 1) hair of the head (kesā), 2) hair of the body (lomā), 3) nails (nakhā), 4) teeth (dantā), and 5) skin (taco). Meditation on these parts of the body (the first five of the *thirty-two parts of the body*) is meant to engender disenchantment with and non-attachment towards the body.

*See:* kammaṭṭhāna, Admission, thirty-two parts of the body.

*Summary:* The five ‘root’ meditation subjects

#### Five Precepts

(Pali: pañcasīlāni) The five basic guidelines for training in wholesome actions of body and speech: 1) refraining from killing other beings; 2) refraining from stealing; 3) responsible sexual conduct; 4) refraining from lying and false speech; 5) refraining from the use of intoxicants.

*See:* sīla, Eight Precepts

*Summary:* The five moral guidelines for wholesome actions.

#### foundations of mindfulness

*See:* satipaṭṭhāna.

*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.

#### Four-requisites

(Pali: *paccaya*, *nissaya*) The four necessities or supports for life: 1) clothing, 2) food, 3) shelter, and 4) medicine. For a monk, the basic requisites which he is instructed at the time of his Admission to be content with are: 1) rag-robes 2) alms-food, 3) shelter at the root of a tree, and 4) fermented urine for medicine.

*See:* nissaya, requisite, eight-requisites.

*Summary:* The four supports for life.

### 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:* *Visual Glossary,* dhutaṅga, thudong, umbrella-tent

*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:* pabbajjā.

*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:* Nibbāna, puthujjana, ariya-puggala.

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

#### gāravo

Respect; A quality praised by the Buddha as one of the ‘highest blessings’.

*Summary:* Respect

### H

#### hiri

An intelligent or healthy shame in performing evil actions. Often paired with ottappa – intelligent fear of the consequences of evil actions.

*See:* ottappa, hiri-ottappa.

*Summary:* Intelligent shame in performing of evil actions.

#### 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:* brahmacariyā.

*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 Theravada school of today is historically related to the Hīnayāna, although not synonymous.

*Summary:* The Buddhist sect of the ‘Lesser Vehicle’. The Theravada 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: 1) *chanda* (zeal), 2) *viriya* (effort), 3) *citta* (application of mind), and 4) *vīmaṃsā* (investigation).

*Summary:* Bases for spiritual power; pathways to spiritual success.

#### 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: 1) *saddhā* (conviction), 2) *viriya* (persistence), 3) *sati* (mindfulness), 4) *samādhi* (concentration), and 5) *paññā* (discernment).

*See:* bodhi-pakkhiya-dhamma.

*Summary:* Faculties; mental factors.

#### indriya-saṃvara

Sense-restraint. One of the three ‘always relevant’ (*apaṇṇaka*) Dhammas. ‘Seeing a form with the eye (or perceiving an object through any of the other sense doors), [one] is not obsessed with that which is pleasing, is not repelled by that which is unpleasing, and remains with body-mindfulness established, with immeasurable awareness.’ (AN 35.206)

*See:* apaṇṇaka Dhammas, bhojane mattaññutā, jāgariyānuyoga.

*Summary:* Sense-restraint.

#### Isān

1) Northeast Thailand. The birthplace of the vast majority of teachers in what is now known as the *Thai Forest Tradition* (occasionally referred to as the Isān Forest Tradition). 2) The main language spoken in this region; a dialect of the Lao language comprehensible to most Thai. The Isān language is occasionally referred to as ‘Lao’.

*See:* Thai Forest Tradition.

*Summary:* Northeast Thailand; the language spoken in this region.

#### Isān Forest Tradition

Synonymous with the Thai Forest Tradition.

*See:* Thai Forest Tradition.

*Summary:* The Thai Forest Tradition.

### J

#### Jao-Khun

(*Thai*) An ecclesiastic title, roughly equivalent to ‘bishop’, bestowed upon a monk of outstanding merit by the King of Thailand. Of monks mentioned in this book, Lūang-Phau Chā, Ajahn Līam, Ajahn Sumedho, Ajahn Khemadhammo, Ajahn Pasanno, and Ajahn Amaro have had this title conferred upon them.

*Summary:* An ecclesiastic title roughly equivalent to bishop.

#### 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:* nīvaraṇa, ekaggata.

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

#### jāgariyānuyoga

Literally: ‘devotion to wakefulness’. One of the three ‘always relevant’ (*apaṇṇaka*) *Dhammas*.

*See:* apaṇṇaka Dhammas, indriya-saṃvara, bhojane mattaññutā.

*Summary:* Devotion to wakefulness.

#### 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.

#### jīwaūn

(*Thai*) The upper robe known in Pali as the ‘*uttarāsaṅga’*. One of the three main robes. A monk must wear this large robe (with the same dimensions as the double-layered *saṅghāṭi*) any time he leaves his monastery and must have it in his possession every dawn.

*See:* *Visual Glossary*,saṅghāṭi, sabong.

*Summary:* The monk’s upper robe.

### K

#### kalyāṇajana

Good person, virtuous being.

*Summary:* Good person, virtuous being.

#### kalyāṇamitta

Good friend; the Buddhist ideal of a spiritual teacher.

*Summary:* Good friend; the Buddhist ideal of a spiritual teacher.

#### 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:* brahmavihāra.

*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 Sangha 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.

#### Kataññu-katavedi

A sense of gratitude for and a wish to repay all that one has been freely given. This is amongst the most treasured values of the Isān people.

*See:* bunkhun.

*Summary:* A sense of gratitude and a wish to repay it.

#### 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:* upādāna, nāma, rūpa, vedanā, saññā, saṅkhāra, viññāṇa.

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

#### Khandhakas

One of the three main divisions (along with the *Suttavibhaṅga* and the *Parivāra*) of the *Vinaya Piṭaka* detailing the communal life of the Sangha. Herein are contained procedures for formal meetings – including the *upasampadā* and *uposatha* ceremonies – steps to be taken in dealing with disputes, descriptions of observances relating to the four requisites – robes, alms-food, dwelling place and medicines – and elaboration of the fourteen protocols (*kiccavatta*). Its two subdivisions, the Mahāvagga and Cūḷavagga, are abbreviated Mv and Cv respectively.

*See:* Vinaya Piṭaka, Suttavibhaṅga, upasampadā, uposatha, kiccavatta, Pāṭimokkha.

*Summary:* The division of the *Vinayapiṭaka* elaborating rules outside of the *Pāṭimokkha*.

#### khanti

Patience; forbearance. One of the ten perfections.

*See:* pāramī.

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

#### khaṇika-samādhi

Literally: ‘momentary concentration’. The initial, short-lived intervals of calm experienced as the mind becomes focused on its object. This level of concentration comes before *upacāra-samādhi* and *appanā-samādhi*.

*See:* samādhi, upacāra-samādhi, appanā-samādhi.

*Summary:* Momentary concentration.

#### khāumā cloth

An all-purpose piece of cloth used by Thai males. It measures approximately two metres by one, and is usually covered in a bright checkered pattern. It is used as a sarong, a bathing cloth, a towel, a shawl, a turban and even a hammock.

*Summary:* A traditional Thai all-purpose piece of cloth.

#### kiccavatta

Literally: ‘duty observances’. Protocols. A list of fourteen protocols found in the *Khandakas* (Vin Cv 8) prescribing the details of how a monk is to relate to the material and inter-personal environment in which he lives.

*See:* the Vinaya Chapter for a list of the fourteen, Khandakas.

*Summary:* Vinaya proscribed protocols and duties to be performed in relation to specific persons and environments.

#### 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 (*nīvaraṇa*), the others being ill will, sloth and torpor, restlessness and worry, and doubt.

*Summary:* Sensual desire, nīvaraṇa*.*

#### kāma

An object of sensual desire as well as the sensual desire and lust itself. The term is not confined solely to sexual passion but includes the desire for any object of the senses

*Summary:* Sensual Desire and sensual objects.

#### 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.

#### kāymasukhallikānuyoga

Literally: ‘devotion to the pleasure of sensuality’; being lost in worldly pleasure and comfort and happiness. One of the extremes (along with *attakilamathānuyoga*) which the Buddha rejected in his first discourse as a way of practice that does not lead to Nibbāna.

*See:* kāma, attakilamathānuyoga

*Summary:* Sensual indulgence; a path not leading to liberation.

#### 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:* rūpa, nāma.

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

#### kāyagatāsati

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:* dhātu.

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

#### Kīṇāsavo

Literally:‘destroyer of mental effluents’. An epithet for an *arahant* who has completely destroyed and removed the four taints (*āsava*) of mind.

*See:* *arahant*, *āsava*.

*Summary:* ‘Destroyer of mental effluents’. An *arahant*.

### L

#### lakkhaṇa

Literally: ‘characteristic’.

*See:* tilakkhaṇa.

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

#### lobha

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

*See:* rāga.

*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.

#### lokapāla

Literally: ‘world protectors’. This refers to intelligent shame (*hiri*) and fear of wrong-doing (*ottappa*) emphasizing the personal and social benefits to be derived from these without which morality would be left groundless.

*See:* hiri, ottappa.

*Summary:* The world protecting virtues of intelligent shame and fear of wrong doing.

#### 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, Nibbāna.

*Summary:* Transcendent; supramundane.

#### Lūang-Phau

(*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.

#### Lūang-Pū

(*Thai*) Venerable Paternal-Grandfather; a friendly and reverential term of address used for elderly monks of a generation senior to those addressed as Lūang-Phau.

*See*: Lūang-Phau

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

#### Lūang-Pū Man Bhuridatta

The highly revered Dhammayut co-founder (with Lūang-Pū Sao) of the Thai Forest Tradition who lived from 1870 to 1949 and emphasized strict adherence to the *Vinaya*, regular observance of the *dhutaṅgas*, and intensive meditation practice. Though spending only three days under his tutelage, Lūang-Phau Chā considered Lūang-Pū Man one of his primary teachers.

*See*: Lūang-Pū Sao, Vinaya, dhutaṅga, Dhammayut.

*Summary:* Co-founder of the Thai Forest Tradition; Lūang-Phau Chā’s teacher.

#### Lūang-Pū Sao Kantasīlo

The highly revered Dhammayut co-founder (with Lūang-Pū Man – to whom he was also teacher) of the Thai Forest Tradition who lived from 1859 to 1941mostly in the forests of Isān, Thailand

*See*: Lūang-Pū Man, Dhammayut

*Summary:* Co-founder of the Thai Forest Tradition; Lūang-Phau Man’s teacher.

#### Lūang-Tā

(*Thai*) Venerable (maternal) Grandfather. The traditional term for a man who becomes a monk after having lived the householder life, i.e. later in life. Although often used in a playful way to describe newly-ordained, older monks who find the transition into robes difficult, Lūang-Tā Mahā Būa, perhaps the most well-known and highly-respected monks of the past century, would refer to himself thus.

*See*: Lūang-Tā Mahā Būa.

*Summary:* An epithet for a monk who ordained later in life.

### 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, Nibbāna.

*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, Nibbāna.

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

#### mahā

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

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

#### Mahā nikāya

Literally: ‘the greater grouping’. The older and larger of the two major groupings in the Thai monastic Sangha. Lūang-Phau Chā ordained into this sect and, with the guidance of Lūang-Pū Man, retained his affiliation with it through the course of his life.

*See:* Dhammayut nikāya, Sangha, Lūang-Pū Man.

*Summary:* The more recent of the two division of the Thai monastic Sangha.

#### Mahāyāna

Literally: ‘the great vehicle’; the ‘Northern School’. One of the three major branches of Buddhism (the other two being *Theravada* and Vajrayāna). Mahāyana Buddhism, which includes the traditions of Zen, Pure Land and Nichiren, emphases practice of the path of the *Boddhisatta* seeking the state of full Buddhahood for the benefit of all sentient beings. This is the major form of Buddhism practiced in China, Japan, Korea, and Vietnam among other countries.

*See:* Theravada, Boddhisatta.

*Summary:* The major form of Buddhism practiced in China, Japan, Korea, and Vietnam.

#### 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.

#### mai naē

(*Thai*) Literally: ‘Not sure’. Changeful. Lūang-Phau Chā would use this simple word to describe the unstable, unsure nature of all phenomenon. Often explained as expressing the felt characteristic of *anicca* - impermanence.

*See:* anicca.

*Summary:* ‘Not sure’; Changeful.

#### makhāmpaūm

(*Thai*) Emblic myrobalan. A laxative member of the myrobalan family allowed by the Vinaya to be eaten at any time of the day.

*See:* samaū, baūrapet

*Summary:* An herbal laxative which may be eaten at any time of the day.

#### majjhima

Literally: ‘middle’. A term used to describe a monk who has completed his first five years of training but has not yet reached his tenth year. Depending on the maturity of the monk, Lūang-Phau Chā would often allow a *majjhima* monk a greater freedom in choice of practice style and setting. This could manifest as a *majjhima* monk undertaking a solitary *thudong* pilgrimage or choosing which monastery in which to live under what teacher or teachers.

*See:* bhikkhu, thudong, navaka, thera.

*Summary:* Middle. A monk of five to ten years standing.

#### Majjhima paṭipadā

Literally: ‘Middle Way’, ‘middle path’. A term the Buddha used to describe the *Noble Eightfold Path* which is appropriate; just right – avoiding the excesses of sensual indulgence (*Kāmasukhallikānuyoga*) and ascetic self-torment (*Attakilamathānuyoga*).

*See:* *Noble Eightfold Path*.

*Summary:* The Middle Way; The Noble Eightfold Path.

#### maechī

(*Thai*) A white-robed nun. The manifestation of female monasticism most prevalent in Thailand. Different maechī communities (as with various monk communities) observe a range of strictness: Five-Precepts is the minimum; Eight-Precepts is common; and many communities will create their own additional regulations and protocols to aid in practice.

*See:* Eight-Precepts.

*Summary:* A white-robed nun. A predominantly Thai form of female monasticism.

#### mettā

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

*See:* pāramī, brahma-vihāra.

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

#### meetings

Scheduled daily times within a monastery for gathering to chant and meditate as a group. At *Wat Pā Phong* and its branch monasteries – both in Thailand and internationally – these meetings usually involve some fifteen minutes to one hour of chanting followed by anywhere from half-an-hour to two hours or more of group sitting meditation. If space if available, practitioners may also do walking meditation during this time. Morning meetings may begin as early as 3:00 a.m. Evening meetings will usually begin around dusk. Starting times and schedules depend on the abbot or senior monk. Some teachings may also be given before, during, or after these group sittings and may last from five minutes to, in some Isān forest monasteries, three hours or more.

*See:* Wat Pā Phong, abbot.

*Summary:* Scheduled daily times within a monastery for gathering to chant and meditate as a group.

#### Middle Way

The Buddha’s Path of practice of avoiding the two extremes of sensual indulgence (*kāmasukhallikānuyoga*) and pointless asceticism (*attakilamathānuyoga*); Equivalent to the *Eightfold Path*.

*See:* kāmasukhallikānuyoga, attakilamathānuyoga, Eightfold Path.

*Summary:* The Eightfold Path which avoids fruitless extremes.

#### moha

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

*See:* mūla.

*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-vihāra.

*Summary:* Appreciative or sympathetic joy.

#### māna

Conceit, pride.

*Summary:* Conceit, pride.

#### mānatta

Penance. A Vinaya-regulated period of penance during which a monk, having committed an offence of *Saṅghādisesa* and confessed it, is deprived of certain rights and must observe certain duties.

*See:* Vinaya, Saṅghādisesa

*Summary:* A period of penance imposed upon one for committing a Saṅghādisesa offense.

#### Māra

Evil and temptation personified as a singular or class of malevolent deities 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.

#### Mātikā

Pali Funeral Chanting**.** The name of a condensed table of contents of a Pali scriptural text. The term is most frequently used in reference to the monastic chanting of *Abhidhamma* *mātikā* during interment and cremation ceremonies.

*See:* Abhidhamma*,* Pali.

*Summary:* Pali Funeral Chanting.

### N

#### Nak-Tham

Literally, ‘Expert in Dhamma’. A basic, three-leveled series of optional exams usually taken by new monks in Thailand just after the Rains Retreat. The course material ranges four subjects: 1) Dhamma, 2) Vinaya, 3) biography of the Buddha and his disciples, and 4) ceremonies.

*Summary:* Thai Dhamma exams.

#### Namo

A shorthand reference (often used in Thai) to refer to the preliminary Pali chanting in praise of the Buddha(repeated three times): ‘*Namo tassa bhagavato arahato sammāsambuddhassā’* (‘Homage to the Blessed, Noble, and Perfectly Enlightened One’).

*See:* Buddha.

*Summary:* A shorthand reference to a common verse of Pali chanting.

#### navaka

Literally: ‘new’. A term used to describe a monk while in his first five years of training. During this period, a monk is required by *Vinaya* to live under dependence (*nissaya*) of his preceptor or another qualified teacher of over 10 years standing and is expected to learn the basics of Dhamma and Vinaya.

*See:* bhikkhu, Vinaya,nissaya, majjhima, thera.

*Summary:* A monk in his first five years of training.

#### nekkhamma

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

*See:* pāramī.

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

#### ngān

(*Thai*) The Thai word for both ‘work’ and ‘festival, ceremony or fair’ depending on context.

*Summary:* Work or festival.

#### nibbidā

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

*See:* saṃsāra, Nibbāna.

*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:* āsava, kilesa, arahant, vaṭṭa.

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

#### nikāya

Literally: ‘group’. The term used to refer to the two major groupings of the Thai monastic Sangha: the *Mahā nikāya* and the *Dammayut nikāya*. Although most commonly rendered as 'sect', nikāyas do not differ in matters of belief or interpretation of the teachings, but rather to the practical application of the injunctions in the Vinaya. In other words, it is on questions of orthopraxy rather than orthodoxy that they define themselves.

*See:* Mahā nik*ā*ya, Dammayut nikāya, Sangha, Vinaya.

*Summary:* ‘group’; the two major divisions of Thai monastic Sangha.

#### 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:* Nibbāna.

*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: alms-food, cloth, shelter and medicine.

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

#### nissagiya pācittiya

Literally: ‘forfeiture and confession’. The name of a class of 30 training rules (*sikkhāpada*) in the *pāṭimokkha* which entail the relinquishment of certain inappropriate items followed by confession. Such contraband items include: gold, silver, currency, abundance or luxuriousness of cloth requisites, an extra bowl, and expired medicinals.

*See:* pāṭimokkha, sikkhāpada, pārājika, pācittiya.

*Summary:* A class of training rules involving forfeiture and confession.

#### non-returner

*See:* anāgāmī.

*Summary:* anāgāmī; a person who cut off sensual-desire.

#### 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, rūpa.

*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:* nāma.

*Summary:* Mental phenomena.

#### nēn

(*Thai*) A novice monastic. Equivalent of the Pali ‘*sāmaṇera’*. Though often a young man who has not yet reached the age of 20 and is thus unable to ordain as a bhikkhu, Lūang-Phau Chā would require anyone, regardless of their age, to spend some period of time as a *nēn* before being allowed to fully ordain as a *bhikkhu*.

*See:* sāmaṇera, bhikkhu.

*Summary:* A novice monastic.

#### nēsachik

(*Thai*) The Thai pronunciation for the Pali term ‘*nesajjika’* meaning ‘sitter’s practice’. A practitioner who voluntarily takes on this practice will refrain from lying down through the duration of their vow. This is one of the thirteen *dhutaṅga* practices allowed by the Buddha and was mandatory every *Wan Phra* evening for all monks who had come to live at Wat Naūng Pā Phong.

*See:* dhutaṅga, Wan Phra.

*Summary:* Sitter’s practice.

#### 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:* āsava.

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

#### once-returner

*See:* sakadāgāmī.

*Summary:* sakadāgāmī; a person who will be reborn in this world only once more.

#### 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, Buddho.

*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

An intelligent or healthy fear of the consequences of evil actions.

*See:* hiri, hiri-ottappa.

*Summary:* Intelligent fear of the consequences of evil actions.

### P

#### pabbajita

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

*See:* pabbajjā.

*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:* upasampadā.

*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.

#### Pali

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

*See:* tipiṭaka.

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

#### Pali Canon

The Theravada Buddhist scriptures; Equivalent to the *tipiṭaka*.

*See:* tipiṭaka

*Summary:* The Theravada Buddhist scriptures.

#### 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, bhikkhunī, upāsaka, upāsikā.

*Summary:* Following; assembly.

#### paritta

Protective verses chanted in order to ward off ill and create blessings. Such protective chants, comprising passages from the *Tipiṭaka* and traditional verses in praise of the *Triple Gem*, are widely chanted by monastic and lay Buddhist in all *Theravada* Buddhist countries in a wide variety of circumstances from the performance of public, auspicious ceremonies, to private rituals of personal importance.

*See:* Tipiṭaka, Triple Gem, Theravada

*Summary:* Verses of protective chanting

#### pariyatti

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

*See:* paṭipatti, paṭivedha.

*Summary:* Theoretical understanding of Dhamma.

#### Pariyatti-dhamma

The study of the scriptures.

*See:* pariyatti.

*Summary:* The study of the scriptures.

#### Path

Shorthand for the Noble Eightfold Path.

*See:* Eightfold Path.

*Summary:* The Noble Eightfold Path.

#### *The Path of Purification*

The English translation of the *Visuddhimagga; T*he classic meditation manual written by *Buddhaghosa* during the fifth-century in Sri Lanka

*See:* *Visuddhimagga*, Buddhaghosa.

*Summary:* A fifth-century meditation manual of primary importance to Theravada orthodoxy.

#### pavāraṇā

A formal invitation. 1) An invitation or offer made by a layperson to a monastic that said monastic is free to ask that layperson for assistance with needed requisites. 2) A request or invitation for feedback or advice. Such a request is formalized into a yearly monastic ceremony held after the three-month *Rains Retreat* in which every monastic invites their companions to admonish them about their behavior.

*See:* Rains Retreat.

*Summary:* A formal invitation.

#### paṃsukūla cloth

Rag-robe cloth. The first of the thirteen *dhutaṅga* practices involves favoring the use and patching of discarded and used ‘*paṃsukūla’* cloth over the acceptance and use of cloth robes offered new. One source of such cloth, from the time of the Buddha up until the present day, is that found in charnel forests, i.e. the cloth used to wrap corpses.

*See:* dhutaṅga.

*Summary:* Rag-robe cloth.

#### paññā

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

*See:* pāramī.

*Summary:* Wisdom; discernment; insight.

#### paññā-vimutti

Literally: ‘discernment-release’.

*See:* paññā, vimutti.

*Summary:* ‘Discernment-release’.

#### paṭiccasamuppāda

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, taṇha, dukkha, nāma, rūpa.

*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:* paṭivedha, pariyatti.

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

#### paṭipatti-dhamma

Practicing according to the scriptures.

*See:* paṭipatti.

*Summary:* Practicing according to the scriptures.

#### paṭivedha

Direct, first-hand realization of the Dhamma.

*See:* pariyatti, paṭipatti.

*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.

#### phapīap

(*Thai*) The ‘polite’ or ‘side-saddle’ posture of sitting on the floor. Monks and laypeople are expected to sit in this position while listening to a Dhamma talk.

*Summary:* The ‘polite’ or ‘side-saddle’ posture of sitting on the floor.

#### phaūdiī

(*Thai*) Literally: ‘just right’, or ‘just the right amount’. This common Thai phrase refers to the optimum amount, neither too much nor too little. Lūang-Phau Chā and other teachers would often use this word to encourage their students to find the Middle Way.

*Summary:* ‘Just right’.

#### phijāranā

(*Thai*) To reflect or investigate. A term often used by teachers in the Thai Forest Tradition to describe a wide range of introspective examination.

*See:* dhammavicaya.

*Summary:* To reflect or investigate.

#### phā khāo

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

*See:* anagarika.

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

#### pindapāt

(*Thai*) from the Pali: *piṇḍapāta*. Alms-round.

*Summary:* Alms-round.

#### pinto

(*Thai*) An aluminum, stainless-steel, or plastic stackable set of three to six containers commonly used in Thailand for transporting food.

*Summary:* A type of stackable food container.

#### phra

(*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.

#### postulant

(Pali: *anāgārika*; Thai: *phā-khāo*) A monastic aspirant who keeps the eight-precepts and wears white for a certain length of time from a few hours to a year of more (depending on the monastery and circumstances) before being allowed to ordain as a novice and then a bhikkhu.

*See:* anāgārika, phā-khāo, bhikkhu.

*Summary:* A white-robed eight-precept monastic aspirant.

#### Pubbasikkhāvaṇṇā

Literally: ‘The Exposition of the Preliminary Training’. A Thai Commentary on Dhamma-Vinaya (also known as the ‘*Pubbasikkhā’*) composed in the late nineteenth century based on the Pali Commentaries and taken as the standard for Vinaya practice for the forest monks of Lūang-Phau’s Chā’s generation.

*Summary:* A Thai Vinaya Commentary popular in the Forest Tradition.

#### 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: *bun*) Merit; worth; the inner sense of well-being that comes from having acted rightly or well and that enables one to continue acting well. The rationale for the puzzling rendering, ‘merit’, is given by the great contemporary scholar, Bhikkhu Bodhi: ‘… the tenor of our inner being must be raised to a pitch where it is fit for the reception of some new disclosure of the truth … We can only grasp what we are fit to grasp and our fitness is largely a function of our character. The existential comprehension of truth thus becomes a matter of inward worth, of deservingness, or of merit … the capacity to comprehend truths pertaining to the spiritual order is always proportional to the store and quality of the merit.’

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

#### pācittiya

Literally: ‘confession’. The name of a class of 92 training rules (*sikkhāpada*) in the *Pāṭimokkha* which entail confession to another monk for inappropriate behavior. Such unsuitable conduct runs the gamut from the killing of animals to the use of false, divisive, or harsh speech, to unbecoming interaction with females or wanderers of other sects, to taking intoxicants or misuse of requisites.

*See:* sikkhāpada, Pāṭimokkha.

*Summary:* *Pāṭimokkha* training rules which, when transgressed, entail confession.

#### pāramī

(Skt. *pāramitā*) Perfection of the character. A group of ten qualities developed over many lifetimes by a *bodhisatta*: 1) generosity (*dāna*), 2) virtue (*sīla*), 3) renunciation (*nekkhamma*), 4) discernment (*paññā*), 5) energy / persistence (*viriya*), 6) patience / forbearance (*khanti*), 7) truthfulness (*sacca*), 8) determination (*adhiṭṭhāna*), 9) good will (*mettā*) and, 10) equanimity (*upekkhā*).

*See:* bodhisatta, dāna, sīla, nekkhamma, paññā, viriya, khanti, sacca, adhiṭṭhāna, metta, upekkha.

*Summary:* Perfection of the character.

#### pārājika

Literally: ‘defeat’. Any one of the four expulsion offences listed in the Vinaya: i.e. sexual intercourse; theft; intentional deprivation of human life; or lying about a spiritual attainment.

*See:* Vinaya.

*Summary:* An expulsion offense for a Buddhist monastic.

#### pāṭihāriya

Marvel or miracle; The Buddha spoke of three types of miracles: 1) the miracle of psychic power, 2) the miracle of mind-reading, and 3) the miracle of teaching or instruction.

*Summary:* Marvel; Miracle.

#### pāṭimokkha

The basic code of monastic discipline, which is recited fortnightly in the Pali 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 Sangha, 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

#### rai

(*Thai*) A Thai unit of area. 10 rai is equivalent to 4 acres or 1.16 hectares.

*Summary:* A Thai unit of area.

#### Rains Retreat

(Pali: *vassa*) A period of monastic retreat from July to October.

*See:* vassa.

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

#### raksā

(*Thai*) ‘To keep’ (as in: ‘to keep precepts’ or, ‘to keep one’s word’); ‘to care for’ or ‘protect’; and also ‘to treat’ or ‘heal’ (a patient).

*See:* sīla.

*Summary:* To keep; protect; treat or heal.

#### requisite

(Pali: *parikkhāra*) An item used by a monk. This term is used to describe a monk’s robes, their bowl and alms-food, any medicines they might have, and other various accessories.

*See:* four-requisites, eight requisites.

*Summary:* An item used by a monk.

#### Right View

*See:* sammā-diṭṭhi.

*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, nāma.

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

#### rūpadhamma

The physical world, as opposed to *nāmadhamma*.

*See:* rūpa, nāma.

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

### S

#### saupādisesa-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:* anupādisesa-nibbāna, 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:* sabhāva-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:* sabhāva.

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

#### sabong

(*Thai*) The lower robe worn around the waist known in Pali as the ‘*antaravāsaka’*. One of the three main robes which a monk must have in his possession every dawn.

*See:* *Visual Glossary*, saṅghāṭi, jīwaūn.

*Summary:* The monk’s lower robe.

#### sacca

Truthfulness. One of the ten perfections.

*See:* pāramī.

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

#### sacca-dhamma

Ultimate truth.

*See:* sacca.

*Summary:* Ultimate truth.

#### sadao

(*Thai*) Neem. A medicinal tree in the mahogany family the products of which are antiviral, antibacterial, and antifungal.

*Summary:* Neem

#### 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:* sotāpanna.

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

#### 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:* dāna, sīla, saṃsāra, 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:* saṃyojana.

*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, saṃyojana, sotāpanna.

*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:* sīla.

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

#### Salot sangwēt

(*Thai*) Cool and sober sadness. A Thai word associated with the Pali term *nibbida*. An expression of spiritual maturity born of seeing things as they are.

*See:* nibbida.

*Summary:* A mature state of cool and sober sadness.

#### sāmaggī

Harmony, unity.

*Summary:* Harmony, unity.

#### samatha

Calm, tranquillity.

*See:* samādhi, jhāna.

*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.

#### samaū

(*Thai*) Chelubic myrobalan. A laxative member of the myrobalan family allowed by the Vinaya to be eaten at any time of the day.

*See:* makhāmpaūm, baūrapet

*Summary:* An herbal laxative which may be eaten at any time of the day.

#### 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.

#### sammādiṭṭhi

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.

*See:* Eightfold Path, Four Noble Truths.

*Summary:* Right view

#### sammāsamādhi

Right concentration. The eighth limb of the *Eightfold Path* consisting of, at its most pure, attainment of *jhāna*.

*See:* Eightfold Path, jhāna

*Summary:* Right concentration

#### 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:* jhāna.

*Summary:* ‘Attainment’

#### saṅghādisesa

The second most ‘heavy’ class of *Vinaya* rules (after *pārājika* defeat). A monk who transgresses any of the thirteen rules in this class of offense must undergo a period of *mānatta* (penance) and *parivāsa* (probation) entailing formal meetings of the Sangha.

*See:* Vinaya, mānatta, parivāsa

*Summary:* A class of serious Vinaya rules.

#### 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:* sampajañña.

*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:* vaṭṭa.

*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:* saṃsāra.

*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:* vaṭṭa, saṃsāra, anusaya.

*Summary:* ‘Fetter’, that binds the mind to the cycle of rebirth.

#### Sangha

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 (*sotāpaññā*), the first of the transcendent paths (*magga*) culminating in Nibbāna.

*See:* sotāpanna, magga, Nibbāna.

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

#### saṅghāṭi

The double-layered outer robe of a Buddhist monk (with the same dimensions as the single-layered upper robe). One of the three main robes. A monk must have this robe in his possession every dawn. In Thailand it is usually worn folded over the left shoulder during group meetings or ceremonies. Lūang-Phau would have his disciples wear it over the top of their upper robes every morning on alms-round.

*See:* *Visual Glossary*; sabong, jīwaūn.

*Summary:* A monk’s double-layered outer robe.

#### 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.

#### seven factors of enlightenment

(Pali: *bojjhaṅga*) Seven wholesome mental states mentioned as antidotes to the five hindrances and qualities to be developed to give rise to knowledge (*vijjā*) and liberation (*vimutti*). These seven are: 1) mindfulness (*sati*), 2) investigation of Dhamma (*dhamma-vicaya*), 3) energy (*viriya*), 4) rapture (*pīti*), 5) tranquillity (*passadhi*), 6) concentration or collectedness (*samādhi*) and 8) equanimity (*upekkhā*).

*See:* bojjhaṅga, vijjā, vimutti.

*Summary:* Seven wholesome mental states to be developed for the goal of liberation.

#### Siddhatta Gotama

The original name of the historical Buddha.

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

#### sikkhāpada

Training rules announced by the Buddha for his monastic disciples to live. 227 of these rules came to form the *Pāṭimokkha,* the formal code of conduct for Buddhist monastics, which has lain at the heart of Vinaya ever since.

*See:* *Pāṭimokkha*.

*Summary:* Training rules for monastics

#### 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:* saṃyojana, Nibbāna.

*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:* sotāpanna.

*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, apāya-bhūmi.

*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:* jhāna.

*Summary:* Pleasure; ease; satisfaction.

#### sukha-vedanā

Pleasant feeling.

*See:* vedanā.

*Summary:* Pleasant feeling.

#### Sukhōthai

A Kingdom existing from 1238 to 1438 in the area which is now north central Thailand.

*Summary:* An ancient Thai Kingdom existing from 1238 to 1438.

#### 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 Pali language according to a well-established oral tradition, and were finally committed to written form in Sri Lanka. According to the Sinhalese chronicles, the Pali 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 Pali Suttas are widely regarded as the earliest record of the Buddha’s teachings.

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

#### Sutta Piṭaka

Literally: ‘The basket of Suttas’. The second of the three sections of the *Tipiṭaka,* containing the majority of the Buddha’s discourses to his disciples. The *Sutta Piṭaka* is composed of five nikāyas (collections): the Dīgha Nikāya (DN – containing long discourses); the Majjhima Nikāya (MN - containing discourse of mid-range length); the Saṃyutta Nikāya (SN - containing discourses organized by subject); the Aṅguttara Nikāya (AN – containing discourses organized by ascending numerical list) and; the Khuddaka Nikāya (KN – subsuming various other shorter collections of teachings).

*See:* Tipiṭaka.

*Summary:* The second section of the Pali Canon; the primary source for the Buddha’s Dhamma discourses.

#### Suttavibhaṅga

The section of the *Vinaya Piṭaka* in which every one of the *bhikkhu* and *bhikkhunī* *Pāṭimokkha* rules is explained in detail.

*See:* Vinaya Piṭaka, Pāṭimokkha.

*Summary:* The section of the Vinaya Piṭakawhichexplains the Pāṭimokkha rules.

#### 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:* samaṇa, bhikkhu, pabbajjā, upasampadā.

*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:* ānupubbī-kathā, pāramī, dhana, dāna, bhāvana.

*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 Sangha 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 Sangha performs its formal acts.

### T

#### thammāt

(*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.

#### Than

(*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:* dhutaṅga.

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

#### ten wholesome paths

(Pali: kusala-kammapathā) A list of ten virtues of body, speech and mind (elsewhere referred to as *agārika-vinaya*). Refraining from: 1) taking life, 2) stealing, 3) sexual misconduct, 4) lying, 5) coarse speech, 6) divisive speech, 7) gossip, 8) avarice, 9) thoughts of aggression, and 10) wrong view.

*See:* agārika-vinaya,kusala.

*Summary:* Ten ways of wholesome action by body, speech, and mind.

#### Thai Forest Tradition

A designation for a style of monastic practice within the greater sphere of Thai Theravada Buddhism. The movement which emphasizes strictness of *Vinaya* standards, adoption of various *dhutaṅga* practices, and intensive meditation began in the early 1900s in *Isān*, Thailand with the charismatic leadership and personal examples of *Lūang-Pū Man* and *Lūang-Pū Sao*. *Lūang-Phau Chā* designed his monasteries and lived his life in this mold. Also referred to as the Isān Forest Tradition.

*See:* Vinaya, dhutaṅga, Isān*,* Isān Forest Tradition, Lūang-Pū Man, Lūang-Pū Sao.

*Summary:* A strict form of Buddhist monastic practice originating in Northeast Thailand.

#### thauramān

(*Thai*) Literally: ‘torture’. A term used by Thai forest monks to describe the practise of going against one’s preferences in order to gain spiritual benefit.

*Summary:* The practice of going against the gain for spiritual benefit.

#### thera

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

*See:* bhikkhu, nāvaka, majjhima, mahāthera.

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

#### Theravada

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:* hīnayāna.

*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.

#### thit

(*Thai*) A respectful title used for a man who has spent some period of time as a *bhikkhu* and has subsequently disrobed to pursue a life in the world. ‘*Thit’* is derived from the Sanskrit *'pandit'* or sage.

*See:* bhikkhu.

*Summary:* A title for a man who has spent some time as a bhikkhu.

#### three characteristics

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

*See:* anicca, dukkha, anattā.

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

#### threefold training

(Pali: tisikkhā) The Buddha’s path to Nibbāna; The cultivation of 1) morality (*sīla*), 2) concentration (*samādhi*), and 3) wisdom (*paññā*). This is another formulation of the *Eightfold Path.*

*See:* sīla, samādhi, paññā, Eightfold Path.

*Summary:* Morality, concentration, and wisdom.

#### thudong

*(Thai)* A Thai word derived from the Pali ‘*dhutaṅga’*. In Thailand the word has expanded in meaning. Monks who have left their monastery and are wandering through the countryside sleeping rough (usually practising a number of the dhutaṅga observances), are called ‘thudong monks’ and are said to be ‘on thudong’.

*See:* dhutaṅga.

*Summary:* The practice of wandering in the country and living on alms-food.

#### thīnamiddha

Sloth and torpor. One of the five hindrances *(nīvaraṇa)* to meditation. It ranges from sluggishness or simple lapses of mindfulness to severe drowsiness. Arousing energy is its antidote.

*See:* nīvaraṇa.

*Summary:* Sloth and torpor.

#### tilakkhaṇa

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

#### Tipiṭaka

(Skt. *tripiṭaka*) The Buddhist Pali 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 Palii Canon.

#### tiratana

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

*See:* tisaraṇa, Triple Gem.

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

#### tisaraṇa

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

*See:* tiratana.

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

#### toothwood

A single-use, handmade toothbrush carved out of astringent wood with frayed bristles on one end tapering to a pointed pick on the other. Monks in the Thai Forest Tradition still make such toothwood and, on occasion of first arriving at a monastery, taking leave, or asking for forgiveness, will often offer a gift of a dozen or so to their teacher.

*Summary:* A handmade toothbrush.

#### Triple Gem

(Pali: *tiratana*) The Buddha, Dhamma, and Sangha.

*See:* tiratana.

*Summary:* The Buddha, Dhamma, and Sangha.

#### 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

#### Ubon

A Province in Northeast (*Isān*) Thailand. The birthplace of Lūang-Phau Chā and many of his contemporaries in the *Thai Forest Tradition*.

*See:* Isān, Thai Forest Tradition.

*Summary:* A Province in Northeast Thailand.

#### uddaccakukkucca

Worry and agitation. One of the five hindrances *(nīvaraṇa)* to meditation. It ranges from brief mental distraction to flurried restlessness. Its antidote is tranquility.

*See:* nīvaraṇa.

*Summary:* Worry and agitation.

#### 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.

#### umbrella-tent

English translation of the Thai ‘glot’. A large umbrella equipped with a mosquito net, used by Thai *dhutaṅga* monks for meditation and shelter while staying in the forest.

*See:* *Visual Glossary,* dhutaṅga, thudong, glot.

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

#### upacāra-samādhi

Literally: ‘Neighbourhood concentration’. Access concentration; a degree of concentration coming after *khaṇika-samādhi* but before entering absorption (*appanā-samādhi)* or *jhāna*.

*See:* samādhi, khaṇika-samādhi, appanā-samādhi, jhāna.

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

#### upajjhāya

Ordination preceptor.

*Summary:* Ordination preceptor.

#### upasampadā

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

*See:* pabbajjā.

*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-vihāra.

*Summary:* ‘Equanimity’

#### uposatha

(Thai: Wan Phra) 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.

*See:* Wan Phra.

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

#### Uposatha Hall

(Thai: *bōt*) The building in a monastery in which formal meetings of the Sangha and ceremonies such as the *Pāṭimokkha* take place.

*Summary:* The building in which monastic ceremonies take place.

#### 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:* saṃsāra, 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.

#### Venerable

A respectful title for a monk. Abbreviated form: ‘Ven.’

*See:* Than, bhante, phra.

*Summary:* a respectful title for a monk

#### Vesak

*See:* vesākha.

*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.

#### vicikicchā

Indecision, doubt. One of the five hindrances (*nīvaraṇa*) to meditation. It ranges from doubts about one’s self, one’s teacher or one’s method of practice. When this hindrance is fully transcended through seeing the truth of the teachings clearly, one will have attained stream-entry.

*See:* nīvaraṇa.

*Summary:* Indecision, doubt.

#### 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.

#### Vinaya Piṭaka

Literally: ‘The basket of the Discipline’. The first of the three sections of the *Tipiṭaka* containing the Buddha’s allowances, prohibitions, rules, and regulations for his *bhikkhu* and *bhikkhunī* disciples. The *Vinaya Piṭaka* is composed of three parts (usually presented in six volumes): the Suttavibhaṅga (containing the explanations for every *bhikkhu* and *bhikkhunī Pāṭimokkha* rule); the Khandakhas (containing additional regulations, protocols, origin stories, and allowances) and; the Parivāra (a summary and reformatting for teaching purposes).

*See:* Tipiṭaka, bhikkhu, bhikkhunī, Suttavibhaṅga, Khandhakas.

*Summary:* The first section of the Pali Canon containing the Buddha’s allowances and prohibitions for monastics.

#### 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, tilakkhaṇa.

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

#### vipassanupakkilesa

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 (appearing in the Visuddhimagga) includes ten: 1) light, 2) psychic knowledge, 3) rapture, 4) serenity, 5) pleasure, 6) extreme conviction, 7) exertion, 8) obsession, 9) equanimity, and 10) longing.

*See:* vipassanā.

*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, pāramī.

*Summary:* Persistence; energy.

#### *Visuddhimagga*

*The Path of Purification*. The classic meditation manual written by *Buddhaghosa* during the fifth-century in Sri Lanka. This text, central as it is to the theoretical and practical orthodox teachings of Theravada Buddhism, was read by Lūang-Phau Chā and known to all his contemporaries in the *Thai Forest Tradition*.

*See:* Buddhaghosa.

*Summary:* *The Path of Purification*; A fifth-century meditation manual of primary importance to Theravada orthodoxy.

#### 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:* vicāra, jhāna.

*Summary:* ‘Directed thought’

#### viveka

Seclusion; Solitude. Three types of seclusion are praised by the Buddha: bodily seclusion (kaya-viveka); mental seclusion (citta-viveka) and; seclusion from defilement (upadhi-viveka).

*Summary:* Seclusion; solitude

#### viññāṇa

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

*See:* khandha.

*Summary:* Consciousness; cognizance.

#### vyāpāda

Ill-will. One of the five hindrances (*nīvaraṇa*) to meditation ranging from slight irritation directed towards self or others to fury or rage. Loving-kindness is often taught as its primary antidote.

*See:* nīvaraṇa.

*Summary:* Ill-will.

#### vīmaṃsā

Investigation, inquiring.

*See:* iddhipāda.

*Summary:* Investigation, inquiring.

### W

#### Wan Phra

(*Thai*) 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. While the Pali word *uposatha* indicates just the full and new moons, the Thai *Wan Phra* covers the lunar quarters as well.

*See:* uposatha.

*Summary:* ‘Observance day’; the days of the full, new, and quarter moons.

#### wat

(*Thai*) A Buddhist monastery.

*Summary:* A Buddhist monastery.

#### Wat Naūng Pā Phong

(*Thai*) Literally: ‘*Wat*’ is a monastery; ‘*Naūng*’ is a pool of water; ‘*Pā*’ is a forest; ‘*Phong*’ is an indigenous wild grass. The monastery which *Lūang-Phau Chā* established in 1954 in Ubon province, Isān, Thailand; On all but the most formal occasions, it is referred to as ‘*Wat Pā Phong’*.

*Summary:* Lūang-Phau Chā’s monastery in Ubon, Thailand.

#### Wat Pā Nānāchāt

(*Thai*) Literally: ‘International Forest Monastery’. Branch monastery number 19 of *Wat Naūng Pā Phong*, founded by *Ajahn Sumedho* in 1975 in Ubon, Thailand, at the behest of Lūang-Phau Chā, to serve as a training ground for Western monks. The succession of abbots up until the date of publication (most of whom appear in the pages of this biography) is as follows: 1) Ajahn Sumedho, 2) Ajahn Pabhākaro, 3) Ajahn Jāgaro, 4) Ajahn Pasanno, 5) Ajahn Jayasāro (Chaūn), 6) Ajahn Ñāṇadhammo, and 7) Ajahn Kevali.

*See:* Wat Naūng Pā Phong.

*Summary:* The International Forest Monastery in Ubon, Thailand.

#### Wat Tham Saeng Phet

(*Thai*) Literally: ‘*Cave of the Diamond Light Monastery’*. Branch monastery number 5 of *Wat Naūng Pā Phong*, in Eastern Isān, Thailand. The construction of the long road leading up to this monastery features throughout this biography.

*See:* Wat Naūng Pā Phong.

*Summary:* A branch monastery of Wat Naūng Pā Phongin Isān, Thailand.

#### 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.

#### wrong doing

*See:* dukkaṭa.

*Summary:* A minor Vinaya offence.

### 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.

#### yām

(*Thai*) A monastic shoulder bag.

*See:* *Visual Glossary*.

*Summary:* A monastic shoulder bag.