

GLOSSARY

The following is a list of the *Pāli* words as used in the text, together with a brief translation and comment when necessary. The list follows the Roman alphabet for ease of reference.

Ācariya: Teacher. Sometimes also a term of respect for a senior Bhikkhu.

Adinnādāna: Theft, stealing.

Akālika: Timeless.

Ākāsa: Space, the sky.

Akusala: Bad, demerit, unskilful.

Anāgāmi: Someone who has reached the third stage of the path, the stage before *Arahant*.

Anālaya: Unattached.

Ānāpānasati: Mindfulness of breathing in and out. One of the best known forms of meditation practice.

Anicca: Impermanence, transience, instability.

Anupādisesa: Without remainder. In reference to the *Arahant* after the death of the body.

Anumodanā: Thanksgiving for gifts received by the *Sangha*. Generally in the form of a chant.

Anusāsana: Advice, instruction.

Aṅga: Constituent part, quality.

Appaṇā: To attain, fix the mind upon, attainment in *samādhi*.

Arahant: One who is worthy, one who reached the ultimate state of *Nibbāna*.

Ārammaṇa: Support, a supporting condition for the mind, an object.

Ariya: Noble.

Arūpa: Formless.

Āsava: Outflows. Thus the *citta* flows out into sense desires, into perpetuating existence, into views and opinions, and into ignorance (*avijjā*).

Asubha: That which is unpleasant, loathsome, contrary to what is usually desired.

Asurakāya: The population of *Asuras*. The *Asuras* are in the realm below the human realm and they consist of warlike beings, constantly at war with the gods.

Atītārammaṇa: Past events as a condition for presently arising states of mind.

Aṭṭhi: Bones.

Avijjā: Ignorance, in the form of blind unknowing.

Avyākata: Not designated.

Āyatana: Sense fields. Thus, the field of seeing, hearing, etc., — mental sensation.

Bhava: Realms of existence.

Bhāva: Becoming, condition, nature.

Bhāvanā: Development by means of meditation.

Bhavaṅga: The continual flow of life and consciousness which continues unknown by normal awareness.

Bhikkhu: A monk, usually in reference to Buddhism. One who lives on donated food.

Bhūmi: The ground, a region, a stage or level of mind.

Bhūta: What has come into existence. A form of ghost.

Brahma: The great god, but in the sense of the Greek gods. E.g. Zeus.

Brahmacariyā: Celibacy and the general training of living the higher life.

Brāhmaṇa: The state of true holiness.

Brahmavihāra: The four states of: *mettā* (friendliness), *karuṇā* (compassion), *muditā* (gladness at the well being of others), *upekkhā* (equanimity).

Cakka: A wheel, circle.

Caṅkama: To walk back and forth. A walking meditation.

Citta: That underlying essence of mind which manifests as feeling, memory, thought and consciousness. In its pure state it is indefinable and beyond *Samsāra*.

Dāna: Giving, making gifts.

Dantā: Teeth.

Dasabalañña: Skill in the ten powers of the Buddha.

Desanā: A talk on Dhamma.

Deva: An angel like being of the *Deva*—realms which are immediately above the human realm.

Devadhītā: A female *Deva*.

Devaputta: Son of a *Deva*.

Dhamma: Truth, the ultimate order underlying everything, the teaching of the Buddha.

Dhammā(s): In the plural, means: objects of mind, concepts, theories.

Dhammārammaṇa: Dhamma as the object or support of the mind and mental states.

Dhātu: Element. Thus, the four elements of earth, water, fire and air; and the sense organs such as the eye, ear, nose, etc.

Dhutanga: Ascetic practices. See Appendix on page 569.

Diṭṭhi: Views, opinions.

Dukkha: Discontent, suffering.

Ekībhāva: Unity, solitude, loneliness.

Garuḍa: A mythical bird, half human and half bird.

Gāthā: A verse, stanza, or line of poetry.

Guṇa: Virtue, quality.

Guru: Teacher.

Hetu: Cause, reason.

Hiri: Sense of shame.

Indra: One of the chief Indian deities.

Jñāsaṅga: Destruction of the *āsavas* as in the *Arahant*.

Jhāna: Various states of meditative absorption, including the four *rūpa* and the four *arūpa-jhānas*.

Kalyāṇa: Morally good, virtuous.

Kamma: Lit: “action”. But in Buddhism, action of the body, speech or mind which has a moral content of good, bad or neutral. Such action brings back a corresponding result.

Kammaṭṭhāna: Lit: “*Kamma* = action, *ṭhāna* = a region or place.” For more on this word, see the beginning of this book.

Karuṇā: Compassion.

Kāya: A heap, collection, the physical body.

Kāyagata: Relating to the body.

Kāyānupassanā: Contemplation of the body.

Kesa: Hair of the head.

Khandha: A heap, but usually referring to the five *khandhas*, these being, the body, feeling, memory, thought/imagination, and consciousness.

Khīnāsava: One who has destroyed the *āsavas*. A term for the Buddha and the *Arahants*.

Kilesa: The defilements based upon greed, hate, and delusion.

Kusala: Good, virtuous, skilful.

Lābha: Gain, acquisition.

Lakkhaṇa: A characteristic mark. Thus, the three *lakkhaṇa* are impermanence, suffering, and “non-self”.

Lobha: Greed.

Loka: The world.

Lokāmisā: Carnal worldliness.

Lokavidū: One who sees and knows the worlds.

Lokuttara: Beyond the relative conventions of the world.

Loma: Hair of the body.

Maccu-rāja: The king of death.

Magga: Path. Usually referring to the eight fold path leading to *Nibbāna*.

Mahā: Great, superior. In Thailand, a degree in *Pāli* studies.

Mahanta: Great, big.

Māna: Conceit.

Māra: The evil one, the devil, sometimes plural.

Mātika: Table of contents.

Māyā: Fraud, deceit, illusion.

Mettā: Friendliness; pure love.

Micchādiṭṭhi: Wrong and false views and opinions.

Moha: Delusion.

Muditā: Gladness in the well being and gains of other people.

Musāvāda: Lying and falsehood.

Nāga: The serpent kings who live in a realm that is non-physical.

Nakhā: Nails of the hands and feet.

Nāma: Name. The four mental factors of the five *khandhas*.

Ñāṇa: Knowing, instinctive knowing intuitive knowing.

Nibbāna: The ultimate goal of Buddhist training. Lit: “Extinguished”.

Nimitta: A sign. In meditation practice, a mental image which is usually visual.

Nirodha: Cessation.

Nirujjhati: To cease, dissolve or vanish.

Niyyānika: Leading out of.

Opanayika: Leading to, bringing near to.

Ottappa: Shrinking back from doing what is wrong.

Ovāda: Advice, instruction.

Paccaya: Condition, cause, requisite. Donations of requisites given to the Bhikkhus.

Paccayākāra: The *Paṭiccasamuppāda*, the twelve conditions leading to birth and suffering.

Paccuppanna: The present time.

Pamāda: Negligence; indolence.

Paṃsukūla: Rag robes made up of cloth from the rubbish heap.

Pāṇātipāta: To kill living beings.

Pañcavaggīya: The five recluses who were the first to be taught by the Buddha.

Paññā: Wisdom.

Paracittavijjā: Supernormal powers.

Parama: Superior.

Paramaṃsukhaṃ: The greatest happiness.

Pāramī: Perfection, perfect fulfilment.

Paribbājaka: A wandering religious mendicant.

Parikamma: Preparatory practice. Preparatory meditation.

Parinibbāna: Final *Nibbāna* attained at the death of the Buddha or any of the *Arahants*.

Paṭibhāga: The *Nimitta* (q.v.) which arises in the deepest level of *samādhi*.

Paṭīcasamuppāda: See: *Paccayākāra*.

Paṭikūla: Loathsome, disagreeable.

Paṭimokkha: The 227 rules for Bhikkhus which are recited every fortnight.

Paṭipadā: Practice, mode of conduct.

Paṭisandhi: The “relinking” consciousness which links the past life to the next life.

Phala: Fruition, result.

Phassa: Touch, contact.

Piṇḍapāta: Walking on the alms round.

Pīti: Enthusiasm, rapture, joy, delight.

Preta: (*Peta* in *Pāli*); The dead, departed, a ghost.

Pubbenivāsa: One’s former lives.

Puggala: A person.

Pūjā: Homage, devotion.

Puññā: Merit, righteousness.

Puthujjana: The ordinary worldly person without any special Dhamma attainment.

Rāga: Lust, attachment.

Rishi: (Sanskrit) A non-Buddhist ascetic.

Rukkhamūla: Dwelling at the foot of a tree.

Rūpa: Form, shape, the body.

Sabhāva: Nature, a thing in itself, condition.

Sabong: The Bhikkhu's inner robe. The "skirt" robe.

Sacca: Truth.

Saddhā: Faith.

Sadhamma: The true doctrine.

Sādhu: Reverential assent, much like "Amen" which comes from ancient Egypt.

Sakadāgāmī: The second of the four stages culminating in *Arahant*.

Sakkāya: This present body.

Sākya: The race of people from whom the Buddha came.

Sālā: A meeting hall.

Samādhi: Absorbed concentration which has many levels and kinds.

Samaṇa: A recluse.

Sāmaṇera: A novice.

Samāpatti: Attainment of various levels of mind.

Samatha: Calm.

Sāmīci: The right way, proper way.

Sammā: Right, correct.

Sammodanīya: To be rejoiced, pleasant.

Sammuti: Conventional, common consent, accepted opinion.

Sampajañña: Comprehension.

Saṃsāra: The total sphere of all the realms of existence.

Samuccheda–pahāna: Letting go by cutting off attachments.

Samudaya: Uprising. *Samudaya–sacca* is the truth of the uprising of suffering.

Sandiṭṭhiko: To be seen, that which can be seen.

Sangāha: A collection, compilation.

Sangha: A group of at least four Bhikkhus, the order of Bhikkhus.

Saṅghāṭi: The Bhikkhus outer robe.

Saṅkappa: Purpose, aim.

Sankhāra: 1.) The group of parts that make up anything. 2.) That which puts together the parts that make up anything.

Saññā: Memory.

Santi: Peace, calmness, tranquillity.

Sāra: Essence, that which is not impermanent.

Sāraṇa: The essential quality.

Saraṇa: A refuge.

Sāsādā: The world teacher, the supreme teacher, the Buddha as a teacher.

Sāsana: A religion, a system of teaching and training.

Sati: Mindfulness.

Satipaṭṭhāna: The practice and method of developing mindfulness.

Saupādisesa: With remainder. In reference to the *Arahant* who attains *Nibbāna* and lives for a time. Remainder means the body and mind which still remains.

Sāvaka: A hearer (of the teaching). Usually in reference to those who heard the teaching directly from the Buddha.

Senāsana: A seat, a dwelling place for a Bhikkhu.

Seyyāsana: A bed, couch.

Sīha: A lion.

Sīla: Morality, moral behaviour.

Siri–maṅgala: Luck, glory, splendour, a blessing.

Sobhaṇa: Shining, beautiful, the virtuous states of mind.

Sotāpanna: One who has entered the stream leading to *Nibbāna*. The first of the four stages culminating in *Nibbāna*.

Subha: Auspicious, often used in reference to the perception of the beautiful.

Sugato: The happy one, a term for the Buddha.

Sukha: The pleasant, happy, contented.

Sutta: A thread, the discourses of the Buddha.

Svākkhāto: Well taught.

Taco: Skin.

Taṇhā: Craving, including: greed, hate and delusion.

Tathāgata: The “Thus gone”, a title for the Buddha.

Tāvātimsa: The name of a heavenly abode.

Thera: An elder, a Bhikkhu who has been in the *Sangha* for ten or more years.

Theravada: “The ways of the Elder.” The southern school of Buddhism as found in Thailand, Sri–Lanka (Ceylon) and Burma.

Ti–lakkhaṇa: The three characteristics, these being: impermanence, suffering, and non-self.

Ti–loka–dhātu: The three worlds, the universe.

Ti–piṭaka: The three baskets, meaning the three groups of books making up the Buddhist canon.

Uggaha: Learning. The name of the image (*nimitta*) that arises in the second stage of *samādhi*.

Upācāra: Approach, access. The name of the second stage of *samādhi*.

Upādāna: Attachment, clinging.

Upajjhāya: The Bhikkhu who presides over the ordination of a Bhikkhu.

Upānissaya: Basis, support, those good characteristics that enable someone to recognise Dhamma, to take it up and gain from it.

Upasagga: A danger, obstacle.

Upāsaka: A white robed male devotee.

Upāsikā: A white robed female devotee.

Upekkhā: Neutrality, equanimity, indifference.

Vāsanā: Impressions and tendencies from the past.

Vassa: The rains period, three months, approximately July to October when the Bhikkhus are limited to staying in a single residence.

Vatṭa: Circular, a round, cycle.

Vatthu: A site, ground, field, a thing.

Vedanā: Feeling.

Veneyya: One who is open to receiving instruction.

Vibhava: In *vibhava-taṇhā*: wanting to change, to become something different.

Vicāraṇāññāṇa: Insight wisdom based on investigation.

Vicāraṇā: Investigation.

Vihāra: A dwelling place.

Vimutti: Freedom.

Vimuttiññāṇadassana: Knowing and seeing the state of freedom.

Vinaya: The Bhikkhu's rules and the books containing them.

Visuddhi: Purity.

Vitakka: Thought.

Vijjā: Knowing, in contrast to *avijjā* (ignorance).

Vivaṭṭa: Devolution, against the round of rebirth.

Yakkha: A giant, ogre.

Yama: The lord of death.

Yathābhūtaññāṇadassana: Seeing with insight into things as they really are.

Yathākamma: In accordance with one's actions (*kamma*).

Yogāvacara: One who trains in meditation practice.

Yoniso: Wisely, judiciously.