

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 monk.

Anicca: Impermanence, transience, instability.

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

Anattā: That the animistic idea and attitude which people and beings attribute to themselves, others and other things, which give rise to the firmly held attitude that there is a presiding (Self) entity in the five *khandhas* is in fact a convenient fiction and truly speaking quite false.

Appaṇṇā: Absorption (in the object).

Ariya: Noble.

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

Avijjā: Ignorance, in the form of blind unknowing.

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

Bhava: Realms of existence, birth.

Bhāvanā: Development by means of meditation.

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

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.

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

Buddho: A *parikamma* for the recollection of the Buddha.

Citta: That underlying essence of mind where Dhamma and the *kilesas* dwell. In its pure state it is indefinable and beyond *samsāra*. It controls the *khandhas* and does not die when the *kilesas* die.

Desanā: The teachings of Dhamma; Dhamma talk.

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

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

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

Dukkha: Discontent, suffering.

Ekaggatārammaṇa: Non-dual, oneness of the *citta*.

Indra: One of the chief Indian deities.

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

Kammaṭṭhāna: Lit: “*kamma* = action, *ṭhāna* = a region or place.”

Karuṇā: Compassion.

Kesā: Hair of the head.

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

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

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

Loka: The world.

Lokavidū: One who sees and knows the worlds.

Magga: Path. Usually referring to the Noble Eight-Fold Path leading to *Nibbāna*.

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

Māyā: Fraud, deceit, illusion.

Mettā: Friendliness; pure love.

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.

Opanayika: Leading to, bringing near to.

Paññā: Wisdom.

Parikamma: Preparatory practice. Preparatory meditation.

Paṭibhāga: The *nimitta* which arises in the deepest level of *samādhi*.

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

Rāga: Lust, attachment.

Rūpa: Form, shape, the body.

Sabhāva: Nature, a thing in itself, a condition.

Sacca: Truth.

Samādhi: Absorbed concentration which has many levels and kinds.

Samatha: Calm.

Samuccheda-pahāna: Letting go by cutting off attachments.

Saṅgha: A group of at least four monks, the monastic order.

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

Saññā: Memory.

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

Sati: Mindfulness.

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

Sīla: Morality, moral behaviour.

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

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

Ti-bhava: Three states of being: *kāma*, *rūpa*, and *arūpa*.

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

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

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.

Vedanā: Feeling.

Vihāra: A dwelling place.

Viññāṇa: Consciousness.

Vipassanā: Insight, of such a type as is deep and effective in “curing” the defilements. It is insight which arises based on *samādhi*, and not just an intellectual exercise.

Yathā-Bhūta-Ñāṇadassana: Seeing with insight into things as they really are.

