



BUDDHIST GROUP OF KENDAL (THERAVĀDA)

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BUDDHIST GROUP OF KENDAL (THERAVĀDA)

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**BUDDHIST GROUP OF KENDAL
(THERAVĀDA)**



**INTRODUCING
BUDDHISM**

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INTRODUCING BUDDHISM

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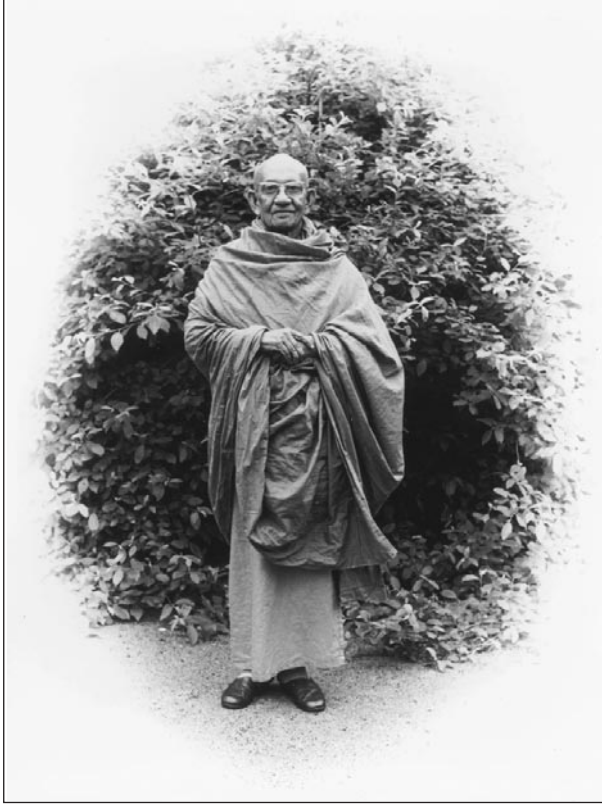


The Discourse on Loving Kindness (*Mettā Sutta, Sutta Piṭaka*)

1. One who is skilled in the good and who wishes to attain that state of calm, *Nibbāna*, should act thus: one should be sincere to oneself, upright and conscientious, of soft speech, gentle and not proud.
2. Contented, living simply, peaceful and unburdened, with senses calmed, prudent, modest, and without showing anxiety for support.
3. One should not commit any slight wrong on account of which wise men might censure one.

May all beings be happy and secure, may their hearts be wholesome!

- 4-5. Whatever living beings there be – those mentally feeble or strong, physically long, stout or medium, short, small or large, those seen or unseen; dwelling far or near; those who are born and those who are to be born – may all beings, without exception, be happy-minded!
6. Let none deceive another nor despise any person whatsoever in any place; in anger or ill-will let one not wish any harm to another.
7. Just as a mother would protect her only child at the risk of her own life, in the same way, let one cultivate a boundless heart towards all beings.
8. Let thoughts of infinite love pervade the whole world – above, below and around – without any obstruction, without any hatred, without any enmity.
9. Whether standing, walking, sitting or lying down, as long as one is awake, this mindfulness should be developed: this, the wise say, is the highest conduct here.
10. Not embracing false views, virtuous and endowed with insight, giving up attachment to sense desires – indeed, such a person does not come again for repeated becoming (for rebirth).



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1988, 1993 and 2003

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What is Buddhism?

Namo tassa Bhagavato Arahato Sammā Sambuddhassa!

Homage to Him, the Exalted, the Worthy, the Fully Enlightened One!

<i>Buddhaṃ saraṇaṃ gacchāmi</i>	I go to the Buddha as my refuge
<i>Dhammam saraṇaṃ gacchāmi</i>	I go to the Doctrine [Teaching] as my refuge
<i>Sanghaṃ saraṇaṃ gacchāmi</i>	I go to the Order [of monks and nuns] as my refuge

"The non-aggressive, moral and philosophical system expounded by the Buddha, which demands no blind faith from its adherents, expounds no dogmatic creeds, encourages no superstitious rites and ceremonies, but advocates a golden mean that guides a disciple through pure living and pure thinking to the gain of supreme vision and deliverance from all evil, is called the *Dhamma* and is popularly known as Buddhism." (Nārada, *Buddhism in a Nutshell*)

THE TRIPLE GEM (*TIRATANA*)

THE BUDDHA

The Buddha achieved enlightenment. He avoided the two extremes of self-indulgence (which retards spiritual progress) and self-mortification (which weakens the intellect), and instead discovered and followed the Middle Path (*Majjhimā Paṭipadā*) which led to his enlightenment. Thereafter he taught this path until his death.

The Buddha is not a God, nor a saviour who can save others. He explained that deliverance from suffering can only be gained by self-exertion and advised his disciples to be self-reliant.

"Striving should be done by yourselves. The *Tathāgatas* [Buddhas] are only teachers." (*Dhammapada*, verse 276)

"Come O Kālāmas, do not accept anything on mere hearsay. Do not accept anything by mere tradition. Do not accept anything on account of rumours. Do not accept anything just because it accords with your scriptures. Do not accept anything by mere supposition. Do not accept anything by mere inference. Do not accept anything merely because it agrees with your preconceived notions. Do not accept anything merely because it seems acceptable. Do not accept anything thinking that the ascetic is respected by us. But when you know for yourselves – these things are immoral, these things are blameworthy, these things are censured by the wise, these things, when performed and undertaken, conduce to ruin and sorrow – then indeed do you reject them. When you know for yourselves – these things are moral, these things are blameless, these things are praised by the wise, these things when performed and undertaken, conduce to well-being and happiness – then do you live and act accordingly." (*Kālāma Sutta, Sutta Piṭaka*)

The Buddha said "He who sees the *Dhamma* sees me". (*Sutta Piṭaka*)

THE DHAMMA

"The *Dhamma* is good in the beginning, good in the middle and good in the end."
(*Sutta Piṭaka*)

"The original *Pāli* term for Buddhism is *Dhamma*, which literally, means that which upholds or sustains (him who acts in conformity with its principles and thus prevents him from falling into woeful states) ... The *Dhamma* is that which really is. It is the Doctrine of Reality. It is a means of deliverance from suffering, and deliverance itself. Whether the Buddhas arise or not the *Dhamma* exists from all eternity. It is a Buddha that realizes this *Dhamma*, which lies hidden from the ignorant eyes of men, till He, an Enlightened One, comes and compassionately reveals it to the world ... This sublime *Dhamma* is not something apart from oneself. It is purely dependent upon oneself and is to be realized by oneself." (Nārada, *The Buddha and His Teachings*)

"Abide with oneself as an island ... with the *Dhamma* as a refuge." (*Parinibbāna Sutta, Sutta Piṭaka*)

"The *Dhamma* He [The Buddha] taught is not merely to be preserved in books, nor is it a subject to be studied from an historical or literary standpoint. On the contrary, it is to be learned and put into practice in the course of one's daily life, for without practice one cannot appreciate the truth. The *Dhamma* is to be studied, and more to be practised, and above all to be realized [by one's own intuitive wisdom]; immediate realization is its ultimate goal. As such the *Dhamma* is compared to a raft which is meant for the sole purpose of escaping from the ocean of birth and death (*samsāra*)." (Nārada, *Buddhism in a Nutshell*)

"This sublime *Dhamma* ... deals with truth and facts that can be testified and verified by personal experience and is not concerned with theories and speculations, which may be accepted as profound truths today and thrown overboard tomorrow. The Buddha did not expound revolutionary philosophical theories, nor did He attempt to create a new material science. In plain terms He explained both what is within and without, so far as it concerns emancipation from the ills of life, and revealed the unique Path of Deliverance ... the Buddha did not teach all that He knew ... He taught what He deemed was absolutely essential for one's purification, and was characteristically silent on questions irrelevant to His noble mission." (Nārada, *The Buddha and His Teachings*)

Although the Buddha did not leave any written teachings, his disciples (the *Sangha*) recited and subsequently committed to writing the teachings.

THE SANGHA

The Buddha established a *Sangha* (Order) of *Bhikkhus* (monks) and *Bhikkhunīs* (nuns).

The Four Noble Truths

“One thing only does the *Tathāgata* [Buddha] teach, namely suffering and the cessation of suffering.” (*Sutta Piṭaka*)

“In this very one-fathom long body, along with its perceptions and thoughts, do I proclaim the world, the origin of the world, the cessation of the world, the path leading to the cessation of the world.” (*Rohitassa Sutta, Sutta Piṭaka*)

THE FOUR NOBLE TRUTHS

- 1) The Noble Truth of Suffering
- 2) The Noble Truth of the Origin of Suffering
- 3) The Noble Truth of the Cessation of Suffering
- 4) The Noble Truth of the Way to the Cessation of Suffering
This is the Noble Eightfold Path

ARIYA SACCA

Dukkha Ariya Sacca
Dukkha Samudaya Ariya Sacca
Dukkha Nirodha Ariya Sacca
Dukkha Nirodha Gāminī
Paṭipadā Ariya Sacca
Ariya Aṭṭhangika Magga

“The truth of suffering is to be compared with a disease, the truth of the origin of suffering with the cause of the disease, the truth of the extinction of suffering with the cure of the disease, the truth of the path with the medicine.” (*Visuddhi Magga*)

“The Four Noble Truths are the briefest synthesis of the entire teachings of Buddhism, since all those manifold doctrines of the threefold Canon (*Tiṭṭaka*) are without exception, included therein.” (*Nyāṇatiloka, Buddhist Dictionary*)

1) THE NOBLE TRUTH OF SUFFERING *DUKKHA ARIYA SACCA*

“Now this, O *Bhikkhus*, is the Noble Truth of Suffering. Birth is suffering, decay is suffering, disease is suffering, death is suffering, to be united with the unpleasant is suffering, to be separated from the pleasant is suffering, not to get what one desires is suffering ... This Noble Truth of Suffering should be perceived.” (*Dhammacakkappavattana Sutta, Sutta Piṭaka* – The First Discourse of the Buddha).

Dukkha can be translated as sorrowfulness, suffering or unsatisfactoriness. There are three types of *dukkha*:

- a) *dukkha-dukkha* intrinsic or ordinary suffering (physical and mental)
- b) *vipariṇāma-dukkha* suffering due to change
- c) *saṅkhārā-dukkha* suffering due to formations and as conditioned states (the general unsatisfactoriness of existence)

The First Truth “shows that, in consequence of the universal law of impermanency, all the phenomena of existence whatsoever ... are subject to change and dissolution, and hence are miserable and unsatisfactory; and that thus, without exception, they all contain in themselves the germ of suffering.” (*Nyāṇatiloka, Buddhist Dictionary*)

2) THE NOBLE TRUTH OF THE ORIGIN OF SUFFERING **DUKKHA SAMUDAYA ARIYA SACCA**

"Now this, O *Bhikkhus*, is the Noble Truth of the Origin of Suffering. It is this craving [*taṇhā*] which produces rebirth, accompanied by passionate clinging, welcoming this and that (life). It is the craving for sensual pleasures, craving for existence and craving for non-existence ... This Noble Truth of the Origin of Suffering should be eradicated." (*Dhammacakkappavattana Sutta, Sutta Piṭaka*)

3) THE NOBLE TRUTH OF THE CESSATION OF SUFFERING **DUKKHA NIRODHA ARIYA SACCA**

"Now this, O *Bhikkhus*, is the Noble Truth of the Cessation of Suffering. It is the complete separation from, and destruction of, this very craving [*taṇhā*], its forsaking, renunciation, the liberation therefrom, and non-attachment thereto ... This Noble Truth of the Cessation of Suffering should be realized." (*Dhammacakkappavattana Sutta, Sutta Piṭaka*)

The Third Noble Truth refers to *Nibbāna* (Enlightenment) which must be realized for oneself. It is necessary to eliminate the root of *dukkha* which is craving [*taṇhā*] for *dukkha* to be eliminated and *Nibbāna* to be attained.

4) THE NOBLE TRUTH OF THE WAY TO THE CESSATION OF SUFFERING **DUKKHA NIRODHA GĀMINĪ PAṬIPADĀ ARIYA SACCA**

"Now this, O *Bhikkhus*, is the Noble Truth of the Path leading to the Cessation of Suffering. It is the Noble Eightfold Path ... This Noble Truth of the Path leading to the Cessation of Suffering should be developed." (*Dhammacakkappavattana Sutta, Sutta Piṭaka*)

The Noble Eightfold Path must be followed to realize *Nibbāna*.

THE NOBLE EIGHTFOLD PATH **ARIYA AṬṬHANGIKA MAGGA**

WISDOM

- 1) Right View or Understanding
- 2) Right Thoughts or Intentions

PAÑÑĀ

Sammā Diṭṭhi
Sammā Saṅkappa

MORALITY

- 3) Right Speech
- 4) Right Action
- 5) Right Livelihood

SĪLA

Sammā Vācā
Sammā Kammanta
Sammā Ājiva

CONCENTRATION

- 6) Right Effort
- 7) Right Mindfulness
- 8) Right Concentration

SAMĀDHI

Sammā Vāyāma
Sammā Sati
Sammā Samādhi

The Eightfold Path

“What, O *Bhikkhus* [monks] is that Middle Path the *Tathāgata* [Buddha] has comprehended which promotes sight and knowledge, and which tends to peace, higher wisdom, enlightenment and *Nibbāna*? The very Noble Eightfold Path.” (*Dhammacakkappavattana Sutta, Sutta Piṭaka*)

The “Noble Eightfold Path ... avoids the extreme of self-mortification that weakens one’s intellect and the extreme of self-indulgence that retards one’s moral progress”. (Narada, *The Buddha and His Teachings*) Consequently the Buddha calls this path the middle way (*majjhimā paṭipadā*).

THE FOUR NOBLE TRUTHS

- | | |
|---|---|
| 1) The Noble Truth of Suffering | <i>Dukkha Ariya Sacca</i> |
| 2) The Noble Truth of the Origin of Suffering | <i>Dukkha Samudaya Ariya Sacca</i> |
| 3) The Noble Truth of the Cessation of Suffering | <i>Dukkha Nirodha Ariya Sacca</i> |
| 4) The Noble Truth of the Way to the Cessation of Suffering | <i>Dukkha Nirodha Gāmini Paṭipadā Ariya Sacca</i> |
| This is the Noble Eightfold Path | <i>Ariya Aṭṭhangika Magga</i> |

ARIYA SACCA

THE NOBLE EIGHTFOLD PATH

WISDOM

- 1) Right View or Understanding
- 2) Right Thoughts or Intentions

ARIYA AṬṬHANGIKA MAGGA

PAÑÑĀ

- Sammā Ditṭhi*
- Sammā Saṃkappa*

MORALITY

- 3) Right Speech
- 4) Right Action
- 5) Right Livelihood

SĪLA

- Sammā Vācā*
- Sammā Kammanta*
- Sammā Ājīva*

CONCENTRATION

- 6) Right Effort
- 7) Right Mindfulness
- 8) Right Concentration

SAMĀDHI

- Sammā Vāyāma*
- Sammā Sati*
- Sammā Samādhi*

MORALITY (SĪLA), CONCENTRATION (SAMĀDHI) AND WISDOM (PAÑÑĀ)

When considered from the standpoint of practical training the Noble Eightfold Path consists of the following three groups:

- | | |
|---------------------------|------------------------|
| 1) Moral Discipline Group | <i>Silakkhandha</i> |
| 2) Concentration Group | <i>Samādhikkhandha</i> |
| 3) Wisdom Group | <i>Paññākkhandha</i> |

WISDOM (*PAÑÑĀ*)

- 1) RIGHT VIEW OR UNDERSTANDING (*SAMMĀ DITṬHI*)
 - a) Right View of *kamma*
 - b) Right View of the ten kinds of subjects
 - c) Right View of the Four Noble Truths
- 2) RIGHT THOUGHTS OR INTENTIONS (*SAMMĀ SAMKAPPA*)
 - a) Thoughts of renunciation (opposed to greed and sensual desire)
 - b) Thoughts of benevolence for the welfare of all beings (opposed to ill-will)
 - c) Thoughts of harmlessness for all beings (opposed to cruelty)

MORALITY (*SĪLA*)

- 3) RIGHT SPEECH (*SAMMĀ VĀCĀ*)
 - a) Refraining from false speech
 - b) Refraining from slanderous speech
 - c) Refraining from harsh words and abusive language
 - d) Refraining from idle chatter and frivolous talk
- 4) RIGHT ACTION (*SAMMĀ KAMMANTA*)
 - a) Refraining from killing and injuring any living being
 - b) Refraining from taking anything not freely given
 - c) Refraining from sexual misconduct and abuse of the senses

5) RIGHT LIVELIHOOD (*SAMMĀ ĀJĪVA*)

The following types of livelihood should be avoided:

- a) Dealing in weapons and arms
- b) Dealing in human beings (e.g. prostitution and slavery)
- c) Dealing in living beings and flesh (e.g. butchery)
- d) Dealing in intoxicating drinks
- e) Dealing in poison

Wrong livelihood by means of immoral physical and verbal actions (e.g. deceit, soothsaying, treachery, trickery, usury) should be avoided.

CONCENTRATION (*SAMĀDHI*)

- 6) RIGHT EFFORT (*SAMMĀ VĀYĀMA*)
 - a) The effort to prevent the arising of unarisen unwholesome states
 - b) The effort to discard unwholesome states already arisen
 - c) The effort to develop unarisen wholesome states
 - d) The effort to promote wholesome states already arisen

7) RIGHT MINDFULNESS (*SAMMĀ SATI*)

The Four Foundations of Mindfulness:

- a) Mindfulness of the body
- b) Mindfulness of feelings
- c) Mindfulness of consciousness or states of mind
- d) Mindfulness of mental objects or phenomena (*dhammas*)

8) RIGHT CONCENTRATION (*SAMMĀ SAMĀDHI*)

This is one-pointedness of the mind developed through meditation. (The *jhānas*)

History and the Disposition of Traditions

“A unique being, an extraordinary man arises in this world for the benefit of the many, for the happiness of the many, out of compassion for the world ... Who is this unique being? It is the *Tathāgata* [the Buddha], the Exalted, Fully Enlightened One.”
(*Sutta Piṭaka*)

THE LIFE OF THE BUDDHA

A Prince was born on the full moon day of May 623 BC (according to some schools of Buddhism) in Lumbini Park at Kapilavatthu, on the present day borders of India and Nepal. His father was King Suddhodana of the Sākya clan. The Prince was named Siddhattha (which means wish fulfilled). His family name was Gotama. Eight distinguished Brahmins examined the prince. It was declared that he would either become a universal monarch or would retire from the world and become a Buddha.

During his childhood the Prince was left unattended under a rose apple tree at a ploughing festival. He meditated on the breath and achieved one-pointedness of mind. At the age of sixteen he married his cousin Princess Yasodharā. He lived a happy married life for thirteen years in luxurious conditions created by his father, to shelter him from the realities of life. While being driven in his carriage outside the palace he saw four signs which changed his view of the world: an old man, a sick person, a corpse, and an ascetic. At the age of twenty-nine he decided to renounce the world to search for the Truth.

Siddhattha left the palace and became a homeless ascetic. He studied under two teachers, Ālāra Kālāma and Uddaka Rāmaputta, mastered their teachings and left them to search for the Truth. Five ascetics joined him. For about six years he practised extreme austerities. Remembering the one-pointedness of mind achieved under the rose apple tree and seeing the futility of excessive austerity he decided to renounce these extreme ascetic practices. His five companions deserted him, fearing that he had returned to a life of luxury.

On the Full Moon day of May in his 35th year he sat under the Bodhi tree at Buddhagayā and attained Buddhahood (achieved enlightenment). Thereafter he is known as the Buddha (the Enlightened or the Awakened One). The Buddha referred to himself as the *Tathāgata* (He who has thus gone).

The Buddha walked to the Deer Park at Isipatana near Baranasi (formerly Benares) to join his five erstwhile companions. On the Full Moon Day of July 528 BC (according to some schools of Buddhism) the Buddha delivered his First Discourse. The Buddha subsequently established a *Sangha* (order) of both *Bhikkhus* (monks) and *Bhikkhunīs* (nuns).

The Buddha's ministry lasted for forty-five years. He died at the age of eighty on the Full Moon day of May 543 BC (according to some schools of Buddhism) in the Sāla Grove at Kusinārā. This is known as the *Parinibbāna* of the Buddha.

THE COUNCILS

Councils of Enlightened *Bhikkhus* (*Arahats*) were held three months, 100 years and 236 years after the passing away of the Buddha. At the First Council the *Tipiṭaka* (Teachings) were recited. A further Council of *Arahats* was held in the first century BC in Sri Lanka, and the *Tipiṭaka* was committed to writing. One of the authors of this booklet, Venerable Balangoda Ānanda Maitreya, actively participated in the sixth and most recent Buddhist Council held in Burma (now Myanmar) from 1954-56 to mark the 2500th anniversary of the passing away of the Buddha.

SCHOOLS OF EARLY BUDDHISM

After the passing away of the Buddha eighteen schools of early Buddhism developed. Of these only *Theravāda* (The Teaching of the Elders) survives today.

THE GREATER VEHICLE (*MAHĀYĀNA*)

In the first century AD, *Mahāyāna* Buddhism developed as a separate tradition. It was known to its adherents as the Greater Vehicle, in contrast to the contemporary monastic based Buddhism, which the *Mahāyānists* named the *Hīnayāna* (Lesser Vehicle).

Mahāyāna Buddhism adopted Sanskrit as its language. The *Bodhisattva* (*Pāli: Bodhisatta*) ideal emerged of a person who refuses to enter *Nirvāṇa* (*Pāli: Nibbāna*), but instead returns to *samsāra* to help others. Compassion and wisdom became the most important virtues. The role of lay people was developed.

THE DIAMOND VEHICLE OR *TANTRA* (*VAJRAYĀNA*)

Tantra emerged between the 3rd and 7th centuries AD. *Tantra* involves a rapid attainment of Buddhahood through specialised forms of meditation which make wide use of visualisation and images.

THE SPREAD OF BUDDHISM FROM INDIA

1) The Southern Transmission

Buddhism spread into Burma (now Myanmar), Indonesia, Kampuchea, Laos, Sri Lanka and Thailand. Consequently *Theravāda* Buddhism is often known as the Southern School.

2) The Northern Transmission

Mahāyāna Buddhism spread initially along the North-Western frontier and the Silk Road. It reached Bhutan, China, Indonesia, Japan, Korea, Mongolia, Nepal, Tibet, former USSR and Vietnam.

3) Buddhism in the West

In the 19th century European scholars started to study Buddhism. Buddhism has spread greatly since 1945, partly because of the work of expatriate communities and partly because of indigenous interest.

The Three Basic Facts of Existence

“Whether the Tathāgatas [Buddhas] appear or not, *O Bhikkhus* (monks), it remains a fact, an established principle, a natural law that all conditioned things are transient (*anicca*), sorrowful (*dukkha*) and that everything is without a self (*anattā*).” (*Sutta Piṭaka*)

The Three Basic Facts of Existence are also known as the Three Characteristics, the Three Signata or the Three Signs. The formula for the Three Basic Facts given in verses 277-9 of the *Dhammapāda* is:

Sabbe saṅkhārā anicca all conditioned things are impermanent, transient
Sabbe saṅkhārā dukkha all conditioned things are sorrowful, unsatisfactory
Sabbe dhammā anattā all phenomena are without ego, self, substance

THE THREE BASIC FACTS OR CHARACTERISTICS (*TI-LAKKHAṆA*)

- 1) *anicca* impermanence, transience, transitoriness
- 2) *dukkha* sorrowfulness, suffering, unsatisfactoriness
- 3) *anattā* egolessness, impersonality, non-ego, non-self, unsubstantiality

1) *ANICCA* (IMPERMANENCE, TRANSIENCE, TRANSITORINESS)

“Impermanency is the rising, passing away and changing of things, or the disappearance of things that have become or arisen. The meaning is that these things never persist in the same way, but that they are dissolving and vanishing from moment to moment.” (*Visuddhi Magga*)

2) *DUKKHA* (SORROWFULNESS, SUFFERING, UNSATISFACTORINESS)

Dukkha is the unsatisfactory nature of all conditioned phenomena. These are all liable to suffering because of their impermanence.

“Birth is suffering, decay is suffering, disease is suffering, death is suffering, to be united with the unpleasant is suffering, to be separated from the pleasant is suffering, not to get what one desires is suffering. In brief, the five aggregates of attachment are suffering.” (*Dhammacakkappavattana Sutta, Sutta Piṭaka*) (The First Discourse of the Buddha.)

3) *ANATTĀ* (EGOLESSNESS, IMPERSONALITY, NON-EGO, NON-SELF UNSUBSTANTIALITY)

There is no self-existing, real ego-identity, nor a soul, nor any other abiding substance.

The Buddha is known as *Anattā-vādi* (the teacher of impersonality) since this is a teaching unique to Buddhism.

FIVE AGGREGATES, GROUPS OF CLINGING OR EXISTENCE (PAÑC'UPĀDĀNA-KKHANDHA)

According to Buddhist teaching the so-called being consists of five *khandas* or aggregates:

- 1) *rūpa-kkhandha* aggregate of matter (compared to a lump of froth)
- 2) *vedanā-kkhandha* aggregate of feelings (compared to a bubble)
- 3) *saññā-kkhandha* aggregate of perceptions, memories (compared to a mirage)
- 4) *saṅkhāra-kkhandha* aggregate of mental formations, states (banana tree trunk)
- 5) *viññāṇa-kkhandha* aggregate of consciousness (a conjuring trick)

All physical and mental phenomena are included in these five aggregates.

ANATTALAKKHANA SUTTA (SUTTA PIṬAKA)

This is the Second Discourse of the Buddha. The Buddha asks his first five disciples:

“What do you think, O monks: Is this body permanent or impermanent?

Impermanent Lord. Are feelings, perceptions, mental formations and consciousness, permanent or impermanent? Impermanent Lord.

But that which is impermanent, is it something pleasant or painful? It is painful, Lord.

But, of what is impermanent, painful and transitory, could it rightly be said ‘This belongs to me, this I am, this is Ego’? No Lord.

Therefore whatever there is of corporeality, feeling, perception, mental formations and consciousness, whether past, present or future, one’s own or external, gross or subtle, low or high, far or near, of all these things one should understand, according to reality and true wisdom ‘This does not belong to me, this I am not, this is not my ego’.”

UNDERSTANDING AND MEDITATING ON THE THREE BASIC FACTS

“Existence can be understood only if these Three Basic Facts are comprehended, and this is not only logically, but in confrontation with one’s own experience. Insight-wisdom (*vipassanā-paññā*) which is the ultimate liberating factor in Buddhism, consists just of this experience of the Three Characteristics applied to one’s own bodily and mental processes and deepened and matured in meditation ... To ‘see things as they really are’ means seeing them consistently in the light of the Three Characteristics.” (Nyānaponika, *The Basic Facts of Existence: I, Impermanence Collected Essays, Wheel No 186-7*)

Vipassanā (insight) “is the intuitive light flashing forth and exposing the truth of the impermanency, the suffering and the impersonal and unsubstantial nature of all corporeal and mental phenomena of existence.” (Nyānatiloka, *Buddhist Dictionary*)

Buddhist Meditation

The Pāli word *bhāvanā* means mental culture or mental development. "Buddhist *bhāvanā* ... is mental culture in the full sense of the term. It aims at cleansing the mind of impurities and disturbances, such as lustful desires, hatred, ill-will, indolence, worries and restlessness, sceptical doubts, and cultivating such qualities as concentration, awareness, intelligence, will, energy, the analytical faculty, confidence, joy, tranquillity, leading finally to the attainment of highest wisdom which sees the nature of things as they are, and realizes the Ultimate Truth, *Nibbāna*." (Walpola Rāhula, *What the Buddha Taught*)

In Buddhism there are two kinds of meditation:

1) *Samatha-bhāvanā*

Samatha is the development of one-pointedness of mind and concentration. *Samādhi* is the concentrated, peaceful, still and unshaken state of mind.

2) *Vipassanā-bhāvanā*

Vipassanā is the intuitive insight into the nature of things and leads to the realization of *Nibbāna* (enlightenment).

MEDITATION SHOULD ALWAYS BE STUDIED UNDER A QUALIFIED TEACHER!

DIVINE ABODES/SUBLIME STATES (*BRAHMAVIHĀRAS*) BOUNDLESS STATES/ILLIMITABLES (*APPAMAÑÑA*)

- 1) *Mettā* loving kindness (direct enemy hatred, indirect enemy affection)
- 2) *Karuṇā* compassion (direct enemy cruelty, indirect enemy passionate grief)
- 3) *Muditā* sympathetic joy (direct enemy jealousy, indirect enemy exhilaration)
- 4) *Upekkhā* equanimity (direct enemy attachment and aversion, indirect enemy callousness)

Mettā bhāvanā is frequently practised as a form of *samatha* meditation.

"*Mettā* should be practised first towards oneself. In doing so a person should charge his mind and body with positive thoughts of peace and happiness. He should think how he could be peaceful, happy, free from suffering, worry and anger. He then becomes the embodiment of loving kindness. Shielded by loving kindness, he cuts off all hostile vibrations and negative thoughts. He returns good for evil, love for anger. He becomes ever tolerant and tries his best not to give occasion for anger to any. Himself beaming with happiness, he injects happiness into others not only inwardly but also outwardly by putting his *mettā* into practice in the course of his daily life.

When he is full of peace and is free from thoughts of hatred, it is easy for him to radiate loving kindness towards others. What he does not possess he cannot give to others. Before he tries to make others happy he should first be happy himself. He should know the ways and means to make himself happy." (Nārada, *The Buddha and His Teachings*)

MEDITATION ON BREATHING (ĀNĀPĀNA SATI)

Meditation on the breath can be used to develop *samādhi* and *vipassanā*.

DEVELOPMENT OF CONCENTRATION (SAMATHA)

“He may watch his inhalation and exhalation at the start. By no means should he force breath in or out. He should just be aware of his breath as it passes in and out while letting the breath go in and out automatically in its own way. He has only to be watchful, mindful, and attentive to it. If he is a long-nosed person, the breath will touch the tip of his nose first, and if his nose is a short one, the breath will touch his upper lip first. He should fix his mind and attention on the spot the breath first touches, the tip of the nose or the upper lip, as the case may be ... To be conscious and mindful of, or attentive to, one’s breath is the preliminary step of this practice ...” (Balangoda Ānanda Maitreya, *Meditation on Breathing*)

INSIGHT-DEVELOPMENT (VIPASSANĀ)

“Some meditators practise *vipassanā* (insight-development) from the beginning. They do not try to attain ecstatic trances. They start with being mindful of inhalation and exhalation. Then by counting breaths ... they develop concentration and mindfulness. Next, they stop counting and develop mindfulness over extension of breaths both long and short, and then contemplate over the start, middle and end of inhalations and exhalations. They examine the feelings that arise at the breath’s first touch on the tip of the nose or upper lip and see impermanence, unsatisfactoriness and egolessness of feelings. Then they examine the consciousness (mind-unit), perception (*saññā*) and other mental factors (*saṅkhārā*) that arise together with the feeling and see that all of them are impermanent, and therefore not satisfactory, and insubstantial (egoless).” (Balangoda Ānanda Maitreya, *Meditation on Breathing*)

MEDITATION IN DAILY LIFE (BHĀVANĀ)

“Another very important, practical, and useful form of ‘meditation’ (mental development) is to be aware and mindful of whatever you do, physically or verbally, during the daily routine of work in your life, private, public or professional. Whether you walk, stand, sit, lie down, or sleep, whether you stretch or bend your limbs, whether you look around, whether you put on your clothes, whether you talk or keep silence, whether you eat or drink, even whether you answer the calls of nature – in these and other activities, you should be fully aware and mindful of the act you perform at the moment. That is to say, that you should live in the present moment, in the present action. That does not mean that you should not think of the past or the future at all. On the contrary, you should think of them in relation to the present moment, the present action, when and where it is relevant.” (Walpola Rāhula, *What the Buddha Taught*)

The Buddhist Teaching of *Kamma* and Rebirth

“Owners of their *kamma* are the beings, heirs of their *kamma*, the *kamma* is the womb from which they have sprung, *kamma* is their refuge.” (*Sutta Piṭaka*)

KAMMA

The Buddha said “Volition (*cetanā*) is *kamma*. Having willed one acts by body, speech and thought.” (*Sutta Piṭaka*) *Kamma* is all moral and immoral volition and intentional action, mental (thought), verbal (word) and physical (deed). Involuntary and unintentional actions are not *kamma*, because volition is not present. *Kamma* is action, and *vipāka* (fruit or result) is its reaction or result. Wholesome *kamma* gives rise to wholesome *vipāka*, and unwholesome *kamma* gives rise to unwholesome *vipāka*. “Not knowing things as they truly are does one accumulate *kamma*. No *kamma* is accumulated by one who has completely eradicated craving and has understood things as they truly are. Ignorance (*avijjā*) and craving (*tanhā*) are the chief causes of *kamma*.” (Nārada, *A Manual of Buddhism*) Action has three unwholesome (*akusala*) roots (*mūla/hetu*): greed (*lobha*), hatred (*dosa*) and delusion (*moha*), and three wholesome (*kusala*) roots: greedlessness (*ālobha*), hatelessness (*ādosa*) and undeludedness (*āmoha*).

The Buddhist doctrine of *anattā* (non-self) shows that there is no person who produces *kamma* or receives *vipāka*. “Volition or will (*cetanā*) is itself the doer of *kamma*.” (Nārada, *The Buddha and his Teachings*) There is “no doer over and above the doing, no experienter of the result over and above the occurrence of the result.” (*Visuddhi Magga*)

WHOLESOME COURSES OF ACTION, MERITORIOUS ACTIONS

- 1) Generosity
- 2) Morality
- 3) Meditation
- 4) Reverence
- 5) Service
- 6) Transference of merit
- 7) Rejoicing in others' merit
- 8) Hearing the Doctrine (*Dhamma*)
- 9) Expounding the Doctrine (*Dhamma*)
- 10) Straightening of one's own views

KUSALA KAMMA

Dāna
Sīla
Bhāvanā
Apacāyana
Veyyāvacca
Pattidāna
Pattanumodanā
Dhammasavana
Dhammadesanā
Diṭṭhijjukamma

UNWHOLESOME COURSES OF ACTION

- 1) Killing
- 2) Stealing
- 3) Sexual misconduct and abuse of the senses
- 4) Lying
- 5) Slandering

AKUSALA KAMMA

Pāṇātipāta
Adinnādāna
Kāmesumicchācāra
Musāvāda
Pisunavācā

- 6) Harsh speech
- 7) Frivolous talk
- 8) Covetousness
- 9) Ill-will
- 10) False view

Pharusavācā
Samphappalāpa
Abhijjhā
Vyāpāda
Micchādittḥi

REBIRTH

“*Kamma* necessarily leads to rebirth. Past *kamma* conditions the present birth, and present *kamma*, in combination with past *kamma*, the future ... *kamma*, which is rooted in ignorance, is the cause of birth and death. As long as this *kammic* force survives there is rebirth.” (Nārada, *A Manual of Buddhism*)

“Birth ... is the arising of the *khandhas* (aggregates) ... Death ... is the cessation of the psycho-physical life of any one individual existence ... the *kammic* force remains undisturbed by the disintegration of the physical body, and the passing away of the present consciousness leads to the arising of a fresh one in another birth ... The continuity of the flux, at death, is unbroken in point of time, and there is no breach in the stream of consciousness ... The body dies and its *kammic* force is reborn in another without anything transmigrating from this life to the other. The last thought-moment of this life perishes conditioning another thought-moment in a subsequent life, this new being is neither absolutely the same – since it has changed – nor totally different – being the same stream of *kamma* energy. There is merely a continuity of a particular life-flux.” (Nārada, *The Buddha and His Teachings*)

DEPENDENT ARISING/ORIGINATION (*PAṬICCASAMUPPĀDA*)

- Dependent on ignorance (*avijjā*) arise *kamma* formations/activities (*saṅkhārā*)
- Dependent on *kamma* formations arises rebirth-consciousness (*patisaṅkha viññāna*)
- Dependent on rebirth-consciousness arise mind and matter (*nāma-rūpa*)
- Dependent on mind and matter arise the six sense spheres/bases (*salāyatana*)
- Dependent on the six spheres of sense arises contact/impression (*phassa*)
- Dependent on contact arises feeling (*vedanā*)
- Dependent on feeling arises craving (*taṇhā*)
- Dependent on craving arises grasping/clinging/attachment (*upādāna*)
- Dependent on grasping/clinging arises action/becoming (*kamma bhava*)
- Dependent on action/becoming arises birth (i.e. rebirth) (*jāti*)
- Dependent on rebirth arise decay and death (*jarā maraṇa*)

THE FIVE ORDERS, PROCESSES OR UNIVERSAL LAWS (*NIYĀMAS*)

- 1) *Utu Niyāma* physical inorganic order (e.g. seasons)
- 2) *Bija Niyāma* physical organic order, order of germs and seeds
- 3) *Kamma Niyāma* order of action and result (actions produce results)
- 4) *Citta Niyāma* order of mind or psychic law (e.g. process of consciousness)
- 5) *Dhamma Niyāma* order of the norm (e.g. gravitation)

Summing Up

“By oneself alone is evil done; by oneself is one defiled. By oneself alone is evil avoided; by oneself alone is one purified. Purity and impurity depend on oneself. No one can purify another.” (*Dhammapada*, verse 165)

All Buddhas taught the same teaching. Their teaching is summarised in a four-line stanza:

“Not to do any evil,
To cultivate good,
To purify one’s mind –
This is the Teaching of the Buddhas.”
(Dhammapada, verse 183)

BUDDHISM AS A RELIGION AND PHILOSOPHY

“The question has often been asked: Is Buddhism a religion or a philosophy? It does not matter what you call it. Buddhism remains what it is whatever the label you may put on it. The label is immaterial. Even the label ‘Buddhism’ which we give to the teachings of Buddha is of little importance. The name one gives it is inessential.” (Walpola Rāhula, *What the Buddha Taught*)

BUDDHISM AND RELIGION

“Buddhism is not strictly a religion in the sense in which that word is commonly understood, for it is not ‘a system of faith and worship’, owing any allegiance to a supernatural God. Buddhism does not demand blind faith from its adherents. Hence mere belief is dethroned and for it is substituted ‘confidence based on knowledge.’” (Nārada, *The Buddha and His Teachings*)

“Buddhism cannot ... be strictly called a religion, because it is neither a system of faith and worship, nor ‘the outward act or form by which men indicate their recognition of the existence of a God or Gods having power over their own destiny to whom obedience, service and honour are due’ ... However, if, by religion, is meant ‘a teaching which takes a view of life which is more than superficial, a teaching which looks into life and not merely at it, a teaching which furnishes men with a guide to conduct that is in accord with this in-look, a teaching which enables those who give it heed to face life with fortitude and death with serenity,’ or a system of deliverance from the ills of life, then certainly Buddhism is a religion of religions.” (Nārada, *The Buddha and His Teachings*)

BUDDHISM AND PHILOSOPHY

“Buddhism ... cannot be strictly called a philosophy because it is not merely the ‘love of, inducing the search after, wisdom.’ Nor is Buddhism ‘a hypothetical interpretation of the unknown (as in metaphysics), or of the inexactly known (as

in ethics or political philosophy)'. If by philosophy is meant 'an enquiry not so much after certain particular facts as after the fundamental character of this world in which we find ourselves, and of the kind of life which such a world behoves us to live', Buddhism may approximate a philosophy, but it is very much more comprehensive. Philosophy deals mainly with knowledge and is not concerned with practice; whereas Buddhism lays special emphasis on practice and realization ... In one sense Buddhism is not a philosophy, in another sense it is the philosophy of philosophies." (Nārada, *The Buddha and His Teachings*)

WHAT BUDDHISM IS

"Buddhism is neither a metaphysical path nor a ritualistic path.

It is neither sceptical nor dogmatic.

It is neither eternalism nor nihilism.

It is neither self-mortification nor self-indulgence.

It is neither pessimism nor optimism but realism.

It is neither absolutely this-worldly nor other-worldly.

It is not extrovert but introvert.

It is not theo-centric but homo-centric.

It is a unique Path of Enlightenment."

(Nārada, *The Buddha and His Teachings*)

BUDDHIST ORGANISATIONS

Buddhist organisations in the United Kingdom offer classes and Buddhist activities and functions. Many of these are listed in *The Buddhist Directory* published by The Buddhist Society, 58 Eccleston Square, London SW1V 1PH (020-7834-5858).

MEDITATION CLASSES AND INSTRUCTION

Those who wish to learn how to meditate are strongly advised to study under an authorised and qualified teacher. Meditation classes are held at Buddhist organisations. Students of meditation should always ask the teacher about any difficulties or queries which may arise.

BUDDHIST PUBLICATIONS

This *Introducing Buddhism* booklet gives a brief overview of some of the most important Buddhist doctrines common to most schools of Buddhism. Much Buddhist doctrine is common to all schools but there are differences. For example, in the *Theravāda* school, the Buddha is known as Buddha *Gotama*, whereas in the *Mahāyāna* tradition he is known as *Śākyamuni* Buddha. Different schools give different dates for the life of the Buddha. This *Introducing Buddhism* booklet mainly uses the *Pāli* language whereas some other books mainly use the *Sanskrit* language. Some words are the same in both languages (for example, *rūpa*, *saṃsāra*), but other words are different (for example, *dukkha* and *duhkha*, *Nibbāna* and *Nirvāna*).

Buddhist Literature

Students of Buddhism are advised to discuss further reading with the teachers at Buddhist organisations.

LIBRARIES

There are several Buddhist Libraries in the United Kingdom including:
Buddhist Society Library, 58 Eccleston Square, London, SW1V 1PH
(020-7834-5858)

Christmas Humphreys Memorial Library, Amaravati Buddhist Centre,
Great Gaddesden, Hemel Hempstead, Herts, HP1 3BZ (01442-842455)

BOOKSELLERS AND PUBLISHERS

Publications on Buddhism are available from many sources including:
Buddhist Book Service, 2600 Elmont Street, Wheaton, Maryland MD 20902, USA
(301-946-9437)

Buddhist Cultural Centre, 125 Anderson Road, Nedimala, Dehiwala, Sri Lanka
(Mainly *Theravāda*)

BPS, Buddhist Publication Society, PO Box 61, Kandy, Sri Lanka (Mainly *Theravāda*)

BPG, Buddhist Publishing Group, Sharpham Coachyard, Ashprington, Totnes, Devon
TQ9 7UT (01803-732082)

Buddhist Society, 58 Eccleston Square, London, SW1V 1PH (020-7834-5858)

PTS, *Pāli* Text Society, 73 Lime Walk, Headington, Oxford OX3 7AD (01865-742125)

Shambala Publications, Horticultural Hall, 300 Massachusetts Avenue, Boston,
Massachusetts MA 02115, USA (617-424-0030)

Watkins Books, 19 Cecil Court, London, WC2N 4HB (020-7836-2182)

Wisdom Books, 25 Stanley Road, Ilford, Essex, IG1 1RW (020-8553-5020)

Wisdom Publications, 199 Elm Street, Somerville, Massachusetts MA 02144, USA
(617-776-7416)

BOOKS

The following books are recommended as suitable introductions to Buddhism:

INTRODUCTORY

Buddhism: An Introduction and Guide. Christmas HUMPHREYS (1901-1983).
3rd edition. London: Penguin Books, 1962 reprinted 1990. (ISBN 0-14-013483-2)

The Buddhist Handbook: A Complete Guide to Buddhist Teaching and Practice.
John SNELLING (1943-1992). 2nd edition. London: Rider, 1992. (ISBN 0-7126-9861-2)

A Dictionary of Buddhism. Damien KEOWN, Oxford: Oxford University Press,
2003. (ISBN 0-19-860560-9)

Introducing Buddhism. Venerable MYOKYO-NI [formerly Irmgard SCHLOEGL].
London: The Zen Centre, 1978.

An Introduction to Buddhism: Teachings, History and Practices. Peter HARVEY.
Cambridge: Cambridge University Press, 1990 reprinted 1992. (ISBN 0-521-31333-3)

The World of Buddhism: Buddhist Monks and Nuns in Society and Culture. Edited by Heinz BECHERT and Richard GOMBRICH. 1st paperback edition. London: Thames and Hudson, 1991. (ISBN 0-500-27628-5)

THERAVĀDA BUDDHISM

The Buddha and His Teachings. Venerable NARADA Mahathera (1898-1983). 5th edition. Kandy (Sri Lanka): BPS Buddhist Publication Society, 1997. (ISBN 955-24-0025-2)

Buddhist Ethics. Venerable Dr. Hammalawa SADDHATISSA Mahathera (1914-1990). Boston (USA): Wisdom Publications, 1997. (ISBN 0-86171-124-6)

The Dhammapada: The Path of Truth. Translated by Venerable Dr. Balangoda Ānanda Maitreya (1896-1998). Berkeley, California (USA): Parallax Press, 1995. (ISBN 0-938077-87-2)

The Life of the Buddha. Venerable Dr. Hammalawa SADDHATISSA Mahathera (1914-1990). London: Unwin Hyman, 1976 reprinted 1992. (ISBN 0-04-294093-1)

Mindfulness in Plain English. Venerable Dr. Henepola GUNARATANA Mahathera. Updated and expanded edition. Somerville, Massachusetts (USA): Wisdom Publications, 2002. (ISBN 0-86171-321-4)

A Still Forest Pool: The Insight Meditation of Achaan Chaa [1918-1992]. Jack KORNFIELD and Paul BREITER. Wheaton, Illinois (USA): Theosophical Publishing House, 1985. (ISBN 0-8356-0597-3)

What the Buddha Taught. Venerable Professor Dr. Walpola Sri RAHULA Mahathera (1907-1997). Oxford: One World Publications, 1997. (ISBN 1-85168-142-6)

TIBETAN BUDDHISM

Cutting Through Spiritual Materialism. Chogyam TRUNGPA (1939-1987). New edition. London: Shambala Publications, 2002. (ISBN 157-0629579)

The World of Tibetan Buddhism: An Overview of its Philosophy and Practice. Tenzin GYATSO the Fourteenth DALAI LAMA. Somerville, Massachusetts (USA): Wisdom Publications, 1995. (ISBN 0-86171-097-5)

ZEN BUDDHISM

An introduction to Zen Buddhism. Daisetz Teitaro SUZUKI (1870-1966). Revised edition. London: Rider, 1991. (ISBN 0-7126-5061-X)

Zen and the Ways. Tevor LEGGETT (1914-2000). Rutland, Vermont (USA): Charles E. Tuttle, 1987 reprinted 1991. (ISBN 0-8048-1524-0)

Zen Mind, Beginner's Mind. Shunryu SUZUKI (1905-1971). New York (USA): Weatherhill, 1970 reprinted 1986. (ISBN 0-8348-0079-9)

The Zen Way. Irmgard SCHLOEGL [now Venerable MYOKYO-NI]. London: The Zen Centre, 1987. (ISBN 0-85969-098-9)

Glossary

PĀLI

abhihjhā
adinnādāna
adosa
ājīva
akusala
alobha
amoha
ānāpāna-sati
anattā
anattā-vādi
anicca
apacāyana
appamañña
arahat
ariya
ariya aṭṭhangika magga
ariya sacca
aṭṭhangika magga
avijjā
āyatana

bhagavat
bhava
bhāvanā
Bhikkhu
Bhikkhuni
bija niyāma
bodhi
Bodhisatta
brahmavihāra
Buddha
Buddha Gotama
Buddha Gotama

cetanā
citta niyāma

dāna
Dhamma
dhamma
dhamma niyāma
dhammasavana
dhammedesana
diṭṭhi
diṭṭhihjukamma

ENGLISH

covetousness
stealing
hatelessness
livelihood
unwholesome
greedlessness
undeludedness
meditation on breathing
non-self/egolessness
teacher of non-self (Buddha)
impermanence/transience
reverence
boundless states/illimitables
enlightened disciple
noble
noble eightfold path
noble truths (four)
eightfold path
ignorance
sense base

exalted/blessed/worthy one
becoming
meditation/mental development
Buddhist monk
Buddhist nun
physical organic order
enlightenment
future Buddha
divine abodes/sublime states
discoverer of Dhamma
historical Buddha
historical Buddha

volition/will
order of mind/psychic law

generosity
doctrine/teaching
mental object/phenomena
order of the norm
hearing the Dhamma
expounding the Dhamma
view/understanding
straightening one's views

SANSKRIT

abhidhyā
adattādāna
adveṣa
ājīva
akuśala
alobha
amoha
ānāpāna-smṛti
anātman
anātma-vādin
anitya
apacāyanā
apramāṇa
arhat
ārya
ārya-aṣṭāṅgika-mārga
āryasatya
aṣṭāṅgika-mārga
avidyā
āyatana

bhagavat
bhava
bhāvanā
Bhikṣhu
Bhikṣhuṇī
bija-niyama
bodhi
Bodhisattva
brahmavihāra
Buddha
Buddha Gautama
Śākyamuni Buddha

cetanā
citta-niyama

dāna
Dharma
dharma
dharma-niyāma
dharma-śravaṇa
dharma-deśanā
dṛṣṭi
dṛṣṭyujūḥ-karma

PĀLI	ENGLISH	SANSKRIT
dosa dukkha dukkha-dukkha	hatred unsatisfactoriness/suffering intrinsic/ordinary suffering	dveṣa duḥkha duḥkha-duḥkha
gaccāmi gāmi	I go to leading to	gacchāmi gāmin
hetu	root	hetu
jarā maraṇa jāti jhāna	decay and death birth absorption (in meditation)	jarāmaraṇa jāti dhyāna
kāmesu micchācāra kamma kamma bhava kamma niyāma kammanta karuṇā khandha kusala	sexual misconduct action actions/becoming order of actions and results action compassion aggregate/group wholesome	kāmamithyācāra karma karma-bhava karma-niyama karmānta karuṇā skandha kuśala
lakkhaṇa lobha	characteristics greed	lakṣaṇa lobha
magga majjhimā paṭipadā mettā micchādiṭṭhi moha muditā mūla musāvāda	path middle path loving kindness false view delusion sympathetic joy root lying	mārga madhyama-pratipad maitrī mithyādrṣṭi moha muditā mūla mr̥ṣāvāda
nāma-rūpa namo Nibbāna nirodha niyāma	mind and matter homage/reverence/salutation enlightenment cessation/extinction order/process/universal law	nāma-rūpa namo Nirvāṇa nirodha niyāma
pāṇātipāta paññā paññakkhandha parinibbāna of Buddha paṭiccasamuppāda paṭipadā	killing wisdom wisdom group passing away of Buddha dependent arising/origination path	prāṇātipāta prajñā prajñā-skandha parinirvāṇa of Buddha pratītyasamutpāda pratipadā

PĀLI	ENGLISH	SANSKRIT
patisandhi viññāṇa	rebirth-consciousness	pratisandhi-vijñāna
pattanumodanā	rejoicing in others' merit	
pattidāna	transference of merit	praṇimana
pharusavācā	harsh speech	pāruṣya
phassa	contact	sparśa
pisuṇavācā	slandering	paiśunya
piṭaka	basket of scriptures	piṭaka
rūpa	corporeality/matter	rūpa
rūpa-kkhandha	aggregate of matter	rūpa-skandha
sabba	all	sarva
sacca	truth	satya
saḷāyatana	six sense bases	ṣaḍāyatana
samādhi	concentration	samādhi
samādhikkhandha	concentration group	samādhi-skandha
samatha	tranquillity	śamatha
samatha-bhāvanā	concentration meditation	śamatha-bhāvanā
saṃkappa	thoughts	saṃkalpa
saṃsāra	round of rebirth	saṃsāra
sammā	right/fully	samyak
sammā-sambuddha	fully self-enlightened one (Buddha)	samyak-sambuddha
samphappalāpa	frivolous talk	saṃbhinnapralāpa
samudaya	origin	samudaya
Saṅgha	order of monks and nuns	Saṃgha
saṅkhārā	kamma formations	saṃskārā
saṅkhārā	mental formations/states	saṃskārā
saṅkhārā-dukkha	suffering (conditioned)	saṃskārā-duḥkha
saṅkhārā-kkhandha	aggregate of mental formations	saṃskārā-skandha
saññā	perceptions/memories	saṃjñā
saññā-kkhandha	aggregate of perceptions	saṃjñā-skandha
saraṇa	refuge	śaraṇa
sati	mindfulness	smṛti
śīla	morality	śīla
śīlakkhandha	moral discipline group	śīla-skandha
sutta	discourse	sūtra
taṇhā	craving	tr̥ṣṇā
Tathāgata	Buddha	Tathāgata
ti-lakkhaṇa	3 characteristics of existence	tri-lakṣaṇa
tipiṭaka	Buddhist scriptures/canon	tripiṭaka
Tiratana	Triple Gem	Tri-ratna
upādāna	grasping/clinging/attachment	upādāna
upekkhā	equanimity	upekṣā
utu niyāma	physical inorganic order	ṛtu-niyama

PĀLI

vācā
vāyāma
vedanā
vedanā-kkhandha
veyyāvacca
vihāra
viññāṇa
viññāṇa-kkhandha
vipāka
vipariṇāma-dukkha
vipassanā
vipassanā-bhāvanā
vipassanā-paññā
vyāpāda

ENGLISH

speech
effort
feeling
aggregate of feelings
service
monastery
consciousness
aggregate of consciousness
fruit/result
suffering (due to change)
insight
insight meditation
insight-wisdom
ill-will

SANSKRIT

vāk
vyāyāma
vedanā
vedanā-skandha
vaiyāvṛtya
vihāra
vijñāna
vijñāna-skandha
vipāka
vipariṇāma-duḥkha
vipaśyanā/vidarśanā
vipaśyanā-bhāvanā
vipaśyanā-prajñā
vyāpāda

OTHER TERMS

Brahmin	High/priestly caste Hindu
Dhammapada	Path/Way of Dhamma (book)
Hīnayāna	Lesser vehicle
Mahāyāna	Greater vehicle
Pāli	Language of Theravāda scriptures
Sākya	Buddha's clan
Sanskrit	Language of Mahāyāna scriptures
Tantra	Form of Buddhism which makes extensive use of the creative imagination and texts which teach this
Theravāda	A School of Buddhism (Teaching of the Elders)
Vajrayāna	Diamond vehicle
Visuddhi Magga	Path of Purification (book)
Yāna	Vehicle

The Refuges and Precepts

HOMAGE (VANDANĀ)

Namo tassa Bhagavato Arahato Sammā Sambuddhassa!

(Homage to Him, the Exalted, the worthy, the fully Enlightened One!)

THE THREE REFUGES (TISARAṆA)

Buddhaṃ saraṇaṃ gacchāmi:

(I go to the Buddha as my Refuge.)

Dhammaṃ saraṇaṃ gacchāmi:

(I go to the Doctrine as my Refuge.)

Sanghaṃ saraṇaṃ gacchāmi:

(I go to the Order as my Refuge.)

Dutiyam pi Buddhaṃ saraṇaṃ gacchāmi:

(For the second time, I go to the Buddha as my Refuge.)

Dutiyam pi Dhammaṃ saraṇaṃ gacchāmi:

(For the second time, I go to the Doctrine as my Refuge.)

Dutiyam pi Sanghaṃ saraṇaṃ gacchāmi:

(For the second time, I go to the Order as my Refuge.)

Tatīyam pi Buddhaṃ saraṇaṃ gacchāmi:

(For the third time, I go to the Buddha as my Refuge.)

Tatīyam pi Dhammaṃ saraṇaṃ gacchāmi:

(For the third time, I go to the Doctrine as my Refuge.)

Tatīyam pi Sanghaṃ saraṇaṃ gacchāmi:

(For the third time, I go to the Order as my Refuge.)

THE FIVE PRECEPTS (PAÑCA SĪLA)

Pānātipātā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the rule of training to refrain from killing or injury to living things.)

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the rule of training to refrain from taking that which is not given.)

Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the rule of training to refrain from excessive sensuality.)

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the rule of training to refrain from false and harmful speech.)

Surā - meraya - majja - pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

(I undertake the rule of training to refrain from drinks and drugs which fuddle the mind and reduce mindfulness.)