## Glossary

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tr>
<td>Bodhicitta</td>
<td>Literally the mind of enlightenment. On the relative level it is the wish to become a Buddha in order to lead all beings to enlightenment and is the basic motivation behind all Mahayana practice. On the absolute level it is direct insight into the ultimately empty nature of mind and phenomena.</td>
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<td>Bodhisattva</td>
<td>A being who has decided to bring all beings to enlightenment and is following the path of enlightenment. A sublime bodhisattva is one who has attained one of the ten bodhisattva levels.</td>
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<td>Bhikshu</td>
<td>Fully ordained Buddhist monk.</td>
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<td>Buddha</td>
<td>One who is enlightened. One who has dispelled the darkness of the two obscurations (of negative emotions and conceptual views) and developed the two kinds of omniscience (knowing the nature of phenomena and knowing the multiplicity of phenomena).</td>
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<td>Buddha Shakyamuni</td>
<td>The historical Buddha, born as Siddhartha of the Shakya clan in India two thousand five hundred years ago.</td>
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<td>Caste</td>
<td>System describing Hindu hereditary social class.</td>
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<td>Chenresig</td>
<td>(Sanskrit Avalokiteshvara). The bodhisattva embodying the compassion of all the buddhas. The Dalai Lama is believed by his people to be an incarnation of Chenresig.</td>
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<td>Deity yoga</td>
<td>A Vajrayana practice centered on a deity that represents one’s own potential for enlightenment. The deity can be male or female, peaceful or wrathful, and is chosen according to the practitioner’s nature. Deity yoga is a swift means to transform one’s ordinary, deluded perceptions into wisdom.</td>
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<td>Dharamsala/ Mc.Leod Ganj</td>
<td>The area in India in the State of Himachal Pradesh where the Dalai Lama and Tibetan refugees have settled.</td>
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<td>Dharma</td>
<td>This term has many different meanings. In the present context, it is synonymous with Buddhadharma and designates all the teachings of the Buddha, the Buddhas, and the enlightened masters. According to Buddhist tradition, these teachings reveal the path to awakening. The Dharma has two main aspects: the transmission Dharma, that</td>
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The Eightfold Path

The Nobel Eight-fold Path consists of eight steps which are: (1) Right faith (samyag drsti), (2) right resolve (sankalpa), (3) right speech (vak), (4) right action (karmanata), (5) right living (ajiva), (6) right effort (vyayama), (7) right thought (smrti) and (8) right concentration (samadhi). Buddha’s ethical ‘middle path’ is like the ‘golden mean’ of Aristotle. Self-indulgence and self-mortification are equally ruled out. In his very first Sermon at Saranatha he said: “There are two extremes, O monks, from which he who leads a religious life must abstain. One is life of pleasure, devoted to desire and enjoyment; that is base, ignoble, unspiritual, unworthy, unreal. The other is a life of mortification: it is gloomy, unworthy, unreal. The Perfect One, O monks, is removed from both these extremes and has discovered the way which lies between them, The Middle Way which enlightens the eyes, enlightens the mind, which leads to rest, to knowledge, to enlightenment, to Nirvana.

This is the Noble Eight-fold Path contained in the Fourth Noble Truth.

The Four Noble Truths:

The Four Noble Truths (arya satya) are:

a) There is suffering (duhkha).
b) There is cause of suffering (duhkha-samudaya).
c) There is cessation of suffering (duhkha-nirodha).
d) There is a way leading to this cessation of suffering (duhkha-nirodha-gamini pratipat).

There is an ethical and spiritual path by following which misery may be removed and liberation attained. This is the Noble Eight-fold path.

Emotions: (Negative, conflicting, or afflictive; in Sanskrit klesha). Mental phenomena that assail the body and mind and lead to harmful actions, creating a state of mental torment.

Emptiness: (Or voidness or shunyata). The realization of emptiness is a key practice of Mahayana Buddhism.

Gesche: This literally means “spiritual friend.” The title “Gesche” designates a Doctorate of Philosophy in the monastic system.

Karma: A fundamental principle of Indian religions based on the conception of human life as a link in a chain of
lives, each life being determined by acts accomplished in a previous life.

**Lama**

(Meaning in Sanskrit guru). Literally “heavy” or “loaded” (with qualities). Designates a person who is capable of leading others to spiritual realization; teacher.

**Mahayana**

The Great Vehicle, or the Vehicle of the Bodhisattvas. It is great because its aim is full Buddhahood for all beings.

**Mind**

In the Tibetan Buddhist context, the mind is not a real entity but a succession of moments of consciousness that we perceive as a continuity. The ultimate nature of the mind has two inseparable aspects: emptiness (shunyata), its essence; and luminosity, the nature of its cognitive faculties.

**Nagarjuna**

(First-Second century). Indian Buddhist master who expounded the Middle Way (Madhyamaka) teachings.

**Nirvana**

The state of deliverance from suffering or samsara.

**Right**

“That which results in happiness.”

**Samsara**

The world of suffering and ignorance created by karma; also called cyclic existence.

**Sangha**

The community of Dharma practitioners, from ordinary beings to Bodhisattvas.

**Vipashyana**

Clear insight meditation.

**Vinaya**

That portion of the Buddhist canon containing the teachings on monastic discipline.

**Wisdom**

The ability to understand correctly, usually with the particular sense of understanding emptiness.

**Wrong**

That which results in sufferings. Anything that produces an unpleasant or painful effect.