

Glossary of Terms

Abbreviations: P: Pāli, S: Sanskrit, V: Vietnamese

Aggregate	<p>The five aggregates consist of the body (form) and four functions of the mind: feelings and sensations, perception, mental formations and consciousness. The body houses the five sense organs and the thinking faculty as the sixth sense organ. As the six sense organs get in touch with phenomena from the external and internal world, the mind's aggregates respond with the arising of feelings and sensations, perception, mental formations and consciousness.</p> <p>Aggregate is a Buddhist concept as the Buddha gave new meaning to the Pāli word <i>khandha</i> which simply means a pile, bundle, heap, tree or tree trunk.</p> <p>Refer to the text "The Five Aggregates and the Sutta on the No-Self" for more details.</p> <p>P: Khandha, S: Skandha, V: Uẩn</p>
Anupassanā	<p>One of the four main Buddhist meditation practices, together with samatha, samādhi and paññā. It translates as contemplation, examination, investigation, and refers to the meditation practice of looking deeply into worldly phenomena with one's mind's eye to identify the phenomenon's true nature and true characteristics.</p> <p>Refer to the text: "The Four Meditation Practices: anupassanā, samatha, samādhi, paññā" for more details.</p> <p>P & S: anupassanā, V: quán</p>
Arahat	<p>A "perfected person", advanced along the path of enlightenment, who is cleansed of all mental defilements of the Self, but who may not have reached full Buddhahood. A Pāli variant is arahant.</p> <p>P: arahat, arahant, S: arhat, V: a la hán</p>
Awakening awareness	<p>Refers to the third stage of wordless awareness practice. It consists of clear, silent awareness of the stimulus received by the six senses without any inner thought or any emotion arising. This involves a silent, detailed and analytical knowledge of the object without any emotion arising, without any attachment to the object.</p> <p>This corresponds to the third samādhi stage of the Buddha on his path to enlightenment. It is also called "full and clear awareness" (P: sati ca sampajañña, V: chánh niệm tỉnh giác) or "letting go of elation and dwelling in equanimity" (V: ly hỷ trú xả).</p> <p>V: tỉnh thức biết</p>
Benevolence	<p>Feeling of loving-kindness, friendliness, goodwill, tolerance, active interest towards others.</p> <p>Benevolence is the first of the four immeasurable states or sublime mental states, together with compassion, empathetic joy and equanimity, which radiate</p>

	<p>in immeasurable infinite quantity when one attains paññā wisdom.</p> <p>P: mettā, S: maitrī, V: từ</p>
Causal chain	<p>Refers to the source, origin, or cause of worldly phenomena, their original form, the reason they come into existence, the source of their arising. The Buddha speaks of the Twelve Nidāna, or Twelve Links of Dependent Origination, that are the twelve factors linked together in a chain of birth, life, suffering, death and rebirth for human beings.</p> <p>P & S: nidāna, V: duyên, nhân duyên</p>
Change and transformation	<p>One of the true characteristics of all worldly phenomena, together with suchness, indivisbleness, identicalness, specific conditionality, emptiness, equality and illusion, which the Buddha recognized in his enlightenment. All worldly phenomena continuously change and transform into something else, through the cycle of birth (P: uppāda, V: sinh), continuation (P: ÷hiti, V: trụ), decay (P: bhanga, V: hoại), death (V: diệt) and transformation (V: thành).</p> <p>P: vipariñāma, V: biến dịch tánh</p>
Compassion	<p>A feeling of deep sympathy for others, accompanied by a strong desire to help.</p> <p>Compassion is the second of the four immeasurable states or sublime mental states, together with benevolence, empathetic joy, and equanimity, which radiate in immeasurable infinite quantity when one attains paññā wisdom.</p> <p>P & S: karuñā, V: bi</p>
Compressive cognition	<p>Refers to cognition about a subject that has been, through repeated practice, condensed into a “single thought awareness” in the mind. This allows the subject to be apprehended as an image in the mind without any word arising in the mind. Compressive cognition is the foundation for non-dualistic awareness of a subject. It apprehends the subject exactly as it is, in its entirety, without any detailed thinking or reasoning occurring in the mind.</p> <p>V: nhận thức cô đọng</p>
Consciousness	<p>Consciousness is the fifth of the five aggregates. Consciousness investigates, compares, discriminates and integrates all the information from the incoming stimuli, resulting in a decision expressed outwardly as words or action.</p> <p>Consciousness also refers to the faculty of the mind, located in the right pre-frontal cortex, which, together with the thinking mind and the intellect, constitutes the ordinary person’s mind, or worldly mind, or false mind. It is focused on the present as it is involved with comparing and differentiating.</p> <p>Refer to the texts “The Five Aggregates and the Sutta on the No-Self” and “The Three Aspects of Knowing” for more details.</p> <p>P: viññāna, S: vijñāna, V: thức, ý thức</p>
Conventional truth	<p>Refers to the conventions agreed by a group, community or nation, and accepted as norm or truth by that group, community or nation at a point in time. Conventional truth is based on naming and labeling of phenomena, according to how the group sees the external appearance of the phenomena and does not capture their true essence. Conventional truth is limited in space</p>

	<p>and time.</p> <p>Refer to the text “Conventional Truth, Ultimate Truth” for more details.</p> <p>P: sammuti-sacca, S: vyavaha-satya, V: tục đế</p>
Cycle of birth and death	<p>The Pāli word <i>samsāra</i> literally means continuous movement. In Buddhism, refers to the continuous cycle of births and deaths that are a result of grasping and attachment to phenomena.</p> <p>P & S: samsāra, V: luân hồi</p>
Dependent origination	<p>A law applicable to all worldly phenomena that the Buddha recognized in his enlightenment. All worldly phenomena arise in dependence upon other phenomena. It is thus described by the Buddha in the four verses repeated throughout the suttas:</p> <p style="text-align: center;"><i>“This is, because that is This is not, because that is not This arises, because that arises This ceases, because that ceases”</i></p> <p>P: paṭiccasamuppāda, S: pratiyasamutpāda, V: duyên khởi</p>
Desire	<p>Craving, longing, wanting, thirst for pleasurable feelings of the senses. The Buddha identifies five objects of desire: money (V: tài), beautiful body (V: sắc), fame (or status, power) (V: danh), food (V: thực), rest (V: thù). In the Four Noble Truths sermon, the Buddha identified desire as the main cause of suffering.</p> <p>P: tāṇhā, S: tṛishṇā, V: dục, ái dục</p>
Developmental Buddhism	<p>Name of a branch of Buddhism that was formed between 300 years and 700 years after the death of the Buddha, then spread from Northern India into Kashmir, Afghanistan, Nepal, Tibet, Mongolia, China and from there to Japan, Korea, and Vietnam. This branch was previously named the Northern School, or Mahāyāna Buddhism, but was renamed Developmental Buddhism following the Sixth Buddhism Council held in Rangoon, Burma in 1954-1956.</p> <p>Developmental Buddhism uses the Sanskrit Buddhist texts as reference.</p> <p>V: Phật Giáo Phát Triển</p>
Dhamma	<p>In Buddhism, and in its singular form, <i>dhamma</i> specifically means the teachings of the Buddha. In its plural form, <i>dhammā</i>, the word means worldly phenomena.</p> <p>P: dhamma, S: dharma, V: pháp</p>
Emancipation	<p>In Buddhism, emancipation means freedom, deliverance from the endless cycle of births, deaths, and rebirths. End of suffering, enlightenment and emancipation are the three main aims of practicing Buddhism.</p> <p>P: vimutti, S: vimukti, V: giải thoát</p>
Empathetic joy	<p>Feeling of joy, rapture, elation arising from seeing the joy, happiness, and the well-being of others.</p> <p>Empathetic joy is the third of the four immeasurable states or sublime mental</p>

	<p>states, together with benevolence, compassion and equanimity, which radiate in immeasurable infinite quantity when one attains paññā wisdom.</p> <p>P & S: muditā, V: hỷ</p>
Emptiness	<p>One of the true characteristics of all worldly phenomena, together with suchness, indivisbleness, identicalness, specific conditionality, change and transformation, equality and illusion, which the Buddha recognized in his enlightenment. Worldly phenomena do not have a real substance, they exist when causal conditions are present and cease to exist when these conditions cease to exist, and therefore their true nature is emptiness. When applied to human beings it results in the no-self characteristic.</p> <p>P: suññatā, S: śūnyatā, V: không tánh</p>
Enlightenment	<p>Literally means awakening, as awakening from a dream. In Buddhism, it means seeing clearly the true nature of worldly phenomena, knowing the causal mechanism that leads to birth and death, knowing the causes of suffering and the path to end suffering. The name Buddha means “the Enlightened One”. End of suffering, enlightenment and emancipation are the three main aims of practicing Buddhism.</p> <p>P & S: bodhi, V: giác ngộ</p>
Equality	<p>One of the true characteristics of all worldly phenomena, together with suchness, indivisbleness, identicalness, specific conditionality, change and transformation, emptiness and illusion, which the Buddha recognized in his enlightenment. The essence of all worldly phenomena is suchness, therefore all worldly phenomena are equal.</p> <p>P: samatā, V: bình đẳng tánh</p>
Equanimity	<p>Feeling of peace, tranquility, stability, evenness of mind, impartiality in the face of objects or events, gains or losses, honor or dishonor, praise or blame, pleasure or sorrow.</p> <p>Equanimity is the fourth of the four immeasurable states or sublime mental states, together with benevolence, compassion and empathetic joy, which radiate in immeasurable infinite quantity when one attains paññā wisdom.</p> <p>P & S: upekkhā, V: xả</p>
False mind	<p>A term used in Zen Buddhism to indicate the mind of ordinary people, consisting of the thinking mind, the intellect and consciousness. This mind is corrupted by emotions and attachment to worldly objects, by clinging to the past, present, future, and is driven by the underlying energy of mental defilements and the self. It is the cause of sorrow and suffering.</p> <p>The false mind is also called the worldly mind. The Diamond Sutta called it the past-present-future mind (V: tâm ba thời). The Buddha called it the dirty water pond (V: hồ nước đục) or the “what was born” (V: cái bị sinh).</p> <p>Refer to the text “The Three Aspects of Knowing” for more details</p> <p>V: vọng tâm</p>
Feelings and	<p>Feelings and sensations are the second of the five aggregates. These are the</p>

sensations	<p>vague feelings that originate from the mind, and vague sensations that originate from the body in response to stimuli. Feelings and sensations can be pleasant, unpleasant, or neutral.</p> <p>Refer to the text “The Five Aggregates and the Sutta on the No-Self” for more details.</p> <p>P & S: vedanā, V: thọ</p>
Fetters	<p>Chains or bonds that shackle the mind of the unenlightened person, usually through following the traditions that come from the family, the social group, religions, and society. In the suttas, Buddha identified ten types of fetters.</p> <p>P & S: samyojana, V: kiết sử</p>
Form	<p>Form is the first of the five aggregates. Form refers to the physical body and especially the six sense organs with which a human being comes into contact with stimuli from the external and internal worlds.</p> <p>Refer to the text “The Five Aggregates and the Sutta on the No-Self” for more details.</p> <p>P & S: rūpa, V: sắc</p>
Four immeasurable states	<p>The four sublime mental states – benevolence, compassion, empathetic joy and equanimity - which radiate in immeasurable infinite quantity when one attains paññā wisdom.</p> <p>P: appamaññā or brahmavihāra, S: apramāṇa, V: tứ vô lượng tâm</p>
Four Noble Truths	<p>The content of the first sermon delivered by the Buddha to the five ascetic monks after he attained enlightenment, marking the beginning of the turning of the dhamma wheel. The four noble truths are the truths of suffering (P: dukkha sacca, S: dukkha-satya, V: khổ đế), origin of suffering (P: samudaya sacca, S: samudhaya-satya, V: tập đế), cessation of suffering (P: nirodha sacca, S: nirodha-satya, V: diệt đế), and path to cease suffering (P: magga sacca, S: marga-satya, V: đạo đế). The path to cease suffering is the Noble Eightfold Path.</p> <p>P: cattāri ariyasaccāni, S: catvāri āryasatyāni, V: tứ diệu đế</p>
Holy Mind	<p>The same as the Wordless Awareness Mind</p>
Identicalness	<p>One of the true characteristics of all worldly phenomena, together with suchness, indivisibleness, specific conditionality, change and transformation, emptiness, equality and illusion, which the Buddha recognized in his enlightenment. All worldly phenomena have the characteristic of suchness, and this suchness is the same in each worldly phenomena.</p> <p>P: anaññathatā, V: bất dị tánh</p>
Illusion	<p>One of the true characteristics of all worldly phenomena, together with suchness, indivisibleness, identicalness, specific conditionality, change and transformation, emptiness and equality, which the Buddha recognized in his enlightenment. All worldly phenomena appear to be real but in reality, they are ever-changing and their true nature is emptiness. Therefore, the appearance of worldly phenomena is illusionary and ephemeral, like a dream, a shadow, a flash of thunder, a magician’s trick.</p>

	P & S: māyā, V: huyễn tánh
Immobility samādhi	<p>Refers to the fourth stage of samādhi attained by the Buddha on his path to enlightenment. It is called immobility samādhi as at this stage the language formation process (V: ngôn hành), thought formation process (V: ý hành) and bodily process (V: thân hành) are all immobile.</p> <p>V: định bất động or ba hành không động</p>
Impermanence	<p>A fundamental concept in Buddhism, that there are no objects, no events, no phenomena, no mental events, no ideas, no beliefs in the universe that are unchanging or ever-lasting. All phenomena without exception are changing every second. This is a law that the Buddha has realized and proclaimed, together with no-self and suffering, as the three characteristics of worldly phenomena (V: tam pháp ấn). Not accepting the law of impermanence is a main cause of suffering.</p> <p>P: annica, S: anytia, V: vô thường</p>
Indivisibleness	<p>One of the true characteristics of all worldly phenomena, together with suchness, identicalness, specific conditionality, change and transformation, emptiness, equality and illusion, which the Buddha recognized in his enlightenment. All worldly phenomena have the characteristic of suchness, and this suchness is infinite and cannot be divided.</p> <p>P: avitathatā, V: bất ly như tánh</p>
Inner dialogue	<p>Analytic thinking, discursive thinking, examination, investigation, and inner back-and-forth discussion that occur in the mind, often in an automatic manner.</p> <p>One meditation technique uses inner talk of a single simple topic such as “Breathing in, I am aware that I am breathing in, breathing out, I am aware that I am breathing out” to eliminate the habit of inner dialogue.</p> <p>The second stage of samādhi achieved by the Buddha on his way to enlightenment is “samādhi without inner talk and inner dialogue”.</p> <p>P & S: vicāra, V: tứ</p>
Inner talk	<p>Verbal thinking, pondering, reflection, reasoning and instruction that occur in the mind.</p> <p>One meditation technique uses inner talk of a single simple topic such as “Breathing in, I am aware that I am breathing in, breathing out, I am aware that I am breathing out” to eliminate the habit of inner dialogue.</p> <p>The second stage of samādhi achieved by the Buddha on his way to enlightenment is “samādhi without inner talk and inner dialogue”.</p> <p>P: vittaka, S: vitarka, V: tầm</p>
Intellect	<p>The faculty of the mind that generates reasoning, speculating, deduction, planning. Intellect, together with the thinking mind and consciousness, forms the mind of the ordinary person, or worldly mind, or false mind. It is focused on the future and is the basis for intelligence and personality.</p> <p>The “awakened intellect” (V: trí năng tỉnh ngộ) refers to the intellect that has</p>

	<p>been awakened to the spiritual teachings of the Buddha. It leads us to study the Buddha’s teachings, reflect on them and put them into practice. Although language is still involved at this stage, this is a critical step in our spiritual journey. The Buddha refers to such a person as someone “who has entered the holy stream” (V: Nhập dòng thánh).</p> <p>Refer to the text “The Three Aspects of Knowing” for more details.</p> <p>P and S: citta, V: trí năng</p>
Karma	<p>Sanskrit word literally meaning action, work or deed. Refers to the spiritual principle of cause and effect where intent and action of an individual (cause) influence the future of the individual (effect) in this life or a future life.</p> <p>Buddhism identifies three types of karma: intention karma generated by thoughts, speech karma generated by spoken words and bodily karma generated by physical actions.</p> <p>P: kamma, S: karma, V: nghiệp</p>
Mental defilement	<p>Etymologically, the word <i>asāva</i> means the toxic liquids that seep from plants or flowers, or the pus that seeps from wounds. In Buddhism, it means the toxic elements that lie in the deepest parts of the mind and corrupt the operation of the mind. They generate passions, desires, infatuations and addictions.</p> <p>The suttas list four categories of mental defilements: desire (V: dục lậu), craving for existence (V: hữu lậu), ignorance (V: vô minh lậu) and false perspective (V: kiến lậu).</p> <p>Refer to the text “The Five Aggregates and the Sutta on the No-Self” for more details.</p> <p>P: āsava , S: āśrāva, V: lậu hoặc</p>
Mental formations	<p>Mental formations are the fourth of the five aggregates. Mental formations refer to emotional reactions to stimuli, resulting in states of mind such as joy, elation, resentment, anger, hatred, grief, etc.</p> <p>Refer to the text “The Five Aggregates and the Sutta on the No-Self” for more details.</p> <p>P: saṅkhāra, S: saṃskāra, V: hành</p>
Mind Base	<p>Refers to the sixth sense-organ that corresponds to the mind and is another name for the thinking mind.</p>
Nikāya	<p>Pāli term used to reference sections of the Sutta Piṭaka (the Discourse section of the Tipiṭaka). The Sutta Piṭaka is divided into 5 nikāyas:</p> <ul style="list-style-type: none"> • The Dīgha Nikāya, or “long discourses” (V: Trường Bộ) • The Majjhima Nikāya, or “middle length discourses” (V: Trung Bộ) • The Samyutta Nikāya, or “connected discourses” (V: Tương Ưng Bộ) • The Anguttara Nikāya, or “numerical discourses” (V: Tăng Chi Bộ) • The Khuddaka Nikāya, or “minor discourses” (V: Tiểu Bộ)
No-self	<p>A fundamental concept in Buddhism, that worldly phenomena do not have a self or a separate real substance. Each phenomenon is made up of many conditions that are all interdependent and ever-changing and, therefore, it does not have</p>

	<p>real substance by itself. This is a law that the Buddha has realized and proclaimed, together with impermanence and suffering, as the three characteristics of worldly phenomena. Not understanding the law of no-self is the main cause of greed, desire, and conflict.</p> <p>P: anattā, S: anātman, V: vô ngã</p>
Noble Eightfold Path	<p>The fourth of the Buddha’s Four Noble Truths, the truth of the path to cease suffering, is the Noble Eightfold Path that consists of:</p> <ul style="list-style-type: none"> • Right perspective (P: sammā diṭṭhi, S: samyag dr̥ṣṭi, V: chánh kiến) • Right thought (P: sammā sankapp, S: samyak saṃkalpa, V: chánh tư duy) • Right speech (P: sammā vācā, S: samyag vāc, V: chánh ngữ) • Right action (P: sammā kammanta, S: samyak karmānta, V: chánh nghiệp) • Right livelihood (P: sammā ājīva, S: samyag ājīva, V: chánh mạng) • Right effort (P: sammā vāyāma, S: samyag vyāyāma, V: chánh tinh tấn) • Right awareness (P: sammā sati, S: samyak smṛti, V: chánh niệm) • Right samādhi (P: sammā samādhi, S: samyak samādhi, V: chánh định) <p>P: Ariya Aṭṭhangika Magga, S: Arya Ashtanga Marga, V: Bát Chính Đạo</p>
Old habit	<p>A term used in Developmental Buddhism to mean habits, emotions, knowledge that are formed and repeated over many past lives and are revived in our consciousness. It is often used as an equivalent to mental defilements.</p> <p>P & S: vāsanā, V: tập khí</p>
Pāli	<p>Pāli is a language spoken in North East India at the time of the Buddha and thought to be used by the Buddha in his teaching. The original teaching of the Buddha was initially transmitted orally, then first preserved in written form in the Pāli language, several hundred years after the Buddha’s death, as the Tipiṭaka (V: Tam Tạng, The Three Baskets) that consists of three sections (piṭaka): Vinaya (V: Luật, Discipline), Sutta (V: Kinh, Discourses of the Buddha), and Abhidhamma (V: Luận, Commentaries). Pāli is currently used as the theological language by Buddhist monks in Sri Lanka, Thailand, Burma, Cambodia, and Laos. The Pāli Text Society, founded in England in the late 19th century, has romanticized the writing of the Pāli language and promoted its used to western scholars.</p>
Paññā	<p>One of the four main Buddhist meditation practices, together with anupassanā, samatha, and samādhi. Means insight or wisdom, and refers to the meditation practice to attain a deep understanding of the true nature of worldly phenomena. The first level (insight) involves the understanding and practice of the Buddha’s teachings; it still involves language and the intellect. The second level combines samādhi and paññā, where intuitive, creative, spontaneous wisdom bursts forth from our innate Buddha nature when we dwell in the state of wordless awareness.</p> <p>Refer to the text: “The Four Meditation Practices: anupassanā, samatha, samādhi, paññā” for more details.</p> <p>P: paññā, S: prajñā, V: huệ (or tuệ)</p>
Perception	<p>Perception is the third of the five aggregates. With perception, we gain a better apprehension of stimuli. We identify and recognize them. In doing so, we activate five networks: network of verbal conceptions, network of non-verbal</p>

	<p>conceptions, network of ideations, network of impressions and network of associations.</p> <p>Refer to the text “The Five Aggregates and the Sutta on the No-Self” for more details.</p> <p>P: saññā, S: samjñā, V: tưởng</p>
Pure mind	<p>A term used in later Buddhist texts to describe the wordless awareness mind. It is described as “consciousness that is pure, unblemished”.</p> <p>S: amala vijñāna, V: bạch tịnh thức</p>
Realization	<p>In Buddhism, and especially Zen Buddhism, refers to suddenly finding an answer to a question that one has been asking for some time, but that has become more and more elusive as time goes on. There are several levels of realization, the most common being the situation where realization is achieved through a sight, a sound or a touch that stimulates ultimate seeing, ultimate hearing or ultimate touch. When realization occurs, the answer to the long held question suddenly appears as if it exists in front of our eyes.</p> <p>P: sacchikaroti (verb), sacchikiriya (noun), V: chứng ngộ</p>
Right awareness	<p>The seventh element of the Noble Eightfold Path. Right awareness means specifically “awareness without differentiation”, “awareness without the mind being agitated, disordered”, “awareness without the mind getting attached to the objects of the six senses”, or “awareness while the mind does not think good or evil”. This is awareness without any attachment to the object of awareness, awareness where the thinking mind, the intellect, and consciousness are not involved. Only a flow of awareness, permanent and uninterrupted, remains. Right awareness is the same as the wordless awareness or the “single thought awareness”.</p> <p>Right awareness leads to right samādhi, the last element of the Noble Eightfold Path.</p> <p>P: sammā sati, S: samyak smṛti, V: chánh niệm</p>
Samādhi	<p>One of the four main Buddhist meditation practices, together with anupassanā, samatha and paññā. The Buddha called the samādhi state of mind the “unified mind” or a mind that contains only awareness and nothing else. Master Thích Thông Triết defines samādhi as the state of wordless awareness, and at a higher level, the state of wordless cognitive awareness. Samādhi Meditation refers to the meditation practice to attain a still, immobile and non-dualistic mind achieved through the various stages of wordless awareness.</p> <p>The Buddha went through four stages of samādhi to reach enlightenment, and described his mind in the fourth stage as “in a state of bare cognition (V: định tĩnh), pure (V: thuần tịnh), unblemished (V: không cấu nhiễm), rid of sorrow (V: không phiền não), malleable (V: nhu nhuyễn), beyond reasoning (V: ngoài lý luận), wieldy (V: dễ sử dụng), steady (V: vững chắc), imperturbable (V: bình tĩnh).”</p> <p>Samādhi is not “concentration”, “paying attention” (sometimes called “mindfulness”) or “focusing” as these techniques require effort and, therefore,</p>

	<p>the will to achieve which stokes dualism and the self.</p> <p>Refer to the texts: “The Four Meditation Practices: anupassanā, samatha, samādhi, paññā” and “The process of cultivation, realization and enlightenment of the Buddha” for more details.</p> <p>P & S: samādhi, V: địn</p>
Samatha	<p>One of the four main Buddhist meditation practices, together with anupassanā, samādhi and paññā. Means serenity, tranquility, calmness and refers to meditation techniques to achieve calmness, tranquility and peacefulness of mind.</p> <p>Refer to the text: “The Four Meditation Practices: anupassanā, samatha, samādhi, paññā” for more details.</p> <p>P & S: samatha, V: chỉ</p>
Sanskrit	<p>Sanskrit is the ancient and cultural language of India, used in literature and religious texts such as the Vedas. The Buddha’s teachings are transcribed into Sanskrit in the Āgama text several hundred years after the Nikāya text, and this text formed the basis for Chinese and Tibetan translations. Sanskrit is also the language used in Developmental Buddhism (previously referred to as Mahāyāna Buddhism) texts.</p>
Silent awareness	<p>Refers to the second stage of wordless awareness practice. It consists of “bare attention” or “bare observation” of what is happening (e.g. the breath), a detailed and clear awareness without any words arising. Silent awareness has also been called Tacit Awareness.</p> <p>This stage corresponds to the second samādhi of the Buddha on his path to enlightenment, the “samādhi without inner talk or inner dialogue”.</p> <p>V: thầm nhận biết</p>
Single thought awareness	<p>Means an awareness that is non-dualistic, without right or wrong, virtuous or evil, good or bad, like or dislike. It is awareness of things as they are, perceiving them exactly as they are. The single thought awareness is the same as the wordless awareness and the “right awareness”.</p> <p>V: đơn niệm biết</p>
Six realms	<p>According to Buddhism, the six realms are the six worlds that a being may be reborn into in the endless cycle of births, deaths and rebirths, in accordance with the law of karma. The six realms are: Heaven realm (P&S: Deva-gati, V: Cõi Trời), War Gods realm (P&S: Asura-gati, V: Cõi A Tu La), Human realm (P: Manussa-gati, S: Manuṣya-gati, V: Cõi Người), Animal realm (P: Tiraccānayani-gati, S: Tiryagyonigati, V: Cõi Súc Sinh), Hungry Ghost realm (P&S: Preta-gati, V: Cõi Ngạ Quỷ), and Hell realm (P: Niraya-gati, S: Naraka-gati, V: Cõi Địa Ngục).</p>
Six sense organs or six faculties	<p>In addition to the five sense organs – the eyes, ears, nose, tongue, and skin – Buddhism adds the mind, which is a powerful organ that also processes information from the external and internal worlds. The six faculties refer to the innate faculty of vision, hearing, smell, taste, touch and thought. The terms “six sense organs” and “six faculties” are used interchangeably.</p>

	The Pāli and Sanskrit word for “sense organ” is <i>āyatana</i> , whereas the Pāli and Sanskrit word for “faculty” is <i>indriya</i> . These two words are translated into the same Chinese/Vietnamese word “Căn”.
Specific conditionality	<p>One of the true characteristics of all worldly phenomena, together with suchness, indivisbleness, identicalness, change and transformation, emptiness, equality and illusion, which the Buddha recognized in his enlightenment. All worldly phenomena arise or exist due to specific causes and conditions, and cease once these causes and conditions disappear. This is also called the Law of Dependent Origination (V: Lý Duyên Khởi) and is described by the Buddha in the four verses repeated throughout the suttas:</p> <p style="text-align: center;"><i>“This is, because that is This is not, because that is not This arises, because that arises This ceases, because that ceases”</i></p> <p>P: idappaccayatā, S: idampratrayatā, V: y duyên tánh</p>
Suchness	<p>One of the true characteristics of all worldly phenomena, together with indivisbleness, identicalness, specific conditionality, change and transformation, emptiness, equality and illusion, which the Buddha recognized in his enlightenment. All worldly phenomena have suchness. Suchness envelops the whole universe, it cannot be divided, it is immovable, immutable and beyond expression, it is not born. Things as large as the sun or as small as a speck of dust all have suchness. When applied to human beings, it is also called Buddha Nature (P & S: Buddhatā, V: Phật Tánh).</p> <p>P & S: tathātā, V: chân như tánh</p>
Suffering	<p>Also means pain, sorrow, dissatisfaction, conflict or illness. A fundamental concept in Buddhism, which the Buddha has realized and proclaimed, together with impermanence and no-self, as the three characteristics of worldly phenomena. The Buddha says that suffering is as immense as the sea, and his motivation for teaching is to free all sentient beings from the sea of suffering. The Four Noble Truths sermon deals with suffering, the cause of suffering, cessation of suffering and the path to cease suffering, which is the Noble Eightfold Path.</p> <p>P: dukkha, S: duḥkha, V: khổ</p>
Tacit awareness	<p>Refers to the second stage of wordless awareness practice. It consists of “bare attention” or “bare observation” of what is happening (e.g. the breath), a detailed and clear awareness without any words arising. Tacit awareness has also been called Silent Awareness.</p> <p>This stage corresponds to the second samādhi of the Buddha on his path to enlightenment, the “samādhi without inner talk or inner dialogue”.</p> <p>V: thầm nhận biết</p>
Tathā-mind	<p>Refers to the mind that is at one with suchness. This is also the mind of the Buddha when he reached the fourth stage of samādhi on his path to enlightenment.</p> <p>P & S: Buddhatā, V: tâm tathā</p>
Theravadā	Theravadā, literally meaning the School of Elders, is a branch of Buddhism that

Buddhism	<p>was formed about a hundred years after the Buddha's death and used the Pāli language as reference. It was initially based in Northern India and spread throughout India but didn't survive the persecutions of war on the Indian continent. Fortunately, Theravadā Buddhism reached the island of Sri Lanka approximately 300 years after the death of the Buddha, and there it endured and spread to Burma, Thailand, Cambodia, and Laos. It is now the official religion of these countries. Theravadā Buddhism was called the Southern School, or Hīnayāna Buddhism, but in 1950, the World Fellowship of Buddhists decided to standardize on the official name of Theravadā Buddhism.</p>
Thinking mind	<p>The faculty of the mind, located in the left pre-frontal cortex, that generates thoughts, reasoning, remembering, judging, imagining, speculating, hoping, expecting, anticipating and inference, based on past experience, knowledge, and learning. An important part of the thinking mind is the intellect, and together with consciousness, they constitute the mind of the ordinary person, or worldly mind, or false mind. It is focused on the past as it is based on memory, past experience. The Thinking Mind has also been called Mind Base.</p> <p>Refer to the text "The Three Aspects of Knowing" for more details.</p> <p>P: mano, S: manas, V: ý căn</p>
Three characteristics of worldly phenomena	<p>The three characteristics shared by all sentient beings, which the Buddha realized in his enlightenment: impermanence, suffering, and no-self.</p> <p>P: tilakkaṇa, S: trilakṣaṇa, V: tam pháp ấn</p>
Three realizations	<p>Refer to the three realizations that the Buddha attained at the end of his fourth stage of samādhi. These were: the knowledge of his own past lives (V: túc mạng minh), the knowledge of the passing away and reappearance of beings also called knowledge of celestial vision (V: thiên nhãn minh), and the knowledge of the termination of mental defilements (V: lậu tận minh)</p> <p>V: ba minh</p>
True Mind	The same as the Wordless Awareness Mind
Ultimate truth	<p>This is the highest truth that can only be realized and internalized through paññā wisdom attained when in a state of wordless cognitive awareness.</p> <p>Refer to the text "Conventional Truth, Ultimate Truth" for more details.</p> <p>P: paramattha sacca, S: patamārtha satya, V: chân đế</p>
Unborn	<p>A term used by the Buddha to indicate that which is not born, not subject to the cycle of births, deaths, and rebirths, not formed by dependent conditions. This is another name for suchness or Buddha nature or wordless cognitive self-awareness. It has always existed in every human being, but people fail to recognize it as they are caught in the web of worldly attachments and desires. In it, there is no sorrow nor suffering, there is no self. The unborn was the object of the Buddha's spiritual quest when the Buddha left his palatial life.</p> <p>P: anuppanna, S: anutpāda, V: cái vô sinh</p>
Underlying tendencies	In Buddhism means the emotions or tendencies which lie dormant deep in our mind without us being consciously aware of them, and which could suddenly burst into violent actions. In the suttas, the Buddha identifies seven types of underlying tendencies.

	P: anusaya, S: anuśaya, V: tùy miên
Unified mind	<p>A term used by the Buddha to describe the samādhi state or the mind in which there is only awareness and nothing else in it.</p> <p>The Buddha used this term to mean the mind that contains only awareness, and nothing else in it. Later Buddhist patriarchs changed its meaning to “the one-pointed mind” (P: citta ekagattā, V: nhất tâm), the mind that is in one point. This led to some incorrect definition of samādhi as “concentration of the mind”.</p> <p>P: cetaso-ekodibhāva, V: tâm thuần nhất</p>
Wordless awareness mind	<p>Wordless awareness is silent, non-verbal, non-discriminative and choiceless awareness. Despite being choiceless, it possesses the intuitive and analytical faculty to immediately apprehend the true nature of stimuli when it comes into contact with them, without being attached to them. It is the innate faculty to know instantaneously what is occurring in the environment and the internal world without any word arising in the mind about this knowledge.</p> <p>The wordless awareness faculty consists of four functions - ultimate seeing, ultimate hearing, ultimate touch and ultimate cognition - that allow a human being to see, hear, and feel things “as they are” in the “here and now”. It is our potential for enlightenment, or our Buddha nature, and is the catalyst that enables spiritual realizations.</p> <p>The wordless awareness mind is also called the true mind (V: chân tâm) or holy mind (V: tâm bậc thánh) in Zen Buddhism terminology. Sometimes, Zen Buddhism gave it an entity and called it “the boss” (V: ông chủ) or the true self (V: chân ngã). The Buddha called it the clear water pond (V: hồ nước trong).</p> <p>Refer to the text “The Three Aspects of Knowing” for more details</p> <p>P & S: buddhitā, V: tánh giác</p>
Wordless cognitive awareness	<p>This is the fourth stage of wordless awareness practice. It is based on a deep understanding (cognition) of a topic that has been repeatedly tested by experience and stored as non-verbal compressive cognition in our memory. Wordless cognitive awareness is attained by evoking the compressive cognition while in a state of wordless awareness.</p> <p>Wordless cognitive awareness is the catalyst that activates our Buddha nature or potential for enlightenment and leads to the realization of transcendental truths such as suchness, emptiness or illusion. Unlike the common level of realization (P: sacchikiriya), this higher level of realization (P: abhisamayā, V: ngộ đạo) does not require an external stimulus such as a sight, sound or touch but is achieved while in a state of samādhi.</p> <p>Wordless cognitive awareness, together with wordless self cognitive awareness, corresponds to the fourth stage of samādhi attained by the Buddha on his path to enlightenment.</p> <p>V: nhận thức biết</p>
Wordless self	This is the wordless cognitive awareness that knows itself. Wordless cognitive

cognitive awareness	awareness, together with wordless self cognitive awareness, corresponds to the fourth stage of samādhi attained by the Buddha on his path to enlightenment. V: tự nhận thức biết
Worldly mind	The same as False Mind