

## DHARMA GLOSSARY

<i>ENGLISH / Original Term</i>	DEFINITION
<i>Aggregates</i>	The association of body and mind; a person comprises five aggregates: form, feeling, discrimination, compositional factors, and consciousness.
<i>Anger</i>	A mental factor that perceives its object as unattractive; it exaggerates the object's unattractiveness and wishes to harm it; one of the six root delusions.
<i>Arhat (Skt)</i>	Literally, foe destroyer. A being who has destroyed the afflictions and their seeds and thus attained liberation from cyclic existence.
<i>Arya (Skt; Tib: phag-pa)</i>	Literally, noble. One who has directly realized emptiness.
<i>Asura (Skt)</i>	A demi-god or titan, a class of samsaric being who lives within sight of the realm of gods of the desire realm.
<i>Atisha (982-1054)</i>	The renowned Indian Buddhist master who came to Tibet to help in the revival of Buddhism and established the Kadam tradition. His text <i>Lamp on the Path to Enlightenment</i> was the first Lam Rim text.
<i>Attachment</i>	A mental factor that perceives its object as attractive; it exaggerates the object's attractiveness and wishes to possess it; one of the six root delusions.
<i>Avalokiteshvara (Skt; Tib: Chenrezig)</i>	The buddha of compassion. A male meditational deity embodying fully enlightened compassion.
<i>Bardo (Tib)</i>	The intermediate state between death and the next rebirth.
<i>Bhikshu (Skt)</i>	See <i>gelong</i> .
<i>Bhikshuni (Skt)</i>	See <i>gelongma</i> .
<i>Bhumi (Skt)</i>	Ground, or level, as in the ten bodhisattva levels.
<i>Bodhgaya</i>	The small town in the state of Bihar in north India where Shakyamuni Buddha became enlightened.
<i>Bodhicitta (Skt)</i>	The aspiration to achieve enlightenment in order to liberate all living beings.
<i>Bodhisattva (Skt)</i>	Someone whose spiritual practice is directed toward the achievement of enlightenment. One who possesses the compassionate motivation of bodhicitta.
<i>Buddha (Skt)</i>	A fully enlightened being. One who has removed all obscurations veiling the mind and has developed all good qualities to perfection.
<i>Buddha-nature</i>	Refers to the emptiness, or ultimate nature, of the mind. Because of this nature, every sentient being possesses the potential to become fully enlightened, a Buddha.
<i>Buddhist (Tib: nang-pa)</i>	One who has <i>Taken Refuge</i> in the Three Jewels of Refuge: Buddha, Dharma and Sangha and who accepts the philosophical world view of the “four seals”: that all composite phenomena are impermanent, all contaminated phenomena are in the nature of suffering, all things and events are devoid of self-existence, and nirvana is true peace.
<i>Calm abiding</i>	See <i>shamatha</i> .
<i>Chakra (Skt)</i>	Energy wheel. A focal point of energy along the central channel (shushuma) upon which one's concentration is directed, especially during the completion stage of highest yoga tantra. The main chakras are the crown, throat, heart, navel, and secret.
<i>Chenrezig (Tib)</i>	See <i>Avalokiteshvara</i> .
<i>Clear light</i>	Very subtle mind. This subtlest state of mind occurs naturally at death and through successful tantric practice, and is used by practitioners to realize emptiness.
<i>Compassion (Skt: karuna)</i>	The sincere wish that others be free from suffering and its causes.

<b>Consciousness</b>	See <i>mind</i> .
<b>Conventional truth</b>	As opposed to ultimate truth, which is the understanding of the ultimate nature of reality (emptiness), conventional truth is what is true to the valid conventional consciousness. It is also called concealer truth or all-obscuring truth because, although true on one level, it obscures the ultimate nature. Conventional and ultimate truth form the important subject in Buddhist philosophy called the two truths. See also <i>Ultimate Truth</i> .
<b>Cyclic existence</b> (Skt: <i>samsara</i> ; Tib: <i>khor-wa</i> )	The six realms of conditioned existence, three lower—hell, hungry ghost (Skt: <i>preta</i> ) and animal—and three upper—human, demigod (Skt: <i>asura</i> ) and god (Skt: <i>sura</i> ). It is the beginningless, recurring cycle of death and rebirth under the control of delusion and karma. It also refers to the contaminated aggregates of a sentient being.
<b>Daka</b> (Skt; Tib: <i>kha-dro</i> )	Literally, a "sky-goer". A male being who helps arouse blissful energy in a qualified tantric practitioner.
<b>Dakini</b> (Skt; Tib: <i>kha-dro-ma</i> )	Literally, a "female sky-goer." A female being who helps arouse blissful energy in a qualified tantric practitioner.
<b>Defilement</b>	See <i>Delusion</i> .
<b>Deity (Tib: <i>yidam</i>)</b>	An emanation of the enlightened mind used as the object of meditation in tantric practices, eg, <i>Chenrezig</i> , <i>Tara</i> , <i>Vajrasattva</i> etc – not a God in any theistic sense.
<b>Delusions (Skt: <i>klesha</i>; Tib: <i>nyön-mong</i>)</b>	The negative states of mind that are the cause of suffering. The three root delusions are ignorance, anger, and attachment.
<b>Dependent origination</b>	Also called dependent arising. The way that the self and phenomena exist conventionally as relative and interdependent. They come into existence in dependence upon (1) causes and conditions, (2) their parts and, most subtly, (3) imputation or labelling. See also <i>Twelve Links of Dependent Origination</i> .
<b>Deva (Skt)</b>	A god dwelling in a state with much comfort and pleasure in the desire, form or formless realms.
<b>Dharma (Skt)</b>	Spiritual teachings, particularly those of the Buddha. Literally, that which holds one back from suffering. The second of the Three Jewels of refuge.
<b>Dualistic view</b>	The ignorant view characteristic of the unenlightened mind in which all things are falsely conceived to have concrete self-existence. To such a view, the appearance of an object is mixed with the false image of its being independent or self-existent, thereby leading to further dualistic views concerning subject and object, self and other, this and that, etc.
<b>Eight Mahayana precepts</b>	One-day vows to abandon killing; stealing; lying; sexual contact; intoxicants; high seats; eating at the wrong time; and singing, dancing and wearing perfume & jewelry.
<b>Emptiness</b>	The absence, or lack of, inherent existence. Every phenomenon is empty of existing inherently, truly, from its own side, or independently.
<b>Enlightenment</b>	Buddhahood; omniscience; full awakening; the ultimate goal of Mahayana Buddhist practice, attained when all limitations have been removed from the mind and all positive potential has been realised; a state characterised by unlimited compassion, skill, and wisdom.
<b>Eon (Skt: <i>kalpa</i>)</b>	A world period, an inconceivably long period of time. The life span of the universe is divided into four great eons which are themselves divided into twenty lesser eons.
<b>Equanimity</b>	Absence of the usual discrimination of sentient beings into friend, enemy and stranger, deriving from the realization that all sentient beings are equal in wanting happiness and not wanting suffering and that since beginningless time, all beings have been all things to each other. An impartial mind that serves as the basis for the development of great love, great compassion and bodhicitta.
<b>Eternalism</b>	The belief in the inherent existence of things, as opposed to nihilism; one of the two extremes.

<b>Four immeasurables</b> (Skt: <i>apramana</i> )	Also known as the four immeasurable thoughts or the four sublime attitudes (Skt: brahmavihara), these are four states of mind or aspirations: loving kindness (Skt: maitri), compassion (Skt: karuna), joy (Skt: mudita) and equanimity (Skt: upeksha). They are usually expressed in the prayer:—may all sentient beings have happiness and its causes, be free from suffering and its causes, be inseparable from sorrowless bliss and abide in equanimity—or longer variations of the same.
<b>Four Noble Truths</b>	The subject of the Buddha's first discourse: truth of suffering, truth of the cause of suffering, truth of cessation of suffering, and truth of the path leading to the cessation of suffering.
<b>Four seals</b>	The four basic tenets that define Buddhism. They are: all compositional phenomena are impermanent, all contaminated phenomena are by nature suffering, all phenomena are empty of self-existence and nirvana is true peace.
<b>Gelong</b> (Tib; Skt: <i>bbikshu</i> )	A fully ordained Buddhist monk.
<b>Gelongma</b> (Tib; Skt: <i>bbikshuni</i> )	A fully ordained Buddhist nun.
<b>Gelug (Tib)</b>	The Virtuous Order. The order of Tibetan Buddhism founded by Lama Tsongkhapa and his disciples in the early fifteenth century and the most recent of the four main schools of Tibetan Buddhism. Developed from the Kadam School founded by Atisha and Dromtönpa. The others are Nyingma, Kagyu and Sakya.
<b>Gelugpa (Tib)</b>	A follower of the Gelug tradition.
<b>Geshe (Tib)</b>	Literally, spiritual friend. The title conferred on those who have completed extensive studies and examinations at Gelugpa monastic universities.
<b>God</b>	See <i>Deva</i> .
<b>Gompa (Tib)</b>	Usually refers to the main meditation hall, or temple, within a monastery.
<b>Guru</b> (Skt; Tib: <i>lama</i> )	A spiritual guide or teacher. One who shows a disciple the path to liberation and enlightenment. Literally, heavy—heavy with knowledge of Dharma. In tantra, one's teacher is seen as inseparable from the meditational deity and the Three Jewels of refuge. See also root guru.
<b>Guru devotion</b>	The sutra or tantra practice of seeing the guru as a buddha then devoting to them with thought and with action.
<b>Guru Puja</b> (Skt; Tib: <i>Lama Chöpa</i> )	A special Highest Yoga Tantra guru yoga practice, performed roughly every 2 weeks at Tushita.
<b>Heart Sutra</b>	See <i>Prajñāparamita</i> .
<b>Hinayana (Skt)</b>	The so-called "Lesser Vehicle," now known as the Theravada, or "Tradition of the Elders"; the path of the arhats, the ultimate goal of which is nirvana.
<b>Hungry ghost</b>	See <i>Preta</i> .
<b>Ignorance</b>	The root cause of cyclic existence; not knowing the way things actually are and misconstruing them to be inherently existent. The delusion that gives rise to all other delusions and karma they motivate.
<b>Imprint</b>	The seed or potential, left on the mind by positive or negative actions of body, speech, and mind.
<b>Inherent (or intrinsic) existence</b>	What phenomena are empty of; the object of negation, or refutation. To ignorance, phenomena appear to exist independently, in and of themselves, to exist inherently. See also <i>Emptiness</i> .
<b>Initiation</b>	Transmission received from a tantric master allowing a disciple to engage in the practices of a particular meditational deity. It is also referred to as an <i>empowerment</i> . See also <i>Je-nang</i> or <i>Wang</i> .
<b>Intermediate state</b> (Tib: <i>bar-do</i> )	The state between death and rebirth.

<i>Jataka Tales</i>	The volumes of stories, mostly in the Pali canon, but also within the Sanskrit and Tibetan texts, that relate to the lives of Shakyamuni Buddha before he became enlightened. The tales generally hold a strong moral lesson.
<i>Je-nang (Tib)</i>	A ceremony that allows the disciple to recite a mantra and practice a sadhana, but is not counted as a full initiation ( <i>wang</i> ). See also <i>Initiation</i> .
<i>Kagyü (Tib)</i>	The order of Tibetan Buddhism founded in the eleventh century by Marpa, Milarepa, Gampopa, and their followers. One of the four main schools of Tibetan Buddhism. The others are Nyingma, Sakya and Gelug.
<i>Karma (Skt)</i>	Literally, action. The law of cause and effect: the process whereby virtuous actions of body, speech, and mind lead to happiness and non-virtuous ones to suffering.
<i>Klesha (Skt)</i>	See <i>Delusion</i> .
<i>Kyabje (Tib)</i>	Literally, lord of refuge. A title of respect.
<i>Lama (Tib; Skt: guru)</i>	A spiritual guide or teacher. One who shows a disciple the path to liberation and enlightenment. Literally, heavy—heavy with knowledge of Dharma.
<i>Lamrim (Tib)</i>	"Stages of the Path." This is a genre of teachings began by <i>Lama Atisha</i> (see above) in Tibet, a way of organizing the Buddha's teachings into a simple, straightforward system which is easy to follow and practice.
<i>Liberation</i>	The state of complete freedom from samsara; nirvana, the state beyond sorrow; the goal of the Hinayana practitioner.
<i>Lo-jong</i>	See <i>Thought Transformation</i> .
<i>Lung (Tib)</i>	Literally, <i>wind</i> . The state in which the winds within the body are unbalanced or blocked, thus causing various illnesses. Can also refer to an oral transmission.
<i>Lung (Tib)</i>	Oral transmission of a text. Although spelt the same in transliteration, the pronunciation of the two "lungs" - wind and oral transmission - are slightly different.
<i>Mahamudra (Skt; Tib: chag-chen)</i>	The great seal. A profound system of meditation upon the mind and the ultimate nature of reality.
<i>Mahayana (Skt)</i>	The "Great Vehicle," refers to the school of Buddhism practiced in Tibet, China, Japan, Korea, and some parts of Vietnam, as well as the West; the path of the bodhisattvas, the ultimate goal of which is Buddhahood. It includes both Paramitayana and Vajrayana.
<i>Mala (Skt; Tib: threng-wa)</i>	A rosary of beads for counting mantras.
<i>Mandala (Skt; Tib: khyil-khor)</i>	A circular diagram symbolic of the entire universe. The abode of a meditational deity.
<i>Mantra (Skt)</i>	Literally, mind protection. Mantras are Sanskrit syllables—usually recited in conjunction with the practice of a particular meditational deity—and embody the qualities of the deity with which they are associated.
<i>Meditation (Tib: gom)</i>	Familiarization of the mind with a virtuous object. There are two types, placement and analytical.
<i>Merely-Labeled</i>	The subtlest meaning of dependent arising; every phenomenon exists relatively, or conventionally, as merely imputed by the mind. (See also <i>Emptiness</i> )
<i>Merit</i>	The positive energy accumulated in the mind as a result of virtuous actions of body, speech, and mind.
<i>Migratory Beings</i>	Another term for sentient beings, who migrate from rebirth to rebirth within the six realms of samsara.
<i>Mind (Skt: citta; Tib: sem)</i>	Synonymous with consciousness (Skt: vijñana; Tib: nam-she) and sentience (Skt: manas; Tib: yi). Defined as that which is "clear and knowing"; a formless entity that has the ability to perceive objects. Mind is divided into six primary consciousnesses and fifty-one mental factors.

<b>Mudra</b> (Skt; Tib: <i>chag-gya</i> )	Literally, seal, token. A symbolic hand gesture, endowed with power not unlike a mantra.
<b>Ngön-dro (Tib)</b>	Preliminary practice(s) found in all schools of Tibetan Buddhism, usually done 100,000 times each; the four main ones are recitation of the refuge formula with prostrations, Vajrasattva mantra recitation, mandala offerings and guru yoga. The Gelug tradition adds some more: water bowl offerings, Damtsig Dorje purifying meditation, making tsa-tsas (small sacred images, usually made of clay), and the Dorje Khadro burnt offering (jin-sek).
<b>Nihilism</b>	The doctrine that nothing exists; as opposed to eternalism.
<b>Nirvana</b> (Skt; Tib: <i>nyang-dä</i> )	See <i>Liberation</i> .
<b>Nyingma (Tib)</b>	The old translation school of Tibetan Buddhism, which traces its teachings back to the time of Padmasambhava, the eighth century Indian tantric master invited to Tibet by King Trisong Detsen to clear away hindrances to the establishment of Buddhism in Tibet. The first of the four main schools of Tibetan Buddhism. The others are Kagyu, Sakya and Gelug.
<b>Obscurations, obstructions</b> (Skt: <i>avarana</i> )	Afflictive obscurations (Skt: <i>kleshavarana</i> , Tib: <i>nyön-drib</i> ), which prevent liberation from samsara, and cognitive obscurations (Skt: <i>jneyavarana</i> , Tib: <i>she-drib</i> ), which prevent enlightenment. See also <i>Delusion</i> and <i>The Two Obscurations</i> .
<b>OM MANI PADME HUM</b> (Skt)	The mani; the <i>mantra</i> of Chenrezig, Buddha of Compassion.
<b>Paramita (Skt)</b>	See <i>Six Perfections</i> .
<b>Parinirvana (Skt)</b>	The final nirvana the Buddha attained when he passed away in Kushinagar.
<b>Prajñāparamita</b> (Skt)	The perfection of wisdom. The <i>prajñāparamita</i> sutras are the teachings of Shakyamuni Buddha in which the wisdom of emptiness and the path of the bodhisattva are set forth.
<b>Precious Human Rebirth</b>	The rare human state, qualified by the eight freedoms and ten richnesses, that is the ideal condition for practicing Dharma and achieving enlightenment.
<b>Preta (Skt; Tib: <i>yi-dag</i>)</b>	Hungry ghost, or spirit. The <i>preta</i> realm is one of the three lower realms of cyclic existence.
<b>Prostrations</b>	Paying respect to the guru-deity with body, speech and mind; one of the tantric preliminaries.
<b>Puja (Skt)</b>	Literally, offering; a religious ceremony, usually used to describe an offering ceremony such as the Offering to the Spiritual Master (Guru Puja).
<b>Purification</b>	The removal, or cleanzing, of negative karma and its imprints from the mind.
<b>Refuge</b>	The heartfelt reliance upon Buddha, Dharma, and Sangha for guidance on the path to enlightenment.
<b>Renunciation</b> (Tib: <i>nge-jung</i> )	A heartfelt feeling of complete disgust with cyclic existence such that day and night one yearns for liberation and engages in the practices that secure it. The first of the three principal aspects of the path to enlightenment. See also <i>Bodhicitta</i> and <i>Emptiness</i> .
<b>Rinpoche (Tib)</b>	Literally "precious one." An honorific term usually given to recognised reincarnate lamas; a respectful title used for one's own lama.
<b>Root delusions</b>	The six root delusions are anger, attachment, pride, ignorance, doubt and deluded views.
<b>Root guru</b> (Tib: <i>tsa-wäi lama</i> )	The teacher who has had the greatest influence upon a particular disciple's entering or following the spiritual path.
<b>Sadhana (Skt)</b>	Method of accomplishment; the step-by-step instructions for practicing the meditations related to a particular meditational deity.

<b>Sakya (Tib)</b>	One of the four main schools of Tibetan Buddhism. It was founded in the eleventh century in the south of the province of Tsang by Konchog Gyälpo. The others are Nyingma, Kagyu and Gelug.
<b>Samadhi (Skt)</b>	See <i>Single-Pointed Concentration</i> .
<b>Samsara (Skt)</b>	Cyclic existence, the cycle of uncontrolled rebirth; the six realms: the lower realms of the hell beings, hungry ghosts, and animals, and the upper realms of the humans, demi-gods, and gods; the recurring cycle of death and rebirth within one or other of the six realms under the control of karma and delusions; also refers to the contaminated aggregates of a sentient being.
<b>Sangha (Skt)</b>	The third object of refuge; absolute Sangha are those who have directly realised emptiness; relative Sangha are ordained monks and nuns.
<b>Self-cherishing</b>	The self-centered attitude of considering one's own happiness to be more important than that of others; the main obstacle to the realization of bodhicitta.
<b>Self-grasping</b>	The ignorant grasping to one's self, or I, as independent of all other phenomena.
<b>Sentient being (Tib: sem-chen)</b>	Any unenlightened being; any being whose mind is not completely free from gross and subtle ignorance.
<b>Shakyamuni Buddha (563-483 BC)</b>	Born a prince of the Shakya clan in North India, he taught the sutra and tantra paths to liberation and enlightenment; founder of what came to be known as Buddhism. (From the Skt: buddha—"fully awake.")
<b>Shamatha (Skt; Tib: shi-nä)</b>	Calm abiding; a state of concentration in which the mind is able to abide steadily, without effort and for as long as desired, on an object of meditation.
<b>Shunyata (Skt)</b>	See <i>Emptiness</i> .
<b>Siddhis (Skt)</b>	Realizations, usually used in reference to psychic powers (both mundane and supramundane) acquired as a by-product in the spiritual path.
<b>Single-pointed concentration (Skt: samadhi)</b>	A state of deep meditative absorption.
<b>Six perfections: (Skt: paramitas)</b>	The practices of a bodhisattva. On the basis of bodhicitta, a bodhisattva practises the six paramitas: generosity, ethics, patience, enthusiastic perseverance, concentration, and wisdom.
<b>Six realms</b>	The general way that Buddhism divides the whole of cyclic existence, there being three suffering realms (hell, hungry ghost and animal) and three fortunate realms (human, demi-god and god).
<b>Tantra (Skt; Tib: gyü)</b>	Literally, thread, or continuity. The secret teachings of the Buddha; a scriptural text and the teachings and practices it contains. See also <i>Vajrayana</i> .
<b>Tathagata (Skt; Tib: de-zhin shek-pa)</b>	Literally, "one who has realized suchness"; a buddha.
<b>Ten grounds or stages (Skt: bhumi)</b>	The ten stages that are achieved on the path to enlightenment. See also <i>Bhumi</i> .
<b>Ten nonvirtuous actions</b>	Three of body (killing, stealing, sexual misconduct); four of speech (lying, speaking harshly, slandering and gossiping); and three of mind (covetousness, ill will and wrong views). General actions to be avoided so as not to create negative karma.
<b>Thangka (Tib.)</b>	Painted or appliquéd depictions of deities, usually set in a framework of colorful brocade.
<b>Theravada (Skt)</b>	One of the eighteen schools into which the Hinayana split not long after Shakyamuni Buddha's death; the dominant Hinayana school today, prevalent in Thailand, Sri Lanka and Burma, and well represented in the West.
<b>Thought transformation (Tib: lo-jong)</b>	Also known as "mind training" or "mind transformation". A powerful approach to the development of bodhicitta, in which the mind is trained to use all situations, both pleasant and unpleasant, as a means to destroy self-cherishing and self-grasping.
<b>Three doors</b>	Body, speech and mind.

<b>Three Higher Trainings</b>	Trainings relating to ethical discipline, concentration and wisdom.
<b>Three Jewels</b>	The objects of Buddhist refuge: Buddha, Dharma and Sangha. Also called the Triple Gem.
<b>Three kinds of suffering</b>	The suffering of suffering, the suffering of change and all-pervasive suffering.
<b>Three Principles of the Path</b>	The essential teachings of the lam.rim: renunciation, bodhicitta, and emptiness.
<b>Tong-len (Tib)</b>	Literally, "taking and giving"; the meditation practice of taking the suffering of others and giving away the merit.
<b>True Existence</b>	The type of existence that everything appears to possess; in fact, everything is empty of true existence. (See <i>Emptiness</i> )
<b>Tsa-tsa (Tib)</b>	A print of a buddha's image made in clay or plaster from a carved mold.
<b>Tsog (Tib)</b>	Literally, <i>gathering</i> —a gathering of offering substances and a gathering of disciples to make the offering.
<b>Tsong Khapa, Lama (1357-1419)</b>	The revered teacher and accomplished practitioner who founded the Gelug order of Tibetan Buddhism.
<b>Tulku</b>	A reincarnated lama, one who through the mind of bodhicitta can choose where to be reborn in order to best serve all sentient beings. The title given to such a lama in most Tibetan traditions. (In the Gelug tradition the term used is Rinpoche.)
<b>Tushita (Skt)</b>	The Joyous Land. The pure land of the thousand buddhas of this eon, where the future buddha, Maitreya, and Lama Tsongkhapa reside.
<b>Twelve Links of Dependent Origination:</b>	Ignorance, karmic formation, consciousness, name and form, six sources, contact, feeling, craving, grasping, becoming, rebirth and aging and death.
<b>Two Truths</b>	The dual aspects of all phenomena: the level of their appearance called conventional truth, and their ultimate reality known as ultimate truth.
<b>Ultimate truth</b>	One of the two truths, the other being conventional truth. It is the understanding of the ultimate nature of things and events, emptiness.
<b>Ushnisha (Skt)</b>	The crown protrusion of a buddha.
<b>Vajra (Skt; Tib: dorje)</b>	Literally, "adamantine", often translated as "thunderbolt" but usually left untranslated, the vajra is the four- or five-spoke implement used in tantric practice.
<b>Vajra and bell</b>	Implements used during tantric rituals: the vajra, held in the right hand, symbolizes bliss and the bell, held in the left, emptiness.
<b>Vajrasattva (Skt; Tib: Dorje Sem-pa)</b>	Male meditational deity symbolizing the inherent purity of all buddhas. A major tantric purification practice for removing obstacles created by negative karma and the breaking of vows.
<b>Vajrayana, or Tantrayana</b>	Special Mahayana practices commonly found in Tibet.
<b>Vinaya (Skt; Tib: dül-wa)</b>	The Buddha's teachings on ethical discipline, monastic conduct and so forth
<b>Vipashyana (Skt) Vipassana (Pali)</b>	Penetrative (special) insight; a wisdom of thorough discrimination of phenomenon conjoined with special pliancy induced by the power of analysis.
<b>Virtue</b>	Positive karma; that which results in happiness.
<b>Virtuous friend (Tib: ge-wai she-nyen)</b>	See <i>Guru</i> .
<b>Vows</b>	Precepts taken on the basis of refuge at all levels of Buddhist practice. Pratimoksha precepts (vows of individual liberation) are the main vows in the Hinayana tradition and are taken by monks, nuns, and lay people; they are the basis of all other vows. Bodhisattva and tantric precepts are the main vows in the Mahayana tradition. See also <i>Vinaya</i> - vows of individual liberation.

<b><i>Wang (Tib)</i></b>	Initiation, where a disciple is given permission to practice a particular tantric deity. See also <i>Initiation</i> .
<b><i>Wheel of Life</i></b>	The depiction of cyclic existence, showing the six realms cycling around the hub of ignorance, attachment and anger symbolized by a pig, a rooster and a snake, with the twelve links of dependent origination as the outer rim, all in the jaws and claws of Yama, the Lord of Death.
<b><i>Wisdom</i></b>	Different levels of insight into the nature of reality. There are, for example, the three wisdoms of hearing, contemplation and meditation. Ultimately, there is the wisdom realizing emptiness, which frees beings from cyclic existence and eventually brings them to enlightenment. The complete and perfect accumulation of wisdom results in dharmakaya. See also <i>Merit</i> .
<b><i>Yi-dam (Tib)</i></b>	Literally, "mind-bound." One's own personal, main—or, as Lama Yeshe used to say, favorite—deity for tantric practice. The deity with which you have the strongest connection.
<b><i>Yoga (Skt)</i></b>	Literally, to yoke. The spiritual discipline to which one yokes oneself in order to achieve enlightenment.
<b><i>Yogi (Skt)</i></b>	A highly realized meditator.