



ALL THE HEAPS OF DUKKHA ADD UP TO KĀMA KILESA

By
Luang Ta Maha Boowa

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Dedication

This series of translations is dedicated to Jane Browne. Jane is a long time follower of Luang Ta Maha Beerwa and Ajahn Pannavaddhe. It was through her assistance that I was able ordain in Thailand many years ago. I hope that these translations go some way to showing my gratitude.

Translator's Introduction

This series of translations is based on talks given by Lunga Ta Maha Boowa over a number of years. These talks were recorded and then transcribed into Thai script and it was from a combination of this script and the original recordings that these translations were made.

All the talks were selected by Ajahn Martin Piyadhammo, Wat Pa Baan Taad, and I am extremely grateful and honoured that he asked me complete this work.

In this series of translations I have attempted to not only convey the meaning of Luang Ta Maha Boowa's words but also the manner in which the words were spoken. In other words, I have attempted to give the reader some insight into Luang Ta's personality. I'd like to think that, if he were able to speak English, these would have been the words he would have used. As such, this is not scholarly work with perfect English but a pure transcription of the oral expression used to convey the Dhamma.

Many Thai words have their origin in the Pali language but, over time, the meaning has deviated from or increased upon the original. In this text original Pali words have mostly been retained and a Glossary for these terms has been provided. Where the meaning of a word in context is more closely aligned with the Thai meaning, the word has been translated into English.

In some cases, to maintain an easy reading flow, Pali words have been anglicized into the plural where no such plural word exists in the Pali. For example, the Pali word Khandha meaning "aggregate" sometimes appears as Khandhas. In some cases the Pali can be singular or plural, depending on context.

All words in parenthesis () have been added by the translator in order to help clarify the meaning.

All footnotes have been added by the translator.

Finally, I would like to thank those who have assisted me with this translation: Khun Miskaman Rujavichai who checked my translation and provided additional insight into Luang Ta's idioms and idiosyncrasies and my wife Susan who provided the proof reading service.

With Metta

Steven Towler

A Dhamma Desana (talk) for Training Monks at Wat Pa Barn Tard

11 October Buddhist Era 2546

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Translated From Thai By Steven Towler

I don't have time to teach and guide you all because, as you've seen, I always have work to do. This being the case, let's make a concerted effort to practise.

Don't regard anything as being more important or being a higher tenet than having Sati fixed on the principles of the Dhamma and the Vinaya.

The core principles of Dhamma and Vinaya form the path that must be trodden in order to be liberated from suffering. That's their sole purpose.

The Lord Buddha didn't endorse them for anything else. There is no one who has found the principles of Dhamma and Vinaya to be for anything other than happiness, truth and freedom from suffering. It's for this reason that we who practise must seize hold of these principles so that one's heart becomes them; with Sati watching over, supporting and caring for the heart.

Concerning Magga, Phala, Nibbāna; don't waste your time thinking about what they are or when and where they will arise. Such thoughts are a waste of time. Consider only the Sati and the Dhamma developed in every posture through your Citta Bhāvanā. This is the diligent effort and perseverance of one who will achieve Magga and Phala directly. There is no other way. This is the means by which we stand our ground.

Now, you lot, don't seek out an anchor to latch on to that has anything to do with the mega deluding, waste of space Kilesa. And then go grasping at this and that. The Kilesas beget only nonsense.

What is certain is that the Dhamma and the Vinaya are the Svākkhata Dhamma that was expounded by the Lord Buddha. I want you to have a good grasp on this. It's the direct path to Magga Phala Nibbāna; regardless of the date or the era.

Those who consistently latch onto the principles of Dhamma/Vinaya and adhere to them strictly are those who follow in the footsteps of the Lord Buddha; step by step. When it comes to effort and perseverance, they don't take a backward step. They don't give in. So, I call on all of you to be determined to practise.

The facts that I teach to you all are things about which I've had no doubt whatsoever for fifty four or fifty five years. There's not a single aspect that causes doubt in the Dhamma at any of the levels that I teach. I give instruction with the complete certainty that comes from a heart which knows with absolute clarity. An absolute clarity that fills a Citta that is in good order. Consequently, there is nothing to doubt about the religion of the Lord Buddha. It's the religion of the highest order. There isn't even the slightest aspect that is a cause for doubt and mistrust.

As a result, I request you all to immerse your hearts' in a practice that abides by the core principles of Dhamma/Vinaya. This is the path to be trodden for freedom from Dukkha. What we have to do, well, that's put in diligent effort and perseverance.

Don't deviate from the core principles of Dhamma/Vinaya.

You know, the principles of the Vinaya are extremely important. No one should underestimate the importance of the Vinaya. The Vinaya has great significance. Anyone who seriously violates the Vinaya can't make any further progress. They won't be able to find any way forward. Whoever, without fail, has Hiri Ottappa, shame and dread, about breaking the monks' precepts that have been decreed, that person is one who follows the Teacher. It can't be any other way. The sole purpose for doing this is to become free from Dukkha.

In Dhamma terms, effort is made inside your heart. Whoever practises the Dhamma at whatever level and at whatever point in time, or who has a Parikamma, must ensure it is the anchor for their heart. In the early stages, when the foundation is still not set, I call on you to be intent on practising with Sati; especially setting up Sati (in the first place). Also, hold on to the Parikamma in that Dhamma text and make it the heart's restraint.

There is no doubt that the Citta of one who practises in this way will enter into a peaceful state. Whenever the Citta is inattentive and careless, that's when the Kilesa have grabbed hold. This is why the Citta can't settle down. After making some gains, your practice will slip backwards; as I have previously explained to you all.

I have done sufficient testing of this myself. I got to a stage where I could have had doubts in the Dhamma that I had repeatedly built up and then lost. This was all because I didn't use a Parikamma. If there is just Sati on its own, you can get distracted. At that stage I started afresh. I made myself use a Parikamma. Not only that, Sati was closely linked to the Parikamma. I refused to allow the Citta to think and go astray or to pursue any avenues of thought that were not the Parikamma. It was these thoughts that caused the Citta to deteriorate.

If I carried on practising this way I was fairly sure that (things would work out) because my teacher had taught me so. This became my standard practice and I immersed my heart in that spot that was the Parikamma. I was going to take care of the Parikamma come what may. This was the only way it could be.

This is what prompted me to say that it was like the timekeeper's bell when boxers fight. As soon as the bell goes, it's on for young and old. The moment I made that decision, it was like the bell had struck. I was determined that I would recite the Parikamma and I would not be careless and inattentive from that moment and for evermore. This is what I mean by the timekeeper's bell ringing.

From then on, off I went.

I like Buddho. It suits my personality. I was stuck like glue to Buddho throughout the day. I would not cave in to carelessness. I mean, how could carelessness creep in? Sati was stuck fast. Oh! It was painful but so what. Live or die, I wasn't going to give in to absent-mindedness. I was like a dog with a bone, I would not let go of Buddho with Sati. This is how serious I was.

I never forgot this. It's still fresh in my mind.

I'm telling you, there was a lot of Dukkha when I was establishing Sati in the beginning. This is because the Citta is used to thinking and imagining the Kilesa way. Like a fountain spurting out of the heart, these thoughts squash the word Buddho, smashing it in all

directions. The fountain of the Kilesa will then gush out, performing its function in the way it always has until it becomes second nature.

For this reason we have to apply force to the Citta. We have to use Buddhō as re-enforcement for the Citta. We have to prevent it from thinking about anything else. All there needs to be is the word Buddhō. That's all. With Sati we provide additional re-enforcement.

I undertook this difficult approach and it involved a lot of pain and Dukkha but it was important that I didn't back down.

It didn't take many days; working away like this. It was hard work. On the first day it was very hard. Come day two and it eased off a little bit although not to the extent that I was inattentive. From then the third and fourth days were slightly less intense. The Kilesa fountain had then abated quite substantially. The water of the Dhamma, the water of the essence in the form of the Parikamma then gradually increased my proficiency. Sati was permanently on station. This didn't allow for absent-mindedness.

Later, I was able to establish a firm foundation.

This is what I teach you all. This is what I did in getting to the stage where the timekeeper's bell rang. That is, I immersed my heart (in that spot that was the Parikamma) then fought tooth and nail. The results were as I have just said.

It's certain that the Citta of anyone who seriously makes up their mind in this way will become calm. It can't be any other way. I've done this myself and I am absolutely convinced about it.

Now, when you make some progress and get to the stage where you had previously seen your practice drop off you say to yourself, "Well, if it's going to drop off then so be it." Just let it go. Say, "If it's going to progress, that's fine too."

It's because you want your practice to progress and you don't want it to deteriorate that the more you don't want it to slip backwards the more it does; right before your eyes. This time around you must let go of both progress and deterioration. The things that you don't let go off are the Parikamma and Sati. You don't give up these. You'll go to your death with these. From this point on, these are what you want.

When you get to the stage where things could drop off, they won't. Just let go. There'll be no problem; wanting to go to your death with the Parikamma and Sati. You and the Parikamma have to be united. Improvement will be made and it won't drop off. You'll make continual progress until you grasp a basic principle and have the realization that, "Of course, we were inattentive because there was no Parikamma accompaniment. There was just Sati and, under such circumstances, we can become inattentive. That's it! Now we've had enough of that. This time around we will do as instructed and we won't be absent-minded."

This is how the results will be evident to the Citta. From this point onwards, the Citta will make steady progress.

What I teach beginners who want to establish the basics in their Citta is to sustain the peace and tranquillity that comes from the effort and perseverance that they have put in.

I ask that you all do this.

Don't be lackadaisical.

Don't feel sorry for those thoughts and imaginings that the Kilesa have used to deceive you since time immemorial. Don't have any regrets whatsoever. We have already done a considerable amount of thinking, so let go of it all. Take this bitter pill. The Kilesas believe

this bitter pill is just like Borapet¹ and it's the Parikamma. Force yourself to take the pill and this bitterness will turn out sweet. After that, it will be continually sweet. Now, the Citta will become radiant. Remember this well!

I ask all of you practitioners to have a foundation for the heart. Don't prevaricate and be lackadaisical. If you are half-hearted, whatever you do won't get you very far. It doesn't matter which Parikamma meditation you use or which method you employ, half-heartedness will destroy it; causing it to fail completely.

If you can manage to be earnest, when you stick to it, you can go for broke and then (your practice) will flourish.

Regardless of whichever stage in Dhamma you are at, Sati is extremely important. Don't release it! Don't put it down! In the beginning, Sati has to be an important footing.

Later, the Citta's success will increase by degrees. It will then break out in the direction of Paññā. At first, there won't be much Paññā. There will be Sati as the base. Later, Paññā will get to work on taking apart the whole body; the things that are vital to our being.

You know, of all the Kilesas in the hearts' of beings there is not one that is more severe than Kāma Kilesa Rāga Tanhā. Heed this well. This is the one that is buried the deepest.

It's as if all the Kilesa are embodied in this one. It's as if the Kilesa are all rolled up into one. It is more significant than any of its cohorts. It makes you greedy. It makes you angry. It makes you do all sorts of things. It is important.

As Kāma Kilesa diminishes, so too do greed and anger. This is because Kāma Kilesa has weakened.

Investigate Asubha. Investigate separating the elements and separating the Khandhas. Observe both the inside and the outside.

Our skin is very thin. Have a good look. It adorns humans and transforms us all into Miss Universe; even though it is so delicate. It's an illusion but we still believe it can be Miss Universe.

So tell me, isn't this a massive fraud that the Kilesas perpetrate on people?

This is what we penetrate and slowly unravel. At first, we won't be experienced so we must try and train ourselves in using investigative techniques. However, please make sure your Citta is sufficiently calm before doing so. Then, the Citta will not hunger for sensory stimulation. If the Citta has insufficient calmness, the investigation with Paññā will turn into one with Saññā. It will wander, go off track and change into nothing but the Kilesa.

It is because of this that the Lord Buddha taught that Samādhi is the means to nurture and support the heart. Samādhi makes the heart feel like it's had a plentiful sufficiency of sense objects and so the investigation can be steered down the path of Paññā. This is a very accurate portrayal of what the Lord Buddha taught **Sila Paribhāvito ... Paññā Paribhāvitaṃ**². He taught this ever since then. It means that (these Dhamma) support each other by degrees. They re-enforce one another by degrees.

¹ A climbing plant with very bitter taste.

² Full quotation: Sila paribhavito Samādhi mahapphalo hoti mahanisamso, Samādhi paribhavita Paññā mahapphala hoti mahanisamsa, Paññā paribhavitam cittam Sammādeva asavehi vimuccati, seyyathidam, kamasava, bhavasava, avijjasava

I want you get a good handle on this. Magga Phala Nibbāna dwell in our hearts'. Don't think of them in any other way and let the Kilesa hoodwink you. The extent to which they do is dependent on the amount of effort we put in. Take good care of these things.

Examination of this body will depend on an individual's ingenuity. The tricks of the trade and stratagems used to gain clear insight into and the truth about one's body will be peculiar to the individual. I want you to put some thought into this.

We should investigate the body by seeing it as something that will decay, as something that is foul smelling, as something that is rotten. We should see that it will break down and completely disintegrate. Consider the external features. Examine someone else's body; another man, another woman. This is okay. We can also see ourselves as being like them.

The body is Samudaya. Attachment to it can occur for both our own body and those of others. When looking at the body from the point of view of Magga, both ours and others can be considered. They are both Magga³. You should delve into these things.

This, this is the path that must be trodden to be free from Dukkha.

Whenever the Citta's peace and tranquillity is stable, you should implement Paññā. Don't just doze off. This peacefulness will constantly improve. This is all you need do. There is nothing more ingenious than this. I have already gone through it. I had Samādhi developed to the highest level for five years.

In this state I didn't think about this or that. I couldn't be bothered doing so if I was in a really peaceful state; dwelling on just one thing, all day and anywhere. Consequently, I was content with where I was at. At this stage, I hadn't woken up to the fact that I'd become addicted to Samādhi. I didn't want to employ Paññā.

I had to extricate myself from this situation. When I had energy through resting in calmness, I'd come out and apply the energy to Paññā. At first, I didn't want to come out. I saw this has a disturbance to the calmness, which was Samādhi. However, I had to pull myself out of this.

Make sure you remember these words.

Drag yourself out and investigate the Dhātu and the Khandhas. During this investigation Samādhi will be its means of support. You will have had enough of sensory objects and won't go thinking of anything else that is outside the scope of Paññā's investigation; an investigation you're determined to prosecute. This is what you should be delving into and then smart ways of doing things will gradually develop.

Explore Asubha. Investigate this over and over, just like drawing a harrow over farmland. Go backwards and forwards, backwards and forwards until the harrow ploughs all the dung into pieces. When it's good and ready, then get on with the planting. Investigate this over and over again until you become skillful in Asubha and can, little by little, unravel things.

At this point, Paññā will gradually take off. You will see the results of your investigation. This is a very important step.

From then on, it's like I explained in the desana I gave on the day of entering pansa, you'll come to a point where Asubha will sever Rāga Tanhā right there but if you're not experienced, you won't be able to take this step. I taught this methodology so that all of you can take heed. **This is the path to be trodden in order to achieve Magga Phala Nibbāna.**

Don't let go of Paññā. Don't put it down!

³ Magga in this sense means the path that leads to Enlightenment as opposed to the way Luang Ta frequently uses the term Magga when referring to the "path moments" of the Ariya Sangha.

Whenever the Citta's peace and tranquillity is stable, you should be resolute in investigating with Paññā. The heart that comes into knowledge through Paññā will burst things wide-open. The investigation will really expand. It will become even more meticulous.

This is superior to Samādhi. Okay. So much so that you come to condemn Samādhi as being lifeless.

Samādhi does not solve the problem of the Kilesa. It's Paññā that's their undoing. It knows and this knowledge arises within oneself. It's the undoing of the Kilesa. It gradually comes to understand the Kilesa but there is no knowing in Samādhi. It doesn't understand a thing. It is aware of just one thing **Ekaggatācitta Ekaggatāramana** and that's it. When you set off down the path of Paññā you'll have ingenious ways of doing things. It's for this reason you must employ Paññā really well in your examination of Asubha.

You know, these Kilesa are very solid. They are very heavy. They are a great load to bear. As soon as they ease off, everything becomes easier. Consequently, you reach the clear understanding that Kāma Rāga is extremely powerful. Off the scale. This is where the battle front lies; nowhere else. When we soften up the Kilesas, everything else is softened up in proportion.

If you strike hard against these Kilesa they break up and everything else breaks up accordingly. This is because the Kilesa have the authority over monks in a big way.

I want your investigation to follow these lines, okay.

I am very concerned about my companions and followers. I am afraid that they won't uphold the Magga and Phala in the way that the Teacher taught. This is despite the fact that we are all committed Kammathāna monks who practise the Kammathāna ways each and every day; from the day we started right up to now.

There is nothing to show for this practise of Dhamma by way of Citta Bhāvanā and this is no good at all. It makes it meaningless. It hasn't amounted to anything at all. It is useless Kammathāna.

It's because of this that I emphasize the point. As far as Samādhi is concern, you need to get a good handle on becoming peaceful. As far as Paññā is concerned, you need to have some smart ways of doing things that will succeed. When Paññā has become ingenious it will discover the story of Asubha. It will be agile to the extent that it will throw one fatal punch to end it all. This is a skillful Paññā.

What I am telling you has all happened to me. It was only after this that I complied it all into a methodology.

I reached the stage where I severed the ties with Rāga, as I have related, but I haven't told you about the point of severance. This will be Saññā Ārammana for a practitioner, to make it into their own piece of **Sandiṭṭhiko**. It will then occur to them, "Oh yes, this is it." See. You will know for yourself if severance has taken place or not.

If I tell you to do things this way, this is what will happen. The meaning will lodge deep in your psyche. Then you may take this deep seated meaning as being the truth⁴ and delude yourself in a very subtle way⁵. It is because of this that this sort of Dhamma was rarely spoken about by Ajahn Mun. When you come across it, it hits you instantly and you know what it is yourself.

⁴ The truth about your own attainment.

⁵ Kāmarāga is severed or abandoned upon attainment of Anāgami. To attain Arahantship more work is required.

Ajahn Mun just skipped over this. He didn't give any instruction about this particular point. He let those who got there investigate it for themselves.

I ask that your practise of Asubha be deft and responsive and that you settle on that point that I have mentioned. You need to thoroughly understand it. There is no need to place too much meaning in it. Wherever it shifts to you will be aware of it, right there. Rāga, in reality, if it is to be cleaved is to be cleaved right here at this spot and no one need tell you because you discover this for yourself.

You'll say to yourself, "Oh! Of course, this is what it is."

See.

When something is said beforehand⁶ well, it has a subtle meaning. The significance of this can then be taken to be Magga and Phala, consequently, you don't get the right result. Take particular note of this and lock it away in your memory. It's for this reason that I too am not going to describe it. All you're getting is the method of training required to get there. When you get there, go in and have a look for yourself.

If you still haven't done enough, well, get on and do more Asubha investigation. Then, bear down on that spot. Don't pull it apart. Watch it intently. Wherever it moves to, this picture of Asubha, just observe it. This body of Asubha that we have established in front of us, don't break it down. Don't intentionally move it or change it. Let it be itself. If it does go off anywhere just let it be itself. Let this heap of Asubha come and go as it pleases. This is it. This is the decisive point, right here.

The question of where Rāga resides now no longer needs to be asked. There is no need to ask if you are free from Rāga. There is an immediate realization.

This spot is a very important spot.

If you still haven't experienced the movement of this spot (this heap of Asubha), then repeat the investigation until you become experienced and skillful. Set it up and have a good look. If you want to test the truth of Asubha, well, where it ends that's where you need to look. Where it ends that's where you'll know. If truth appears afterwards, you will know immediately.

When this level is reached the Citta and Asubha intermingle in a huge way. They spin around and around; constantly going through the drill in the way that I have explained.

After this, you will make continuous progress. It becomes automatic.

So, this is the first step, Kāma Rāga. I, therefore, call on all you monks to concentrate hard on Kāma Rāga and to concentrate hard on Asubha. **Dukkhaṃ Aniccāṃ Anattā** Do this with all of your might!

This is Magga Phala Nibbāna. When severed from Rāga, we will be relieved of every heavy weight that presses down on us. **All the heaps of Dukkha add up to Kāma Kilesa.** All it takes is for this to be cleaved and then there will be nothing pulling us down. It's this Kilesas that pulls us down. They weigh us down. Oh, this is really dreadful.

As soon as this is out of the way, (the Citta) will continue to jump up and up. As I have said already, an Anāgami doesn't go backwards. I mean, what would they return for? After severance, there's only onwards and upwards in accordance with the level of the Citta and the

⁶ Luang Ta appears to slightly change direction here without finishing what would be a sentence in English (there are no sentences in Thai). The gap is therefore intentional and is an attempt to show a break.

Dhamma attained. Aviha Atappa Sudassa Sudasi⁷ These are the realms of Dhamma the realms of the Citta that they will reside in for that short periods of time⁸. The realm the Citta will reside in will depend on its own level (of purity) and will go up and up with no return.

I want all of you to store this away in your memory.

This is enough for today. This is as much as I am going to say. There is nothing more than this. I've given as much as is appropriate. This is sufficient.

⁷ These are different Brahma realms and are attainable by an Anāgami if they do not become an Arahant in this life time.

⁸ The time left for an Anagami to work out his remaining Kamma before becoming Enlightened.

Glossary

Akāliko	Not bound by time
Āloko	Light
Anāgāmi	A Non-returner; one of the four Ariya Sangha; the stage prior to Arahant
Anattā	Not self; void of ego; one of the three characteristics of existence
Aniccā	Impermanence; one of the three characteristics of existence
Arahant	An enlightened being; one who has overcome Avijjā
Ārammana	Sense object, eg sound, odour, taste; the Thai derivation means feeling, mood or frame of mind
Asubha	Loathsomeness of the body as a meditation subject and as a description
Atthāna	Something that is impossible
Avīci	The name of one of the most frightful hell realms
Avijjā	Ignorance; the first component of Patīccasamuppāda
Bhāvanā	Meditation; mental development
Bhavanga	The stream of consciousness; sometimes translated as sub-consciousness, however, this is not like the western psychological meaning of sub-conscious. In its essence it is still but gets disturbed by sense objects, much like a stone thrown into a still pond cause ripples. Sleep and Samādhi are two different ways of entering and staying in the Bhavanga with quite different results.
Caṅkama	Meditating while walking backwards and forwards
Citta	The heart (not the physical heart); the seat of all mental activities; the fundamental “knowingness” corrupted by defilement
Devadatta	The cousin of the Lord Buddha who was reborn in the hell realms because, out of desire to replace the Lord Buddha as the leader of the Sangha, he caused physical harm to the Lord Buddha by throwing a stone at him.
Devatā	A celestial being inhabiting realms higher in the cosmos than the human realm
Dhamma	The teaching of the Lord Buddha; a law; phenomena; the third of the Triple Gems
Dhammadhātu	Dhamma element, synonymous with Nibbāna; non-conditioned element; the essence of Dhamma
Dhutanga	Austerity practices, 13 in all. Monks may practice none or only some; there is no compulsion to practice any
Dukkha	Suffering; one of the three characteristics of existence; one of the 4 Noble Truths
Ekaggatācitta	The Citta focused on itself.

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Ekaggatārammana	The Citta focused on a single object.
Hiri	Moral shame
Jhāna	A state of mental absorption
Kāma	Sensuality; thence Kāma-rāga - sensuous lust, Kāma-loka – sensuous world
Kamma	Wholesome or unwholesome action. In Thai it usually refers to unwholesome action only
Kammattthāna	Literally “working ground”. Meditation subjects and the practice of meditation. Often used to refer to the monks of the forest tradition who practise meditation
Kathina	A ceremony at the end of the rains retreat (pansa) where the lay community offers cloth and robes to the monks
Khandha	Aggregates; the 5 groups – form (corporeality), feelings, recollection (perception), mental formations, consciousness
Kilesa	Defilements: Greed, Hatred and Delusion
Lokadhātu	The world element ie, all the elements in all the spheres of existence. The three spheres of existence: kāma-loka (the sensual world); rupa-loka (the fine material world); arupa-loka (the immaterial world). Within each world there are a number of different realms.
Magga	Path; a conscious moment unique to each of the four stages of Enlightenment; the Noble Eightfold Path
Mahā	Great; a title given to a monk who has passed certain examinations
Majjhima	Middle, as in the Middle Way
Māra	The Evil One
Maya	Achieved through the practise of; accomplished via practise
Metta	Loving kindness
Nāma	Mind; a collective term for feelings, recollection, mental formations and consciousness
Nesajji	The sitters practice. The thirteenth Dhutanga (austerity practices) where monks avoid the reclining posture.
Neyya	The third grade of person; trainable
Nibbāna	Extinction; freedom from Avijja; the state of Enlightenment
Nimitta	A mark or a sign; a mental image; vision
Ottappa	Moral dread
Pacceka-Buddha	A Buddha enlighten without the benefit of having listen to the Dhamma but who does not go on to teach others; sometimes referred to as a Silent Buddha
Padaparama	The lowest grade of person; hopeless or untrainable
Paññā	Discernment; wisdom

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Pansa	Three month retreat for monks taken during the rainy season
Parikamma	A word repeated in order to help focus concentration; preparation for concentration
Parinibbāna	Full Nibbāna; often used to refer to the state of the Lord Buddha after the extinction of the 5 Khandha
Pariyatti	Learning the teachings of the Lord Buddha
Paṭipatti	Practising the teaching of the Lord Buddha
Paṭivedha	Penetrating the Dhamma and realizing its goal
Phala	Fruit; result; a conscious moment unique to each of the four stages of Enlightenment
Rāga	Lust; greed
Rukkhamulāsenaṣam	Living at the foot of a tree, a Dhutanga practice.
Rupa	Form; corporeality; one of the 5 Khandha
Sādhu	A salutation; it is well; a positive acknowledgement of what has been said before
Sakidāgāmi	A Once Returner; will have no more than one more human life
Samādhi	Concentration
Samatha	Tranquility; the practice of Samādhi
Sammā	Right; perfect
Sammuti	Conventional; the world of supposition where we “suppose” that elements that come together in certain ways are a dog, or person, or a building etc but the elements themselves make no such claim. They are what they are.
Sampajañña	Clarity of consciousness
Samṣāra	The round of birth, death and re-birth; the wheel of life
Samudaya	The origin of Dukkha (suffering). The second of the Four Noble Truths.
Sandiṭṭhiko	Seen here and now by oneself
Sangha	The order of monks; the third of the Triple Gems
Sankhāra	This term has several meanings depending on context: Mental formations – one of the 5 Khandha; Kāmic formations; conditioned phenomena
Sañña	Recollection; memory; perception; one of the five Khandha
Sati	Mindfulness
Sattaloka	The world of sentient beings

All The Heaps Of Suffering Add Up To Kama Kilesa

Sāvaka	A follower of the Lord Buddha. The term is usually reserved for those followers who have attained any of the 4 stage of enlightenment
Senasānam	A resting place
Sila	Morals; moral precepts
Sotāpanna	A Stream Enterer; someone who is assured of reaching Nibbana
Svākkhato	Well-expounded
Taco	Skin
Tanhā	Craving; the cause of Dukkha;
Tathāgata	A term used by the Lord Buddha when referring to Himself.
Tipitaka	The three baskets; the three division of the Pali Cannon – Vinaya, Sutta, Abhidhamma
Ucgateñña	The highest grade of person; genius
Udapādi	Arising, arisen
Upādāna	Clinging; attachment
Vedanā	Feelings; one of the five Khandha
Vimutti	Deliverance (from suffering)
Vinaya	Code of conduct for monks
Viññāna	Consciousness; one of the five Khandha
Vipaciteñña	The second highest grade of person; intellectual
Vipassanā	Insight; insight meditation
Visuddhi	Purity; Purification