



**THE KILESA DON'T ARISE IN THOSE WHO HAVE SATI**

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 Bcewa 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 Laypeople at Wat Pa Barn Tard**

27 July Buddhist Era 2548

## **THE KILESA DON'T ARISE IN THOSE WHO HAVE SATI**

*(This translation is not as detailed in Dhamma as others in this series. It has been included because it shows the enormous amount of charity work that Luang Ta did in the later years of his life. While large amounts of money and gold were donated to him, he distributed it to worthy causes as soon as he received it. He also tried to secure Thailand's national financial situation by establishing a gold reserve for the future generations of the Thai people.)*

### **Given Before The Meal**

Monks, I implore you to mediate. Don't let work get in the way. I want you to do nothing but meditation. What worthy example did the Lord Buddha set? What I am talking about is the perfect example set by the Lord Buddha. Magga, Phala and Nibbāna are to be found right here. They are not to be found in the uncertainty of the world of men.

The Buddhist religion is crazy these days. It deserves our disdain. No one is interested in any aspect of what the Lord Buddha taught.

Wherever Mr Crap and Mr Pee live that's where the edges are being squeezed and in a really serious way. Crap and pee are, of course, the Kilesa. What else are they going to be? They are dirty and unsavoury. I want you to pay attention to this.

I have consistently said that Sati is an important foundation. Nothing good comes from a lack of Sati. Sati is the cornerstone. The Kilesa set in motion a wave, like the ocean, and when it comes, it really comes. Sati's only function is to be there to resist this. Nothing can get passed Sati. The Kilesa don't arise in those who have Sati. The Kilesa arise whenever there is carelessness and inattention.

This is where you need to be. If you are no longer inattentive the Kilesa won't crop up. They stay inside where they are forced down and cannot escape; that is, escape to take a fire to burn us. Sati is thus extremely important. It must be established, regardless of its level of intensity. No Kilesa of any description can bypass Sati.

Just look at yourself when the Kilesa are pushing their way out. If Sati is good, they can't break out. They just can't get out. In the end they gradually abate. See, Sati is vital.

Don't any of you monks overlook Sati and let it go missing. Sati is really important for the effort you put in. Standing, walking, sitting, lying down, performing your duties, working, coming and going you must have Sati stay with you all the time.

Sati and Sampajañña are intertwined. If these two are split up, Sampajañña is being consistently aware of oneself and Sati is paying attention. When we exert our effort and perseverance, such as when reciting our Parikamma, Sati and the Parikamma are tightly coupled. When we don't recite a Parikamma, the awareness of ourselves that we have inside this is what the Lord Buddha called Sampajañña.

These two are a matching pair. Someone who has Sati is more than likely to be aware of themselves. They know when they spread out, when they move about and when they go from place to place.

You monks must establish this properly. What was the Lord Buddha's example? Why was He so magnificent? It was because He let go (of his attachment) to the flesh, wasn't it? Didn't He teach us to let go of (our attachment) to the flesh. Take this onboard and do it properly.

There have been loads of monks that have come to stay here at Wat Pa Barn Tard you know. More than normal. From the time the monastery was first established, they have been coming and going. One lot out, another lot in. I built this monastery fifty years ago. The monks that have been here would have to have been one hundred thousand; it's certainly no small number. There has been a constant inflow and outflow.

Just you remember this. Whatever you do, don't lose awareness of yourself. Whether you are sweeping the monastery, or dusting, it doesn't matter what, Sati Sampajañña should be in close attendance. This is someone who is putting in diligent effort.

If they do something and lose Sati then the work<sup>1</sup> is wasted because, in performing that work, Sati is lost and so everything is wasted. You'll just be sitting there; doing nothing. It will be a complete waste of time if there is no Sati.

**Please, take heed of this. The Dhamma of the Lord Buddha is absolutely unequivocal about the Kilesa and the utmost importance of Sati.**

You should all be resolute about practising properly.

In this pansa, there is absolutely nothing else to do. As far as this monastery is concerned, I will facilitate its conduciveness; allowing you all to practise according to your temperament throughout this period. I won't give you any work that could interfere with your practice. I will make every effort to help you achieve happiness and make progress in your hearts'.

From the time this amount of peace and quiet is put in place there won't be any disturbances. We monks will be contented.

The rascal that gets disturbed is, of course, the heart. It can slip out in search of the five continents or the ten continents. This Citta can go anywhere across all the continents. It then garners the firewood and the fires from these places and brings them into the heart and sets it ablaze. Then, wherever you go, the Citta has no peace. How can you be peaceful when you constantly give these things the chance to make you lose your head? This is a lack of Sati. The Kilesa make you lose your head.

I have consistently said that if Sati is in place and is taking the fight up to the Kilesa, then they will gradually be whittled away. Sati, from the time it starts to establish its roots and build a foundation, progressively becomes automatic Sati/Paññā. It gradually builds up to this. This is the type of Sati that needs to be put in place until it becomes automatic Sati/Paññā. From there it becomes MahāSati and Mahā Paññā. This is where the matted Kilesa are reeled in, right here and it begins with establishing Sati.

You know, Magga Phala Nibbāna lies within the hearts' of you all. Don't go looking for it elsewhere. Don't wait for this or that. The Lord Buddha taught to this Citta. Sati is the supervisor which protects it. None of the Kilesa can penetrate if Sati is in place. The Kilesa don't emerge. If Sati is ever lacking, that is the time the Kilesa re-emerge. They pop up from Sankhāra.

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<sup>1</sup> Particularly practising meditation

Sankhāra is referred to as Sankhāra Samudaya. These are the kinds of Sankhāra that are the Kilesa. They stem from Avijjā. That's where they come from. Avijjā erupts and Sankhāra are spewed out.

When Sati beats them down, they cannot escape. Heed these words well!

I have been through all this and, you understand, I am telling you not by way of a boast.

The things I explain in my desanas these days come straight from the platform that I have practiced myself. Things that worked and those that didn't have become instructors, they have become teachers, providing a comprehensive and proper education. When I teach you all, I am, without doubt, able to be flexible and adroit.

Commit this to memory.

I'll give the blessing now.

### After The Meal

Would crossing over to visit Vientiane require a visa or some other sort of communication?

*A layman replied, "A visa is not required, sir. Instead they can give you a permit to pass through the border control."*

I am asking this because I would like to see with my own eyes the hospital in Vientiane.

If it is easy to cross the border, then I may well go. If it is going to be difficult, then I won't go. If I do go, I will have a good look around the entire hospital.

*A laywoman replied, "Going will be no problem, sir."*

Once you have made a request, you can just go; is that right?

*The laywoman replied, "It is. But if you take a vehicle then there are still some problems. Our vehicles are not covered by the laws on the other side of the river. We have to negotiate for some insurance with them. They will give you permission to enter and you can go. For Luang Ta<sup>2</sup> it is likely to be quite convenient. You will be a special case and they should allow the vehicle to enter."*

In going, I would be going for the benefit of their nation. That is, I would be going to assist their country. I have a great deal of sympathy for them. The hospital is short of a lot of things. They invited me to go but they were very reluctant to impose on me. They told me that they were deficient in many areas. That's what they said. However, when they invited me to go they asked for just two items; surgical instruments for eye surgery and meters for measuring pressure in the eyeball. The two things were three million four hundred thousand.

If there's a good opportunity to go today, then I may well cross to the other side and have a look. I'll have a really good look around. If I can get in, then I'll go. I'm not having you on. It's like anything else, if you can do it you should persist.

This is very delicate stuff.

I'll travel because I feel sorry for them. We've all got eyes. **Sabbe Satta** means all beings. We all want these things. It encompasses all beings.

I'll go and have a look and not just about things for the eye. If there's anything that is appropriate for me to assist with, then I will. They'll be short of lots of stuff.

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<sup>2</sup> A respectful term used when referring to old, senior monks. Literally: Holy Grandfather.

The Laotian ambassador came to see me in the Light of Dhamma Garden. I gave approval for the two items. He said the people from over there would come and visit me. That's what he told me. The people from the hospital would come to see me. I said to him, if they came they should write down the details of what they thought was necessary for the hospital. That's what I said.

I have also given to Burma but not much. They came over from there, Burma, and made a request. I gave to them. They also wanted a Thai doctor to set things up for them and I organised that. This was not insignificant either. I don't know how much it cost. This was also for a hospital.

I have given substantial support to hospitals. I feel that this is the best way to help our Thai nation. The hospitals are where we will make the initial progress.

Yesterday, I visited Wat Bodhi<sup>3</sup> for what seemed like four hours. I sat there waiting. I didn't return until five o'clock. I left here just on one in the afternoon.

Vientiane is a capital city. Its hospital has to be a major one. It's fitting that it should have the instruments it needs to get by. It shouldn't have to get to the stage where it can't get by. I am concerned that it could be worse than this.

How can I get in contact with them? How can I reach them before I go? I definitely want to make contact with them. If it is convenient, I'll be off.

I have said that they have been persistent in wanting me to have a look at the hospital in Vientiane. I've said that.

I want to get in touch with them and go. What sense is there in waiting to talk? I am determined to have a really good look as I feel sorry for them.

Vientiane is the capital city. The hospital has to be a major hospital. This is why I am concerned they may have only enough resources to get by; that they are in debt.

It's not that my heart is attached to this situation or to anyone in particular. The Metta in my heart blankets Lokadhātu. Its owner could be thrown in prison but there would be no attachment in the heart. It has Metta.

So, get on and make contact. When you know what is going on, fetch me and I will get ready. As soon as I am ready, we can go. Get in touch with Vientiane. Tell them my purpose for going and that you are taking me to the hospital there. Tell them we are going to help there. That wouldn't be a misrepresentation.

If I go on my own I will stick my nose into every nook and cranny. I'll look at every bed.

*The laypeople replied, "Right now they are holding the ASIEN meeting and they have closed the boarder for security reasons until the end of the month, sir. They are meeting in Vientiane.*

If that is the case, then let them get on with it; I can go anytime.

They were probably afraid of greatly offending me so they only asked for two things; the camera for eye surgery and the pressure meter for the eyes. That was three million four hundred thousand that I have given them already. The order was made at that same time as the one for our regional hospital. The regional hospital got seven million two hundred thousand. Both orders went at the same time. They were both for eye surgery equipment. It is because eyes are so important that I made a start here first.

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<sup>3</sup> An abbreviation.

Our ears, nose, tongue or any part of the body may be imperfect or have some deformity so long as our eyes are good. If blindness<sup>4</sup> is their only deformity people question the meaning of their existence. Being a multimillionaire doesn't have much importance does it? Blindness saps meaning from life.

If your eyes are good you can still get about, albeit slowly. The eyes still see. That's the way it is. The eyes are valuable and that's why I make the effort.

This regional hospital is fully resourced. It is not your typical regional hospital. Just think about it. It requested seven million two hundred thousand. I gave it to them without a second thought. There! This was despite the fact that I had previously given to them. I had also offered them the opportunity to be given more. It's only natural that they take me at my word and continually make requests.

I want it<sup>5</sup> in one hand and out the other; just as I've provided an opportunity for the regional hospital. As far as the eye situation is concerned, I've guaranteed this one hundred percent. If there's a necessity to repair any equipment, I have allowed them to get the repairs done as soon as possible. If it is beyond repairs they're to rush and get an order out. See, that's what I have told them.

As far as the ocular equipment is concerned, if it is defective in any way they can raise an order with complete certainty. They can order and purchase without further reference to me. At the time of purchase, the doctor has to guarantee its quality then they can send a bill. I will then organise payment to the company.

Because the bill is the company's invoice, whichever one it is and for whatever amount, they will let me know. I then send the company a cheque. In this whole process there are no snags. It's proper for them to act in this manner, in compliance with my instructions.

They may think that something is too expensive and, rather than possibly offending me, they feel they have to come and make a request. When they do, I give them permission straight away.

Eyes are important things you know. So, let's suppose they weren't. Solve this riddle that I am about to pose. All the people in this meeting hall are completely blind. With the exception of Luang Ta Boowa, of course, as my eyes are still fine for inspecting any situation. If you're blind you can't see people. Do you understand? You need good eyesight for that. But all you lot are blind. Now you have to go home. I'm chasing you away. Ha,ha. Wherever you go you'll be bumping into trees, bang, crash. You'll bash into this tree and then onto the next.<sup>6</sup> I've thought about this myself.

Now, we have accepted that Luang Ta Boowa is the only one with vision good enough to see what's going on haven't we? If that wasn't the case he wouldn't be able to see events taking place. So, now we'll make everything completely dark. Picture this, there's this group who are completely blind and me, the only one who can see. We're now told to go home. I would bump into things as I leave just the same as they would. As I departed I would bang into this person and that person. I would crash into tree trunks. I would collide with all sorts of things.<sup>7</sup>

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<sup>4</sup> Blindness needs to be seen in the context of rural Thailand where services for the blind are limited. Guide dogs and other aides are not available and independent living is very difficult.

<sup>5</sup> Funding or donations

<sup>6</sup> Both Luang Ta and the audience see the slapstick, funny side of this and laughter breaks out.

<sup>7</sup> In the recording of this talk there is considerable batter between Luang Ta and the audience which has been edited from the transcript.

Can you see this? This is what happens to a blind man. Do you understand? This is how we work out what's important so that we get on and put in diligent effort. Someone with good eyesight can inch their way forward. They could be lame and have wasted legs but still move forward if they can see.

If blindness is your only affliction.... And you want to moan about this? Don't even think about it. There's no point. It's pointless even for a multimillionaire. People who behave that way lose their sense of what's important. They just potter around. It is because of this that I have paid particular attention to this point.<sup>8</sup>

The doctor's surgical equipment, in particular those in Udorn Regional Hospital, used for internal surgery have all been donated by me. I've donated all the essential ones. It started from getting them an X-ray machine and some computers. They were all donated by me. Two ultrasound machines at three million were also donated. The X-ray machine and the computers were even more expensive. In Udorn, whatever was necessary, I donated it to them.

I believe I have donated four motor vehicles to them. How about that?

When they see me coming, goodness gracious, they mob me. Whichever room they were working in they come and crowd around me. They just want handouts and I am not best pleased with this. In future, I will have to make ready my walking stick and start thumping it around. If they come begging I'll give them a thump. When they're sore they wouldn't keep begging. I'm going to have to resort to this.

So, how is it? When you envisage this, is it right and proper? Take the example of the blind people fleeing. I'm the only one with good enough vision to carefully examine circumstances. This mob is the mob that bangs their heads' into all sorts of things. No matter what, the shit gushes out. So now the meeting hall becomes a toilet.

What's the reason for me saying this? Well, picture the hardship associated with being blind as being like this. It is quite amusing that no one else puts it in these terms. However, I do. So, create this picture and relate it to this situation. Combine the two. Now then, this is where vision is really important. This is why eyes are important. That's why we must make sure they are okay.

If the people in Vientiane were like this, then I'd hold off going. They told me that they would come for a visit. The doctors will come on their own. It would have been worthwhile if we had gone today. It's a long way to go. I feel sorry for them. It's only out of compassion that I would go.

On this trip the vehicle will be jam packed. Our vehicle is very robust. It is not like a normal car. I believe they are over two million each. It is very solid. They've already brought out two vehicles. They brought one out and left it. Then they brought another one out to replace the first. That's the way it was.

I've said this before. At first they were going to donate a saloon car to me. I told them that I didn't want one. I didn't go forth into the homeless life so that I could get a car. I ordained to seek out the Dhamma.

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<sup>8</sup> The moral of the story being that we are all in the same situation but, if we can "see", we can move forward, even if there are other impediments. If we cannot "see", our actions are pointless no matter what other assets we may have.

At that, they looked for a new approach. The registration would remain with them and they would loan the car to me for my use. This is the approach I've taken in using it. I told them I didn't want one if they were going to buy it and then offer it to me.

I genuinely didn't want one; I am not joking. I can draw a comparison with the reasoning in Dhamma. I ordained in order to seek out the essence, the Dhamma. I didn't ordain looking for a car. I didn't want one. From this position they flipped things around and it ended up as it is. It gets driven here but they have the registration papers. They are the owners. I ride in it for free.

I support the world. I won't stop providing aid. I will lend a hand 'til the day I die.

*A layman said, "Sir, today we collected thirty grams of gold<sup>9</sup>.*

That's okay. Thirty grams is thirty grams.

What was yesterday's shortfall? There was wasn't a full measure. Today it was full and we got thirty grams and that's enough. Some days you don't get much. This is because this type of gold comes in dribs and drabs. This is what I reckon. Can you see this?



I thought about this gold and then I went to see it for myself in the State Treasury. So now, anything that I saw with my own eyes I can report about. I went to see the gold. The chief executive was very knowledgeable about all this stuff. Because that day was the day I entrusted the gold to the Treasury and also the dollar was high, as soon as the handover was complete, the chief executive invited me to view the gold.

He had his reasons and I understood that immediately. I went to have a look. When I walked in, that made it two monks that had come to look. Just two monks. I asked who they were. He said there were just Somdet Phra Thep and I. No one else came apart from the two of us. None of the others could be bothered.

I went in and had a very thorough inspection. When I came out, I was straight to the point and I asked questions that were in keeping with my thoughts on the matter. So there, when I got outside it was time to let rip about the gold. Through hitting the hip pockets of various people we had brought eleven tonne, thirty seven and a half kilograms of gold. This was already deposited. What I am talking about is what was already deposited but I was not satisfied at that so I went to see it for myself.

So now, not only must I beseech my followers for alms, I am must beseech them for bits and pieces of gold. It will gradually build up.

I won't be too happy if we have now reached the limit of what we are going to get. This means I have to devise a scheme on behalf of the Thai nation. What will our children and grandchildren have to depend on? There! They have to depend on what we are doing. This is going to underpin the nation and them. It is the mechanism that will be a guarantee for the country and for the individuals. Our good reputation and honour depends entirely on this.

I have thought this through and so, on going for alms, I shall entreat my followers for gold so that it can slowly build up.

We've got quite a bit already. Er, how many hundreds have we got?

*"One hundred and forty seven kilograms." A layperson replied.*

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<sup>9</sup> Luang Ta initiated the collection of gold to be held in the national reserve so as to cushion Thailand from economic and financial hardship.

So here it is, the result of the gradual accumulation of gold, one hundred and forty seven kilograms. If I hadn't have said anything we wouldn't have got any of this at all. This has slowly flowed in. I think the heart of the nation is at this spot and so I must make every effort. I'm still going to be around long enough for me to put all the strength I can muster into this endeavour. Apart from if I die of course and we cannot afford for that to happen.

If someone else were to come and do the work that I am doing there wouldn't be that close relationship either for the one coming to do the work or those who follow them. It will be like they come in at the deep end. They'd each have their own understanding (of what needed to be done). Isn't that right?

It's all to do with character and merit from previous lives. It's all bound up in this. They won't get on together. They wouldn't see eye to eye. People are like that. If they get on with each other, they see eye to eye.

I'll give you an example; the Lord Buddha when he went forth. When did He believe in the head of any religious order? He didn't. He believed in the logical core principles of Dhamma being His standards. On one occasion, as soon as He appeared, shopkeepers carried out heaps of stuff but passed him by. This was because the monk Kassapa had come following the Lord Buddha; the Lord Buddha having set off before him. After they had gone by the Lord Buddha asked Ananda to lay out His sitting cloth and wait.

He said to Venerable Nāna, "Do you see all of those shopkeepers? They are all supporters and followers of Venerable Kassapa. They are not supporters and followers of mine. Because of this they are indifferent when they see me. They came this far then went to see Kassapa over there. They will deposit everything there. Venerable Kassapa will lead them here to us and we will eat together here."

Do you see what I mean? It's the Kamma continuum . Are you getting this?

The Lord Buddha's speech was straight to the point. There was nothing superfluous. Venerable Kassapa did bring that group over, every last one of them. They were his followers. That's how it was. The Lord Buddha and all the monks ate their meal.

See what I mean? It follows the Kamma continuum; all of it. It conforms with the string of merit, the string of Kamma. It's not out of the blue and you can't make it be that way.

There are some profound things in this story. In a way, the Lord Buddha placed an order for this story. If he didn't, how would we know what these groups are about? Isn't that so? They walked in the other direction from the Lord Buddha because they weren't interested in him but as soon as they reached Venerable Kassapa they put everything down. The Lord Buddha had already said what was going to happen. He told them to wait and Venerable Kassapa would bring over that group to where He was and then they came. The Lord Buddha ate and so did Venerable Kassapa.

If we were there, we would be another person eating. Wow, that's the way it would have been. I regret that I wasn't there at that time and so I'm starved.

Well, starved or not, this morning I'll be full.

It's more you want is it? You want more of this? On one hand you're starved on the other you're full.

This is enough.

The more I speak...hang on, this party is spreading out... the less my mouth can bite. I'll close my mouth. I'll finish. I'll give the blessing.

GLOSSARY

|                 |   |
|-----------------|---|
| Akālika         | Not bound by time   |
| Āloka           | 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  |
| 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.  |
| 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  |
| Kammatthāna    | 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   |
| 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  |
| 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  |

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| Phala             | Fruit; result; a conscious moment unique to each of the four stages of Enlightenment   |
| Rāga              | Lust; greed  |
| Rukkhamulāsenāsam | Living at the foot of a tree, a Dhutanga practice.   |
| Rupa              | Form; corporeality; one of the 5 Khandha   |
| Sādhū             | 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   |
| Samsāra           | 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   |
| Saññā             | Recollection; memory; perception; one of the five Khandha  |
| Sati              | Mindfulness  |
| Sattaloka         | The world of sentient beings   |
| 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;  |

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| 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   |