

Luangta Maha Bua Nanasampanno

Dhammatalk given to the laypeople in Wat Pa Baan Taad on the 26th of August 2004

***“Kammathana (the basis of practice) are also kilesas”***

Before eating:

The group of children that roam around at the entrance of the monastery, where are they coming from? I don't know where they are from. They sprout up just like letting dogs loose to shit. At the toilet, that's where they gather. Coming here to have a feast. I observed this group and they stroll around everywhere. Just like letting dogs loose to shit. When they've finished eating they get on their bikes and rove about. I saw this yesterday evening. This group is so messy!

I don't know where these children are coming from. They just gather and eat here. Just like letting your dogs loose to shit. Finished eating then they roam around. I can't look at this!

This group used to be in hell, submerged in hell! They have never seen anything that is good. They are really depraved! Where do they come from? Do they hit the drums to meet or what? Or is it the radio broadcast, in this area that tells this group of children for them all to come here?

They come here to eat, just like letting dogs loose to shit. After they've eaten, they get on their bikes and ramble through the monastery. They don't have any manners. I really can't look at this!

What is going on with this group? They are really very much depraved. Where do they sprout from? I really don't know. They gather and eat around there. Finished eating they ramble around. When I observe this, I really can't look at it!

Yesterday I went to throw them out, just when it became dark I went out and they were still rambling around. How can that be? This group is truly depraved. They come and shit all over this monastery! These children are really a vital problem. That area is full of bicycles. They come here eating boisterously.

Completely useless! Completely unconcerned they come here to forage and this in a style like letting dogs loose to shit! Heavens! Eating like pigs. I really can't look at this!

Oh, oh! Alas! Why is this group so much depraved?

Whose children are they? Who is their father? Who is their mother? Parents, do look after them!

How is this possible? Truly that depraved...

So now I want to give my blessing.

Tomorrow the monks from Wat Pa Nanachat are going to eat here in the inner saala. All the other monks will go outside to the big saala and eat there. There will be a lot of western monks coming, so please arrange for them to eat here and look after them as well. Because tomorrow there will be lots of people coming.

The western monks might be coming this evening. Wat Pa Nanachat has a lot of monks. They are all disciples of Ajahn Chah. I went and visited Wat Pa Nanachat two or three times, for monks from the province of Ubon invited me to go there and invited me also to visit Wat Pa Nanachat. I can't remember where else I went. The only thing I remember is that Wat Pa Nanachat is a very suitable place for practice – it's a good and suitable forest.

From this evening onward lots of people will come. Tomorrow is the 27th. Then it's getting really crowded. On the 27th and 28th there will be lots of people.

I let them decide when they want to move the corpse to the cremation site. Once they finished discussing it, they'll tell us when it is appropriate. Ajahn Panna has trained his citta well in every aspect. When he passed away he went comfortably, easily and very quickly. When it was time to go, he was peaceful and just passed away. This happens to a citta that is trained well.

This is important. If the citta is not trained, oho one moans, wriggles, flings and falls from his bed. They fall from their bed, for they have no sati. That happens if you don't have sati to control and supervise your heart. If one possesses good sati in all situations, then sati controls the heart well and one lives and passes away smoothly.

This citta, I will give a comparison, if it does not have sati to govern it, is then like an insane person: He sits, or does something while staying on an intersection with traffic lights. Whatever he does he is fine – unconcerned. But the cars go to and fro and some will have an accident, to avoid hitting this crazy person. When I went on a Dhamma mission my car passed an intersection and I saw this for myself. Oho, that's how it is. When we don't have sati, that's what it looks like. For the cars drove over the intersection and that person was in the centre of the crossroads arranging this and that. Cans and bottles were scattered all over and his clothes were torn. He arranged this to put in here and that to put in there - completely unconcerned. Not interested in anybody. From wherever the cars came – uih – it was a big mess. We went there just in time to see it.

Then I realized it. Yes, if one does not have sati, there is only loosing out and whatever there is it has no meaning. It's sati that controls, but this kind of sati is just conventional reality. Sati-panna, from the level of ordinary sati-panna until the stage of maha-sati maha-panna are all conventional reality, a utensil, a tool to cleanse the citta. All these do not belong to the true nature. They are just tools to supervise, tools to protect and encourage the heart. That's why I tell you to have sati. Whatever you do have sati-panna as a maintenance tool. I really could see it clearly that day.

Well, from the stage on of automatic sati-panna it will work constantly on its own to kill off the kilesas. The heart is the home of the kilesas, who work automatically on the hearts of all creatures. They will think and make up all kind of stories there. It's the kilesas who lead us to all this. They lead us in every manner. The kilesas pressure the heart into action. To think about this or that. Constantly! They act like this in every kind of creature. That's what is called 'the kilesas work automatically on the hearts of all creatures'.

I'd never thought about this before. But when I arrived at that intersection I suddenly understood. Training the citta and sati started since I was struggling along to practice. Sati is really important. So I practised and practised. Gradually my sati was improving. Looking after my citta made it improve bit by bit and so the heart likewise gradually avoided and was safe from harmful emotions, namely step by step the kilesas were leaving. Look, they are here in the heart and here one gets on the stage, where one can see it clearly. I washed and cleansed continuously until I reached the stage of the big thunderstorm that was really the decisive point of life or death.

Now pay attention everyone, for this you have never heard. This was the war with kama kilesa and sensual desire. For this kilesa is the one that always goes into combat. The emperor, avijja, stays in the palace. This kama kilesa and sexual desire is the battle front and really is immense. The moment the army of Dhamma marches in for combat, that's when one understands very clearly about all the wars in this world. This kilesa is the forerunner. Sexual desire is the foremost kilesa in our heart, it kneads our heart. This one is constantly fighting in the front line. The emperor, avijja, stays in the palace. But this one fights all the battles. This starts from my struggling along, then throwing myself in until I was proficient. Wherever I looked, be it watching people or animals, they were all the same. I practised asubha until I was an expert at it, really spinning around to terminate it completely. Panna has the power to strike at it so that it gets reduced.

Now listen carefully! This is being on the stage in the midst of the fight between the Dhamma and the kilesas in our heart, each trying to seize our heart - Miss Universe. When the Dhamma has strength, then it comes out to strike. It strikes continuously becoming skilful until...

This is also recorded in the scriptures of the Lord Buddha, therefore it is instantly compatible, for it is the same path and one knows how to proceed. There exists only one truthful Dhamma and its not possible to dissent this. This monk did walking meditation in the forest, and was skilful in the topic of asubha. He was just about entering the level of mastery; wherever he looked he saw only skeletons. He was skilful in turning everything into skeletons. So what he sees first are skeletons. Whatever skill is more prominent this skill will usually come out first. He was doing walking meditation and saw a woman passing by. She had a fight with her husband and while running away from home passed by. He was doing his walking meditation and was noticing her passing by. He was completely absorbed in Dhamma and his investigation was completely Dhamma. Not long after this he saw the husband following her.

He asked the monk, if he has seen a woman passing by? The monk answered frankly: “I did not see her. I just saw a skeleton passing by here”. Ouch! This is in the scriptures, OK?

He was a master at that skill. Whatever he looked at turned into a skeleton. Now when that woman was passing by and her husband was following her, asking did you see a woman and answering, no I did not see, I only saw a skeleton going this way.

Oh yes, this is written in the scriptures!

He was getting skilful and it is compatible with what I said before. Whatever one sees, turns completely into that. This is about panna at the level of expertise. When it goes with all its might at asubha, while everything that dominates the world exists here in the citta, it goes out to paint pictures in the ways of Dhamma to knock the kilesas down. This means the citta goes out to paint pictures, that kill off the kilesas.

Previously the kilesas painted the pictures to kill Dhamma - whatever they saw was beautiful. Liking is harmful, disliking is harmful. They are all harmful through the power of the kilesas: All of our likes, all of our dislikes, all of hate and all of anger is nothing but the affairs of the kilesas - its primary function.

Now when the Dhamma goes striking in all these turn into Dhamma. Ceaselessly until it attains expertise in asubha. Wherever one looks, it will turn everything into the same. This is the Nature of sati-panna at this stage. This stage of sati-panna, we can't call it automatic. Not yet.

It's the stage of disorder, spinning around chaotically, fighting on the platform that is the heart. Absolutely all of the asubha in this world combines in here. Now the Dhamma paints all the pictures. Before it was subha, attractive, beautiful and good things, all of our likes and dislikes - all of it soiled. All of this being the work of the kilesas. Now when the Dhamma gets to work to clean this up, whatever there is it turns into asubha. Looking at everything in this world, all of it becomes asubha. This is when Dhamma has a lot of power. After this, all this mass of asubha gathers inside and reaches the heart. It all comes together here in the citta. Concerning all of this asubha, now it's only Dhamma that is going out painting in order to correct it's owner. But before it was the affairs of the kilesas to chain up the owner. All these images were used for nothing else than to handcuff the owner.

The moment Dhamma has a lot of power, it goes out creating images both to correct the kilesas and to kill them off. Wherever it turns to, everything, no matter being it animals, people or anything else, becomes asubha. *Now everything gathers in here. It is already very skilled and pulls it in on its own. It fixes everything about asubha here, observes, organizes it and observes. Then with one thud it reaches the heart and the external asubha that filled every inch of the whole world, breaks apart and is completely extinguished!*

Only this one was asubha. Now there exists no more asubha. *Only this one* was either subha or asubha. No matter if subha as being attractive, or asubha as being unattractive. All this is the doing of

only this kilesa. *The moment we grab hold of this one and cut it off, then everything is finished, the only thing that remains is the internal asubha. All of the external asubha has vanished. That's how it is.*

How could I have ever dreamed that it would happen like this. But when it happens according to the truth, even if no one tells you, it happens like this. Even if no one tells you, you believe it, for it became evident within your own heart!

As soon as the external asubha has vanished, all of this asubha becomes a part of the heart. It's all swallowed up inside. It's now all inside. Yes, all this belonged to just this group. It wasn't anything else. Cut that off, it happens in a flash, then grab hold of the internal asubha. Now you have to train it in here. Once the external asubha is completely finished, then only this internal asubha remains. Set it up here in the citta and it instantly collapses. One sets it up here and it continues to collapse. Practice until it becomes really refined. Get it in, it becomes really fast, always get it in until it becomes like the light of a firefly. Set the image up here. As soon as it is set up, it instantly vanishes. One cannot catch up with investigating if it is subha or asubha. It vanishes that fast. There is only arising and ceasing. Just like the twinkling of light. It arises and instantly vanishes.

One trains this internally, for the external asubha is already completely extinguished. As soon as that external asubha is simply cut off with a twang and disappears, ragha-tanha breaks apart just at this point. From here within the heart it presses and weighs down all living creatures to submerge them into the cycle of birth and death for how many aeons and aeons. *All of it is just this one!*

This kilesa goes out painting pictures deluding itself. Now when the Dhamma followed up by painting pictures to correct this it arrived inside. *All of it is just this one!*

It then brushes all these out and ragha-tanha is destroyed and vanishes. The Lord Buddha called this a person who has attained to the stage of Anagami. He succeeds at the point where the external and internal asubha blend in together, and in this instant the external asubha is completely cut off. The only thing that remains now is the internal asubha.

Now one has to drill the internal asubha to become more powerful, skilful, agile and faster. The moment it is set up it disappears instantly. One cannot catch up with investigating subha and asubha, for it is experienced enough. They'll instantly break apart at the same time. One trains this without end. Now one has already ascended a level! It's called 'ragha-tanha has been cut off in there'.

Using the example of exams, one has passed fifty percent or more. This is the basis of the stage of Anagami. As soon as this has been cut off one trains inner asubha. The Anagami can only progress. Fifty or sixty percent means that this person does it unhurriedly. For a person that does it really fast, he will swiftly remove them all at once. But that's a different procedure. The person that goes in this way step by step will of course see everything much clearer. That means a person who goes very slowly like this, will see it very clear and thoroughly.

One meticulously follows it until the inner asubha becomes like the light of a firefly. It's set up and the same moment it vanishes. After that everything is empty. There exists no more subha and asubha — extinguished. Left is only the emptiness of the citta, because the nimitta of subha and asubha were removed from the citta.

This is the last step of the Anagami. Everything is finished, the only thing left is the emptiness of the citta. Wherever one looks, it's impossible to see them as animals or people. The citta is completely empty. This is trained inside the citta. After that we go to see this monarch 'Avijja pattaya sankhara'. After we've hit the external really severely, that's where we go.

From the moment we practice the internal in here it is called automatic sati-panna. The part of the chaotic, fast turning investigation of asubha in the beginning that will extinguish it, is called the stage of chaos. I personally do not dare to call this stage, the stage of automatic sati-panna. It's sati-panna of the stage of chaos and disorder. The stage where the kilesa ragha-tanha is extinguished from this citta is the stage of chaos. Once one can pass this level, then it becomes the stage of automatic sati panna, where

the citta practices on its own. The practice of this stage is automatic. Wherever one is, it happens on its own. It continuously practises and cuts the kilesas off, while it becomes more and more refined. One will know this in one's own heart. One does not need to ask anyone, for one is aware of it in one's heart.

After this one probes into finding avijja. Arising and ceasing. Where is this arising and ceasing coming from? Good, bad, pleasant, unpleasant, it's this sankhara that concocts it up. It's this sankhara that is the tool of avijja. That's why the Lord Buddha expressed it as: 'avijja pattaya sankhara'. Avijja is the cause for the kilesas of tanha, sankhara, vinnana and nama-rupa to arise. These are all the affairs of the kilesas. The moment avijja suddenly vanishes: “Avijjayatveva asesa viraga nirodha sankhara nirodho.” The moment avijja vanishes all of these things cease completely. One enters here and with a bang it's all gone.

That's the story/work about/of automatic sati-panna. That's why one can call this stage automatic. As soon as it is subtle enough, it's going to find avijja. This is already great sati and great panna. It's meticulous and permeates everything. *This kilesa cannot be cut off bit by bit, you know, it can only be torn out in one go.* The thoroughness of this stage of sati-panna is very swift and therefore it is called great-sati and great-panna. From there on, we will reach the Emperor, avijja. Once the Emperor is pulled down, it will open up completely empty and there is nothing left of this whole world.

That's why the Lord Buddha called it “aloko udapadi” Completely bright. It's impossible for conventional reality to occur in here. There isn't. It's finished. This citta is vimutti - completely free and not a trace of conventional reality. Conventional reality like aniccam, dukkham, anatta doesn't exist anymore. They've evaporated completely. Therefore it's then impossible to investigate any kind of asubha. We've been through everything already, so no interest remains. That's what is called 'finished'. That's how you, including your kammathana objects of meditation are finished. For kammathana are nothing but kilesas!

They have been completely eradicated and with it the various kammathana. No traces of subha and asubha are left, only this empty nature remains. Everything is void and empty and is completely vijja (transcendental wisdom) and vimutti (liberation). You can call it also essence of Dhamma, Great liberation or Great nibbana. *No traces of conventional reality are left!*

Therefore aniccam, dukkham and anatta, that accompanied us while going forward or passing through, as soon as it is finished, will completely cease and nothing of them will remain. This happens from the moment on this nature, that is void and empty of any bits and pieces of samutti, appears. Now everything is empty and there are no more problems. One can see clearly now, that it is the kilesa ragha- tanha that pushes us down and weighs on us to the *utmost!*

Of all of the kilesas, there exists nothing that exceeds ragha-tanha. *It's the number one kilesa.* Once we engage in a fight with it, it's the one that will cause this immensely chaotic investigation. The moment this is extinguished there will be no more pushing and weighing the citta down any more. There will only be continuous rising up. That's how one is practising at the level of the Anagami and goes on practicing. This citta is now extremely light – floating. It continuously progresses and becomes more and more meticulous. There is no decline. Only that kilesa dragged us down constantly and once it has been extinguished there is no more decline!

Now there is only going upwards, just like a cotton ball rises up into the air. Continuously rising up until we reach the hideout of avijja. Then we strike at avijja, so that it completely vanishes. Within this now pure citta, all of samutti (the conventional reality) in this world is entirely finished. Consequently those persons, who reached that stage, will say that there is no more kammathana.

I can say this in this way uprightly. Because kammathana belongs to conventional reality, that we have already passed – it's completely finished. Now there are no more heaps of dukkha and this became evident in our heart. *The biggest heap of dukkha - this becomes very vivid, is ragha-tanha. Once this has been exterminated the citta only rises up. But before it was dragged down by it. Once this is*

*gone the citta only elevates. Once it reaches avijja, it destroys avijja and then everything collapses. Nothing remains. No more decline nor improvement. Kammathana, the way how to proceed, is now entirely finished. This is how it is when the citta reaches vimutti. One does not need to ask anyone for immediately one expresses sadhu!*

Even if the Lord Buddha would sit in front of us, we would not inquire anything. For the truth is the same – there's no dissent. Just like this. The citta is now the knower. The Dhamma and the citta are already one and the same so how can any dissent arise? If it is one and the same thing, how can one oppose?

If there would be two, then opposing is possible, for there is an opponent. If it is one and the same, there is no opponent and no dissent. The Dhamma and the heart are already one and the same thing, so something like dissent does not exist.

Just now, coming from my own experience, I talked about the part of practice for everyone here to hear. I went on the battlefield and fought. It's all about training the citta. If it couldn't be trained, then the Lord Buddha and all his well trained disciples couldn't have become pure people. One has to rely on the practice, be it harsh or light, one has to fight!

Gradually the citta becomes more flexible, until finally, so much, that the kilesas can no longer escape and are extinguished. That happens automatically. *One cannot intend on killing the kilesas, get it?* The quickness of this automatic stage develops by itself. It cuts off one by one until there are no more kilesas. All of them have been extinguished. That's called “aloko udapadi” Everything is intensely bright. Now, all of what is called samutti, is finished!

Well, all that remains now is this body. The four khandhas that still remain are connected to the body. Everything else has completely wiped out from the citta. *The pure citta is not related to the five khandhas.* Although the khandhas are still there, they exist according to their own nature.

*For example: liking this or not liking that; this is good, that is terrible. This exists within the sphere of the khandhas. It does not come from the citta. However, you will be aware of this within yourself. It's just part of the khandhas: that's good, that's bad; this is cute, that is ugly. This exists in the sphere of the khandhas. Therefore cute or ugly is merely a description and it does not at all move the citta to go into feelings or actions. But one cannot deny it, for it exists in this sphere. Do you understand?*

This is called samutti in the sphere of the khandhas, that make an appearance there. The citta that is liberated is responsible to observe them. Whatever acts up in the sphere of the khandhas, the citta knows it all. This pure nature does not get involved in it. It's the principle of this pure nature. *This holds true only for a pure citta.* The citta that is pure is just like this and there is no need to look for someone to testify it. As I speak this, immediately sadhu! pops up.

Even if the Lord Buddha appears in front of you, you won't ask him. What could you gain by asking him? For the truth is the same. It's impossible to dissent. There is no way to oppose. We can only agree. This nature and the Lord Buddha are one and the same. How could one possibly dissent?

That's how one practices meditation. The Dhamma of the Lord Buddha is this magnificent. He really taught the world excellently, completely correct and undistorted. Whatever there is to know through our investigation, the Lord Buddha has taught us everything and opened the way for us. It's only that we don't know it yet. Therefore we gradually follow the path that the Lord Buddha taught us. We go and encounter it, accept it bit by bit until we reach the end - liberation, and everything has been completely finished.

This is the Buddhist Religion, so everyone of you should take hold of it. This emerges from the battle in my heart. This heart had a fight between Dhamma and the kilesas. As soon as they were extinguished what was left in the heart was only Dhamma. The heart and the Dhamma are one and the same, and nothing to dissent. Concentrate here and you reach each of the Buddhas. It's simply the same and everything is entirely there. Then what would you ask the Lord Buddha?

This and that have become one and the same thing. See, the Lord Buddha said that it is one and the same, “The person who sees the Dhamma sees the Thatagata”. The moment one sees it for oneself, one does not need to ask any Arahants any more. Look, the magnificent Dhamma resides in here. Now the past and the future, being samutti, all of them have entirely come to an end. No need to worry about the past because it is gone. No need to worry about the future which is not here yet. The present holds no more problems, so why worry?

Furthermore the present moment is also samutti. That pure nature, is not samutti, so how can they be compatible?

See, try to remember this. I'm close to my death, that's why I disclose this for everyone to hear. Disclosing this I feel no fear. I would say that at the present time there is only this monk here, Luangta Maha Bua who speaks it out. I can't see any other monk speaking about it. An Arahant will know it, but he will be limited by his character and accumulated merit.

Of the Arahants who can bring this out for the benefit of the world, be it little or much, depends on their character and accumulated merit. The purity is the same, but the way to express it for the benefit of the world will be different. It cannot be the same. If he has authority and a lot of accumulated merit he can benefit the world widely. This goes on, for one who has a fair amount, just enough for himself, he will just live by himself.

Just like the monk Annakondanna. He attained to the Dhamma before anybody else. When he attained to the Dhamma he was not able to teach anybody except for his nephew the monk Punna Mantaniputta, who became the most eminent speaker on Dhamma. When it was time for Annakondanna to go to nibbana, he had lived in a deep jungle for 11 years and a horde of elephants supported him and were his attendants. You know, the elephants were Bodhisattas who supported, looked after and attended to him.

As the time was ripe he came out, for he knew himself, to inform the Lord Buddha that he will enter parinibbana. In our language we would say to inform him and saying goodbye before passing away. When he came to see the Lord Buddha, the young monks and novices stared intensely at him, just like the monks here at Wat Pa Baan Taad. When they saw him coming, he lived in the jungle, so where could he have possibly found the bark of the jackfruit tree to dye his robes? He used red stones to dye his robes. So his robes were starkly red, for he lived in the jungle. So when he came to say goodbye to the Lord Buddha the group of monks were sitting, staring at him intensely and pondering in their hearts: “Eh, where is this kind of elderly monk coming from?”

That is what they probably thought. After he paid his last respects to the Lord Buddha and left, this group of monks and novices, with the eyes of a cat, then went in and gathered around the Lord Buddha asking him: “Where is this kind of elderly monk coming from? Looking at the colour of his robes, just like that of an ogre.” Heavens! Don't speak like that.

See, that's the reaction of the Lord Buddha. If it would have been Luangta Bua he would have slapped their big mouths before he would say something, but the Lord Buddha just said: “Heavens, don't speak like that. That was your eldest brother, Annakondanna, who is the first disciple of the Tathagata. He came to say goodbye to enter parinibbana. How can you say this is the colour of an ogre or ghost?”

Now that they knew they started to tremble. They still might, even now, be trembling? Now they understood it was Annakondanna who's time it was to come and say farewell.

Well this monk wasn't a lot of benefit to humans, but this was definitely not the case for the celestial beings. He wasn't a lot of help to the humans, so he took care of the celestial beings and the animals, mainly elephants. He did it in his own way, according to his character. So he was not one who had a broad scope. But other monks, for instance Sariputta and Moggalana deeply affected all of the Buddhist territory. The character, vasana (accumulated merit) and the power of one's past good deeds

differ. If one can be of much or little benefit differs as well, although the purity is the same. Do you understand?

The Lord Buddha said that this purity is completely the same. There is no inferiority or superiority. However, character and vasana are its embellishment. All this time, since we started practising a long time ago, we strengthened/gathered up on our wishes, for instance: Once we are accomplished may we have supernatural powers and may our vasana be like that. Once we are accomplished everything will be according to our wishes. Therefore all of the Arahant disciples, even though they attained to the same purity, because of their character and vasana, to be of much or little benefit for the world will differ just like this. Whereas their purity will be exactly the same.

Today I don't know what I was talking about, that it became such a big topic.

I guess this much is all right, it's enough already.

That's it for now.

A person close to Luangta, informing him what is going on in the world and taking care of some of Luangta's business asks for permission to read an article aloud in the newspaper 'Phimthai': "about honorific titles for monks (a continuation)."

Luangta gives his consent and says: "Listen to it..."

After finished reading the article, Luangta replies:

"That's enough for me to listen to. It's all about urine and excrement, that's what I would like to say. Finally the Mahathera assembly will become the great power over this big sewage. Listen well to what I say. The Mahathera assembly will become the great power of the big thieves who will ransack the Buddhist Religion into ruin. That's how I would like to express it. It makes no sense, for the great power of the thieves lies within this assembly. Virtuous people will not be able to respect them, they just can't do it. If it's people from the gutters, then they will prosper! You understand this?"

Now it's enough.

I won't say much about it. I already said a lot. I, just like them, studied as well, so I know everything about it. How could I be deceived?

Well, now I will leave.

The Buddhist religion is really wicked at the moment, really bad. Raising filth up to be the equivalent of gold. How can this be? However you try to raise sewage up it will still be excrement. Understood? They try to wrap it up, what's the use of it? Their hearts are on fire. It's only the kilesas trying to decorate it up, hiding from us that our heart is on fire. The people who develop Dhamma, their heart is always unperturbed and cool. If such a person is blamed, he stays unconcerned, just like a dog exposing his balls.

Well, now I will go.

She asked for the blessing.

What a nuisance! I forgot it. So I'll give you the blessings now. I'll admit it. So the blessing. I can't argue, for I forgot.

Luangta gives his blessing...

Is there anybody from the kammathana monks that propose for this assembly? There is no one?! That means Luangta Bua is very unlucky. None of my disciples propose for the assembly. That means Luangta Bua is very unlucky and has no vasana.

Now this is enough. Now I'll leave.

- The end -