Pahankanuwa Sermon #50

English Translation

Translated from Sinhala

Author: Ven. Katukurunde Nanananda Thero

(Pahankaṇuwa Sinhala Audio Dhamma Sermon No.207)

Namo tassa bhagavato arahato sammāsambuddhassa

(Homage to the Blessed One, the Worthy One, the Fully Self-Enlightened One)

Pali Stanza:

Samāhito sampajāno sato buddhassa sāvako,

Āsave ca pajānāti āsavānañca sambhavaṃ;

Maggañca khayagāminaṃ,

āsavānaṃ khayā bhikkhu nicchāto parinibbuto.

From:

Verse 373 from the Bhikkhuvagga (Chapter on the Monk) of the Dhammapada

Dear Listeners,

The most distinctive characteristic of the fruit of Arahantship is the destruction of the influxes (*āsavas*). It is precisely because of this that Arahants are known as *khīṇāsava* (those whose influxes are destroyed) and Nibbāna is known as the destruction of influxes (*āsavakkhaya*). Accordingly, one can comprehend the significance given to the word *āsava* in the path leading to Nibbāna. The two verses extracted from the *Itivuttaka Pāḷi* that we have chosen as the theme for today's sermon are indeed like an introduction to the exposition of the term *āsava*. That sutta begins in this manner, to quote the words of the Buddha:

“Vuttaṁ hetaṁ bhagavatā vuttamarahatātipi me sutaṁ: ‘Tayo me, bhikkhave, āsavā. Katame tayo? Kāmāsavo, bhavāsavo, avijjāsavo. Ime kho, bhikkhave, tayo āsavā’ti.”

"This was said by the Blessed One, said by the Arahant, so I heard: 'Monks, there are these three influxes. Which three? The influx of sensual desire (*kāmāsava*), the influx of *Bhava* (Becoming) (*bhavāsava*), and the influx of ignorance (*avijjāsava*). These, monks, are the three influxes.' Thus having begun, the meaning declared there

by the Buddha is presented in this sutta through two verses. It is those two that we have chosen as our theme:"

Samāhito sampajāno sato buddhassa sāvako,

Āsave ca pajānāti āsavānañca sambhavaṁ,

maggañca khayāgāminaṁ āsavānaṁ khayā bhikkhu nicchāto parinibbuto.

The meaning of this is: the disciple of the Buddha, concentrated, endowed with clear comprehension (*sampajañña*) which is right wisdom, and mindful, understands the influxes, and also knows the origin of the influxes. Where the influxes cease, he knows that too. He also knows the path leading to their cessation. With the destruction of the influxes, the monk, free from the hunger of *Taṇhā* (Craving), is fully extinguished. This is the meaning of those verses. Guided by these verses, we can understand that a disciple of the Buddha must necessarily understand the influxes, the origin of the influxes, their cessation, and the path leading to their cessation.

Similarly, we come across the *Sammā-diṭṭhi Sutta* of the *Majjhima Nikāya*. In that *Sammā-diṭṭhi Sutta*, dear devotees, our chief disciple, the Great Arahant Sāriputta, sets out sixteen ways of defining right view (*sammā-diṭṭhi*). He analyzes *sammā-diṭṭhi* in sixteen ways, progressing from the simple to the deeper and deeper. Having analyzed it, finally, as the sixteenth explanation of *sammā-diṭṭhi*, he presents the aspect of the influxes (*āsavas*). To express in Sinhala what Ven. Sāriputta the Great Arahant presents, it is in this manner: 'When a noble disciple knows the influxes, knows the origin of the influxes, knows the cessation of the influxes, and knows the path leading to the cessation of the influxes, to that extent, too, a noble disciple is one of right view (*sammā-diṭṭhi*).' Having said so, he then explains what these three influxes are: *kāmāsava*, *bhavāsava* (the influx of existence), and *avijjāsava*. Next, he shows the origin of the influxes as: '*avijjāsamudayā āsavasamudayo*'—with the arising of ignorance, the influxes arise. Next, he explains the cessation of the influxes: '*avijjānirodhā āsavanirodho*'—with the cessation of ignorance, the influxes cease. The path leading to the cessation of the influxes is shown as the Noble Eightfold Path. From this, the point necessary for *sammā-diṭṭhi* is directly expressed in relation to those influxes.

Now let us directly look at the word *āsava*. In understanding certain words, we are compelled to go as far as their etymology. If we look at how this word *āsava* is formed: '*āsavantīti āsavā*'—they are called *āsavas* in the sense of 'flowing in' or 'flowing out' (oozing). In common parlance, the word *āsava* is used for alcoholic liquor, for spirits. Through that, we can extract two meanings relevant to this. When we think of alcoholic spirits, they have an intoxicating nature; likewise, the intoxicating quality produced by stagnation and fermentation in one place is called *āsava*. Furthermore, that *āsava*, or the essence of spirits, has a potency to produce more spirits; it has the power to flow into other things added to it and turn them also

into an intoxicating state. When we contemplate according to this, the three greatest intoxications by which the world is intoxicated are what the Buddha has presented as *kāmāsava*, *bhavāsava* (the influx of existence), and *avijjāsava*. Due to being lured by sensual pleasures over a long period, being intoxicated within those sensual pleasures, stagnating and fermenting within them, the influxes that arise are *kāmāsava*. Stagnating within that existence called *Bhava* (Becoming) which is mentally constructed and thought of as 'I' and 'mine', being intoxicated and stagnating in that manner, the influxes generated are *bhavāsava* (the influx of existence). Understand that the influxes coming from stagnating for a long period within ignorance (*avijjā*) itself, by preferring darkness and remaining within it, are *avijjāsava*. Generally speaking, in simple terms, what we have to say is that this meaning of 'flowing' is what is important here. The reason for this can be understood as this sermon progresses. Furthermore, the reason why the Great Arahants who compiled the Dhamma (*saṅgītikiārakas*) decided to compile the *Sabbāsava Sutta* as the second sutta of the *Majjhima Nikāya* is because this term *āsava* is extremely important.

The *Sabbāsava Sutta* is the second sutta of the *Majjhima Nikāya*. The Buddha begins it with this passage: '*Sabbāsava-saṁvara-pariyāyaṁ vo, bhikkhave, desessāmi*'—'Monks, I shall teach you the exposition of the restraint of all influxes.'

Now, in the first sutta of the *Majjhima Nikāya*, the *Mūlapariyāya Sutta*, it is stated: '*Sabbadhamma-mūlapariyāyaṁ vo, bhikkhave, desessāmi*'—the sutta begins saying, 'Monks, I shall expound to you the root-scheme of all things, of every object that comes to the mind.' Thus the *Mūlapariyāya Sutta* was preached. Here, in the *Sabbāsava Sutta*, it is declared: 'I shall preach the method of restraining all influxes.' Next, another important point is expressed right at the beginning. Regarding this restraint or destruction of the influxes, the Buddha declares thus:

'*Jānato ahaṁ, bhikkhave, passato āsavānaṁ khayaṁ vadāmi, no ajānato no apassato*'—'Monks, I say that the destruction of the influxes is for one who knows and sees, not for one who does not know and does not see.' From that, we can understand that if the influxes arise because of ignorance, it is through knowing and seeing that the influxes can be destroyed. We can comprehend that. Next, it is said: '*Kiñca, bhikkhave, jānato kiñca passato āsavānaṁ khayaṁ vadāmi?*'—'Knowing what, monks, and seeing what, do I say there is the destruction of the influxes?' Here, an important point comes to light: '*yoniso manasikārañca ayoniso manasikārañca*' (*Yoniso manasikāra* (Wise attention) and unwise attention). Therefore, what the noble disciple must primarily understand is the difference between *Yoniso manasikāra* (Wise attention) and *ayoniso manasikāra* (unwise attention). The Buddha explains the reason for this. First, he speaks of *ayoniso manasikāra*. Since we have explained this word to you before, there is no need to analyze it anew. Generally, those who are hearing this for the first time can consider: *ayoniso manasikāra* is what is most prevalent in the world. Think of it as improper

reflection. *Yoniso manasikāra* (Wise attention) is proper reflection. Now, first he speaks about *ayoniso manasikāra*:

'*Ayoniso, bhikkhave, manasikaroto anuppannā ceva āsavā uppajjanti, uppannā ca āsavā pavaḍḍhanti*'—'Monks, in one who attends unwisely, unarisen influxes arise, and arisen influxes increase.' On the other hand: '*Yoniso ca kho, bhikkhave, manasikaroto anuppannā ceva āsavā na uppajjanti, uppannā ca āsavā pahīyanti*'—'Monks, in one who attends with *Yoniso manasikāra* (Wise attention), unarisen influxes do not arise, and arisen influxes are abandoned.' Within this, regarding the significance of the two words *Yoniso manasikāra* (Wise attention) and *ayoniso manasikāra*, a highly important point is raised here. In fact, many people, including Western scholars who question this matter, find it a problem. At first glance, there is a seemingly contradictory statement in the declaration of Ven. Sāriputta. What is it? He introduces the influxes as *kāmāsava*, *bhavāsava* (the influx of existence), and *avijjāsava*. The word ignorance (*avijjā*) is mentioned there too. Thus, ignorance is also an influx. Next, when showing the origin of those influxes, it is said: '*avijjāsamudayā āsavasamudayo*'—with the arising of ignorance, the influxes arise. Contemplate on this, dear devotees: at first glance, is it not a dilemma, an inconsistent statement? Ignorance is one of the influxes. Even so, it is said that the influxes arise because of ignorance. This is a somewhat deep matter. However, it is according to the point we mentioned about stagnation, and the point about knowing, that this must be resolved.

This is precisely why, first of all, this vision (*dassana*) regarding this is shown in the *Sabbāsava Sutta*. There has come an ignorance that is difficult to resolve, a wonderful ignorance whose end cannot be found. Yet, through stagnating within ignorance, there is a tendency to drag on continuously in the manner described. The only way to restrain and prevent it from dragging on continuously is *Yoniso manasikāra* (Wise attention) which was brought to light by the Buddha. As we have told you before, *Yoniso manasikāra* (Wise attention) is indeed the primary seed of wisdom. One might say, 'We are worldlings (*puthujjanas*); we have no wisdom. Wisdom belongs only to Arahants and noble ones (*ariyas*).' But everyone has attention (*manasikāra*). We have explained much about these in our sermons on dependent arising (*paṭiccasamuppāda*). Anyone can turn *ayoniso* into *yoniso*. *Yoniso manasikāra* (Wise attention) is the primary seed of wisdom. That is why the Buddha highlights that the first thing a noble disciple must know, must see, is the difference between *Yoniso manasikāra* (Wise attention) and *ayoniso manasikāra*. For it is through *Yoniso manasikāra* (Wise attention) that the backbone of ignorance is broken, let us say. Because it is *Yoniso manasikāra* (Wise attention) that helps us to prevent unarisen influxes of ignorance from arising, and to abandon arisen influxes of ignorance. Let us proceed from there.

The more one contemplates this sermon, the second discourse in the *Majjhima Nikāya*, the deeper and more wonderful it becomes, just like the first discourse. There, the Buddha further speaks about two individuals: the uninstructed worldling

(*assutavā puthujjana*)—the one who does not know—on one side, and the instructed noble disciple (*sutavā ariyasāvaka*) on the other. First, he speaks about the uninstructed worldling. The uninstructed worldling does not know the things fit for attention, nor does he know the things unfit for attention. Because he does not know the things fit for attention and does not know the things unfit for attention, he attends to things unfit for attention and does not attend to things fit for attention. Next, the danger of that is shown. As mentioned before, by attending to things unfit for attention, unarisen influxes of sensual desire (*kāmāsava*), *Bhava* (Becoming) (*bhavāsava*), and ignorance (*avijjāsava*) arise, and those already arisen increase. Understand it briefly, as described earlier; thus, through *Yoniso manasikāra* (Wise attention), unarisen influxes do not arise, and arisen influxes do not increase. That is the benefit. So, due to not knowing *Yoniso manasikāra* (Wise attention), the uninstructed worldling reflects in an incorrect, *ayoniso* manner.

Next, the ways of incorrect reflection are set out in that sutta. Since there is much to say, I will try to state it briefly. As these have been mentioned on various occasions, this is how the Buddha shows the thought-process of the uninstructed worldling. How does that person reflect improperly? By putting forward the concept of 'I'. Regarding the past, the uninstructed worldling thinks thus: 'Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what did I become in the past?' It is by putting the story of 'I' forward that he reflects and thinks in this manner. Next, regarding the future, he reflects thus: 'What will I be in the future? Will I not be in the future? How will I be in the future? Having been what, what will I become in the future?' That is about the future. Regarding the present, too, he harbors an inner doubt in this manner: 'Am I? Am I not? What am I? How am I?' Next comes: 'Where has this being come from? Where is it bound?' It is clear that all this is because he starts to reason with *ayoniso manasikāra*, putting forward the 'I' as a soul (*ātman*). Everything found in all other religions in the world is what has been constructed through this *ayoniso manasikāra*.

The Buddha points out that by reflecting in this way on the past, the future, and the present, one falls into one of six views. What are those six views? Either one takes up the view: 'A self exists for me' (*atthi me attā*), or 'No self exists for me' (*natthi me attā*). He takes that to be a true view. Or else, he thinks, 'With self I perceive self.' Or else, 'With self I perceive non-self.' Or else, 'With non-self I perceive self.' The last, sixth one, is presented as: 'This self of mine that speaks and feels, which experiences the results of good and bad deeds in this saṁsāra—that self is stable, eternal, and does not change.' There, he has firmly stood on the self-view. In that manner, the uninstructed worldling falls into one of six views.

Next, the thinking of the instructed noble disciple. He knows the things fit for attention. He knows the things unfit for attention. He knows the danger that arises from attending to things unfit for attention. Let us consider briefly what those things fit for attention are. Next, the Buddha shows how he reflects: he reflects, 'This is *dukkha*' (suffering / unsatisfactoriness / stress)—'*idaṁ dukkhan'ti*'; he reflects, 'This

is the origin of *dukkha*'; he reflects, 'This is the cessation of *dukkha*'; he reflects, 'This is the path leading to the cessation of *dukkha*.' In short, it is reflecting in accordance with the Four Noble Truths. Reflecting in accordance with the Four Noble Truths, without stories of 'I' or 'person', is *Yoniso manasikāra* (Wise attention). As the ultimate end of that reflection, the Buddha shows that through that reflection, the noble disciple—whether instantly or after some time, though there is no fixed time limit—breaks the three fetters: *sakkāya-diṭṭhi* (dogma of self-illusion / view of existing group/body), *vicikicchā* (skeptical doubt), and *sīlabbata-parāmāsa* (attachment to rules and vows). This is regarding the noble disciple. There lies that vision (*dassana*).

Next, the Buddha points out the methods of restraint. 'Monks, there are influxes to be abandoned by vision (*dassana-pahātabbā*).' We shall mention them briefly. There are influxes to be abandoned by restraint (*saṁvara-pahātabbā*). There are influxes to be abandoned by using (*paṭisevanā-pahātabbā*), which means proper utilizing. There are influxes to be abandoned by tolerating (*adhivāsanā-pahātabbā*), which means patience. Next, there are influxes to be conquered and restrained by avoiding (*parivajjanā-pahātabbā*), which means steering clear. Next, there are influxes to be restrained by removing (*vinodanā-pahātabbā*), which means dispelling. Finally, it is said there are influxes to be restrained by developing (*bhāvanā-pahātabbā*), which means meditation. Let us consider each of these briefly.

The influxes to be abandoned by vision are *sakkāya-diṭṭhi* (dogma of self-illusion / view of existing group/body), *vicikicchā*, and *sīlabbata-parāmāsa*. They must be abandoned through the aforementioned attention. That is why the Buddha declared—let the devotees recall: '*Sahāvassa dassanasampadāya, tayassu dhammā jahitā bhavanti*' (With his achievement of vision, three things are discarded). Next, recall: '*Diṭṭhiñca anupagamma, sīlavā dassanena sampanno*' (Not falling into wrong views, virtuous, endowed with vision). All of these point to the value of vision; they are abandoned by vision, and cannot be abandoned by any other method. They cannot be grabbed and thrown away. *Sakkāya-diṭṭhi* (dogma of self-illusion / view of existing group/body), *vicikicchā*, and *sīlabbata-parāmāsa* must be abandoned solely by reflecting in accordance with the Truth. When speaking about wrong views, I missed mentioning some of the words used by the Buddha. The Buddha describes how the uninstructed worldling ends up in his thinking with a wonderful sequence of words: 'Monks, this is finally a thicket of views (*diṭṭhigataṁ*), a wilderness of views (*diṭṭhigahanaṁ*), a desert of views (*diṭṭhikantāraṁ*), a contortion of views (*diṭṭhivisūkaṁ*), a vacillation of views (*diṭṭhivipphanditaṁ*), a fetter of views (*diṭṭhisaṁyojanaṁ*)...' there are many such words. That person, going through those views, gets lost in a desert of views, in a wild jungle. That uninstructed worldling is never freed from *jāti* (birth / arising) and *jarāmaraṇa* (decay and death / aging and death). The instructed noble disciple, without putting 'I' forward, reflects according to the Truth which is presented as the unique teaching (*sāmukkaṁsika desanā*) of the Buddhas, and thereby breaks *sakkāya-diṭṭhi* (dogma of self-illusion / view of

existing group/body), *vicikicchā*, and *sīlabbata-parāmāsa* which he was unable to break so far.

Next, regarding 'abandoned by restraint', let us consider it briefly. It refers to guarding the sense doors (*guttadvāratā*), which is the restraint of the senses. The term *vighāta-pariḷāha* (vexation and distress) is mentioned when speaking of this restraint; also, the word *vighātapariḷāha* is applied there in relation to incorrect reflection. If some weariness, distress, or dust (defilement) arises due to non-restraint of the senses, they are removed by restraint. Think about it a little: if certain influxes, weariness, and dust can arise due to not restraining the eye, they are eradicated by restraining the eye. The Buddha preaches in that manner about all the six sense bases, including the eye, ear, nose, tongue, body, and mind. That is about those 'to be abandoned by restraint' (*saṁvarā pahātabbā*). If certain influxes flow in due to non-restraint, they cease to exist through restraint, along with the vexation and distress (*vighāta-pariḷāha*) that arise in connection with them.

Next, 'to be abandoned by using' (*paṭisevanā pahātabbā*). In our words, dear devotees, *paṭisevana* means utilizing or using. There, the Buddha points out what is truly the bare minimum required for the Saṅgha to survive: clothing, food, lodging, and medicine. Indeed, in all instances where these restraints are mentioned, the occurrence of the phrase '*paṭisaṅkhā yoniso*' (reflecting wisely) is important. It is the very same importance given to the term *Yoniso manasikāra* (Wise attention). '*Yoniso*' means contemplating with wisdom. Even when speaking of restraint, it is '*paṭisaṅkhā yoniso*'—reflecting wisely, one closes the eye. Actually, when we speak of restraint, one cannot keep the eye, ear, and nose closed all the time. Instead, we have shown the correct term: guarding the doors (*guttadvāratā*), having a gatekeeper, which means one must be able to close the door according to the situation. That is restraint. Restraint happens based on that. That is '*paṭisaṅkhā yoniso*'—reflecting wisely, one closes the eye, ear, and nose against those defiled sense objects according to the situation.

Likewise, let us say a robe is necessary; considering its minimal utility, as stated in the passage of reflection (*paccavekkhaṇa*): '*patisaṅkhā yoniso cīvaraṁ paṭisevāmi, yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṁsamakasavātātapasiriṁsapasamphassānaṁ paṭighātāya, yāvadeva hiri-kopīna-paṭicchādanatthaṁ*'—in this way, one uses the robe considering its minimal utility, to ward off the trouble from cold, heat, gadflies, mosquitoes, wind, sun, and creeping things, and simply for the sake of covering the parts that arouse shame. Next, regarding alms-food (*piṇḍapāta*), '*patisaṅkhā yoniso*'—we have spoken about these many times. You too, dear devotees, must be practicing this to some extent. That is the reflection on food. Contemplating with wisdom: 'I do not take this food for amusement, nor for intoxication, nor for physical beauty, nor for beautification' (*neva davāya na madāya na maṇḍanāya na vibhūsanāya*), unlike how ordinary people do. Not for entertainment or building up the body, but 'only for the support and maintenance of this body' (*yāvadeva imassa kāyassa ṭhitiyā*). 'Only'—the word

'only' comes first. Only for maintaining this body, for keeping it going (*yāpanāya*), for ending the harm of hunger (*vihiṁsūparatiyā*), as an aid to the holy life (*brahmacariyānuggahāya*); and because one cannot survive without taking food. 'Thus I shall eliminate the old *Vedanā* (Feeling) (of hunger), and I shall not generate new *Vedanā* (Feeling) (from overeating).' One takes food in a manner suitable for meditation, intending: 'Thus my easy living (*phāsuvihāra*) will be secured.' Next, regarding lodging (*senāsana*), it is similar to what was said about clothing: to ward off the distress of cold, heat, gadflies, mosquitoes, and so on, and '*yāvadeva utuparissayavinodanatthaṁ*'—only to dispel the trouble of the seasons. Lastly, medicine (*gilanappaccaya*) is spoken of in the same way: '*uppannānaṁ sārīrikānaṁ veyyābādhikānaṁ vedanānaṁ paṭighātāya*'—to ward off arisen physical *Vedanā* (Feeling) due to illness; because if they are not treated, they will cause the aforementioned distress, so one takes medicine. These are 'to be abandoned by using' (*paṭisevanā pahātabbā*)—the influxes to be removed by proper utilization.

Next is shown 'to be abandoned by tolerating' (*adhivāsanā*), which is patience. If, for some reason, we do not receive those bare minimum requisites, we must train ourselves to bear it without shouting and making the mind corrupt. The things to be tolerated are mentioned in this way: a certain monk is patient (*khamo hoti*); he has the capacity to endure. If cold, heat, hunger, thirst, trouble from gadflies and mosquitoes arise, and if they cannot be stopped, he endures them. Likewise, he cultivates the strength to endure illnesses and severe bodily pains. '*Duruttānaṁ durāgatānaṁ vacanapathānaṁ*'—the capacity to bear harsh and ill-spoken words of criticism from others. In this manner, if weariness and distress arise due to not bearing or not tolerating certain things, they are dispelled through endurance. That is 'to be abandoned by tolerating' (*adhivāsanā pahātabbā*).

Next, 'to be abandoned by avoiding' (*parivajjanā pahātabbā*), which is avoiding and steering clear. This is illustrated as follows: a certain monk avoids wild elephants, wild horses, wild dogs, and similar beasts. Next, he avoids thorny places, pits, and so forth. Not only that, he keeps away—keeps far away—from associating with evil friends and visiting unsuitable places (*agocara*) that might bring him disrepute. For, by not avoiding them, various troubles such as blame, and vexation and distress (*vighāta-pariḷāha*) might come upon him. These can be overcome through avoidance. That too is a method of restraint.

Next, 'to be abandoned by removing' (*vinodanā pahātabbā*). *Vinodana* means dispelling, not 'amusement' (as in common Sinhala *vinoda*). What is shown there are the very points presented as the perception of abandoning (*pahāna-saññā*) in the *Girimānanda Sutta*. What are they? A certain monk 'does not tolerate an arisen sensual thought (*kāmavitakka*), he abandons it, dispels it, ends it, and brings it to non-existence' (*uppannaṁ kāmavitakkaṁ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṁ gameti*). This is how it is said. Regarding thoughts of sensual desire (*kāmavitakka*), thoughts of ill-will (*byāpādavitakka*), thoughts of

cruelty (*vihiṁsāvitakka*), and any arisen evil unwholesome states, what is the course of action to be taken? He dispels them. The series of words used for this dispelling is also extremely important. If we think about it deeply: '*nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṁ gameti*'. Let us explain these words with a small simile. Suppose you are in your house doing some important work, and some useless drunkard comes in. We say, 'You are not needed here, get out.' He does not listen. He tries to enter. We push him out. Even so, he tries to come back. Next, what do we do? We push him further and further away, all the way to the gate. Then, we push him out of the gate and close it. Think about it a bit: *nādhivāseti* means 'does not tolerate'—the first step we mentioned. 'You are not needed here, go away.' *Nādhivāseti, pajahati*—telling him to go again. *Vinodeti*—pushing him along. *Byantīkaroti*—pushing him right to the edge of the garden and putting him outside the gate. *Anabhāvaṁ gameti*—locking the gate so he cannot return. This is just a small simile. In that manner, one must be restrained by dispelling thoughts of sensual desire (*kāmavitakka*), thoughts of ill-will (*byāpādavitakka*), thoughts of cruelty (*vihiṁsāvitakka*), and evil, unwholesome states. For, if any weariness or distress arises due to not dispelling them, they are removed by dispelling them.

Finally, there is development (*bhāvanā*). 'Monks, there are influxes to be abandoned by development (*bhāvanā-pahātabbā*).' What are they? There, it directly mentions the factors of enlightenment (*bojjhaṅgas*): mindfulness (*sati*), investigation of states (*dhammavicaya*), energy (*viriya*), joy (*pīti*), tranquility (*passaddhi*), concentration (*samādhi*), and equanimity (*upekkhā*). These are to be developed leaning towards Nibbāna. 'Here, monks, a monk, reflecting with *yoniso* (radical attention / wise attention), develops mindfulness... based on seclusion (*viveka-nissitaṁ*), based on dispassion (*virāga-nissitaṁ*), based on cessation (*nirodha-nissitaṁ*), culminating in relinquishment (*vossagga-pariṇāmiṁ*).' Understand the others in the same way. The four terms—based on seclusion, and so forth—all refer to Nibbāna. Basing on and aiming at Nibbāna, which is seclusion and cessation, one develops the factors of enlightenment like mindfulness and investigation of states. There too, it is said that if any weariness and dust (defilement) arise from not developing them, they are removed by developing them. That is the general introduction. Because 'vision' (*dassana*) comes first when explaining these, someone might think: 'Then to become a Sotāpanna, it is enough to hear the Dhamma and gain that vision. The rest are not needed. The other activities like the reflection on food are not needed. Meditation is not needed either.' That is a wrong view. Whatever discourse the Buddha presented, it is highly systematic. That vision is important. '*Sammā-diṭṭhi-pubbaṅgamā*'—right view (*sammā-diṭṭhi*) leads the way. We mentioned that the influx of ignorance (*avijjāsava*) and the influx of views (*diṭṭhāsava*) must be suppressed first before doing all the other things. It does not occur by itself. The others are also relevant to it. Therefore, one should not think in that way. Those other factors are indeed relevant to meditation itself. However, at the end, it is presented systematically: finally, 'abandoned by development' (*bhāvanā-pahātabbā*), which is the development of the factors of enlightenment. Consider it briefly in this manner.

We have shown the seven methods of abandoning the influxes as the summary of the *Sabbāsava Sutta*. The Buddha concludes it thus: when a monk has abandoned by vision those influxes to be abandoned by vision, has abandoned by restraint those influxes to be abandoned by restraint, has abandoned by using those influxes to be abandoned by using, has abandoned by tolerating those influxes to be abandoned by tolerating, has abandoned by avoiding those influxes to be abandoned by avoiding, has abandoned by removing those influxes to be abandoned by removing, and has abandoned by development those influxes to be abandoned by development—then that monk has destroyed *Taṇhā* (Craving). He has overturned all hindrances (*nīvaraṇas*) and all fetters (*saṁyojanas*). He has become an Arahant. That is the end of the *Sabbāsava Sutta*.

Next, let us contemplate a little more on this sutta. There are things in it to go even deeper. Now, we spoke about these *āsavas*. The *āsavas* are *kāmāsava*, *bhavāsava* (the influx of existence), and sometimes *diṭṭhāsava* is also mentioned. As we mentioned earlier, within the intoxicating quality, there is a nature of flowing forward. Within sensual pleasures and temptations, there is that intoxicating nature, and it has the tendency to bring more temptations. Next, regarding views (*diṭṭhi*), it is the same. One who remains in them for a long time cannot get free from them. They are entangled in them to that extent. In some places, it is called *diṭṭhāsava* (influx of views) as well. But that generally belongs to ignorance (*avijjā*). *Bhavāsava* refers to existence, which is *Bhava* (Becoming). The craving for existence (*bhava-taṇhā*) is extremely severe, is it not? Next, ignorance is liking darkness, disliking light, and being pleased only with darkness. It does not like light. Keep in mind that what are mentioned are *kāmāsava*, *bhavāsava* (the influx of existence), *avijjāsava*, and in some places, *diṭṭhāsava* as well.

Now next, there is a word called *ogha* (flood), which is a closely related word. We must show the difference between these two. On a previous occasion, I pointed this out briefly. Now, to see how significant this word *ogha* is, despite the availability of countless suttas, the Great Arahant compilers of the Dhamma presented the *Oghataraṇa Sutta* as the very first sutta of the *Saṁyutta Nikāya*. In brief, it is like this: during the night, a deity comes and asks the Buddha, 'How, dear sir (*mārisa*), did you cross over the flood?' There are four floods: *kāmogha*, *bhavogha*, *diṭṭhogha*, and *avijjogha*. Four of them: the flood of sensual desire, the flood of existence, the flood of views, and the flood of ignorance. He asks the Buddha how he crossed over these four floods. The Buddha gives a brief answer in a very riddlesome verse: 'Without halting and without straining, I crossed over the flood' (*appatiṭṭhaṁ anāyūhaṁ*). When the deity asks why he says so, he explains further: 'If I halted, I sank; if I strained, I was swept away. Therefore, without halting and without straining, I crossed over safely.' That is the sutta. But there is a very deep meaning here. We pointed this out on a previous occasion too. The Middle Path (*majjhimā paṭipadā*) is found right here. That is why we showed it through words like 'practical' and 'relative'. This discourse is about the flood (*ogha*).

Now let us try to bring the word *āsava* close to this. When we go near a stream, we see a torrent of water flowing along. We want to cross over it. Once we step into it to cross over, it does not appear to us simply as a flowing flood (*ogha*), but as water flowing against us. Think about it. The moment we step in, we cannot even trust our foothold; we are swept away. We cannot even take the next step. We are swept along by the current. Then, we look at that same flood not as water flowing away, but as water flowing towards us (or rushing upon us). There lies the term *āsava* (flowing in/upon). When the noble disciple crosses over these four floods, it is not easy to escape from this current, from this flow—especially with that 'intoxicating quality' we mentioned earlier, which has been flowing for a long time due to its momentum. You know, dear devotees, that at the beginning, the Buddha spoke of two extremes: indulgence in sensual pleasures (*kāmasukhallikānuyoga*)—there is nothing new to tell you about that. Next, due to the Niganṭha view that 'pleasure is to be attained through pain' (*dukkhena sukhaṁ adhigantabbaṁ*), he performed painful austerities for six years to torture the body. He went to that extreme. It is between those two extremes that the Buddha discovered this Middle Path. Here, halting is indulgence in sensual pleasures; within that, one sinks down even unto hell. Next, just as the Niganṭhas did, the Buddha too finally realized that he was straining, and through straining, he was swept away. Instead, one must cross over carefully. It is that very thing, dear devotees, which is found in this *Sabbāsava Sutta*.

So why is this called 'the exposition of the restraint of all influxes' (*Sabbāsava-saṁvara-pariyāya*)? Because once we step into the water, in crossing over, when we look at the world, there is a situation where some things are such that we cannot do with them, yet we cannot do without them either. Contemplate on it a little. If we contemplate from the very beginning, some vision (*dassana*) is necessary for our life. If we grasp the aforementioned views, we will revolve within them forever. The Buddha spoke about the person subject to *sakkāya-diṭṭhi* (dogma of self-illusion / view of existing group/body) using the simile of a dog. Now, if a dog is tied to a post or a leash, it just revolves and revolves around it. It cannot go beyond that. In the same way, '*assutavā puthujjanassa gaddulabaddho*'—just as a dog tied to a post only revolves around it without any escape, so there is no escape for one who has taken up *sakkāya-diṭṭhi* (dogma of self-illusion / view of existing group/body). Therefore, the Buddha showed another standpoint in its place: the Four Noble Truths. That is indeed what we do, dear devotees, by keeping *sammā-diṭṭhi* at the forefront (*sammā-diṭṭhi-pubbaṅgamā*), and walking this path. That is how view (*diṭṭhi*) becomes primary. Next, think of how to escape the torrent of water in the journey from there. Dear devotees, regarding restraint (*saṁvara*), we cannot keep our two eyes closed. Certain Brahmins held such a view: they said that sense restraint means not seeing with the eye and not hearing with the ear. The Buddha ridiculed those views. To remain in that way (is impossible).

Instead, the Buddha said to be a true gatekeeper when necessary. That is '*paṭisaṅkhā yoniso*'—reflecting wisely, one restrains the eye, restrains the ear. That is how the Middle Path is. Likewise, regarding food, the Buddha went to the extreme, did he

not? He completely rejected food until his body was extremely emaciated, and having performed great difficult practices, he realized that this was not correct. Instead, we have to take food. Thus, considering the bare minimum requirements, namely the four requisites. Now, unlike the sense restraint (*indriya-saṁvara*) mentioned earlier, teachers of the past refer to this as the 'restraint through knowledge' (*ñāṇa-saṁvara*). One becomes restrained through wisdom by reflecting, so that one does not get swept away by craving for food, craving for taste, and so forth. 'Only'—the term '*yāvadeva*'—'Only as a support to the holy life do I take this food,' thus turning even that into a meditation. That is *paṭisevanā* (using). There too, understand that one cannot do without food. We must go on this journey to Nibbāna keeping some vision at the forefront. That was given through the Four Noble Truths. Next, in going on that journey, we need the four requisites: clothing, food, lodging, and medicine. Considering their minimal value, considering their necessity, '*paṭisaṅkhā*'—one takes alms-food while reflecting wisely. Next, consider the others in the same way. Suppose we go for alms-food and do not receive any. The Buddha is speaking with focus on the lives of the bhikkhus. If, for some reason, we do not have lodging or other deficiencies exist, instead of going to fight with lay-donors saying, 'Why don't you look after us who have ordained?'—one must have the strength to bear them. That is *adhivāsanā* (tolerating). Endurance of *paṭisevanā* is also needed for that. What is tolerated is cold, heat, hunger, thirst, trouble from gadflies and mosquitoes when living in the forest—every single one of them. Not only that, but also the taunts, insults, and various other things spoken by humans; those too must be tolerated. Because if defilements arise due to not enduring them, vexation and distress (*vighāta-pariḷāha*), weariness, and fever will arise.

Understand that these are the very same things. Particularly when speaking of restraint, recall that it is generally mentioned: '*viharantaṁ pāpakā akusalā dhammā*'—to prevent the flowing in of evil, unwholesome states related to covetousness and dejection, one restrains the eye, ear, nose, and so forth. Likewise, patience. We usually expect certain things, but when what we expect is not received, there arises in the mind *vighāta-pariḷāha*—meaning the weariness and fever arising from disappointment and dejection. The strength to bear them to eradicate that distress is *adhivāsanā* (endurance). Likewise, some things are to be avoided (*parivajjanā*). Now, one has to go to the forest to meditate. Just because one goes, saying 'I am a yogi (*yogāvacara*)', one does not go in front of wild elephants, tigers, or bears. One tries to stay safe from those dangers as much as possible. Not only that, one avoids evil friends. One avoids unsuitable places (*agocara*). For, they can bring disrepute. It is by contemplating wisely that one does so. That is 'to be abandoned by avoiding' (*parivajjanā pahātabbā*).

Next, 'to be abandoned by removing' (*vinodanā pahātabbā*). This too can be easily understood: by contemplating the stream of thoughts that arise in the mind, contemplating their dangers, and dispelling them. Finally, it is said 'to be abandoned by development' (*bhāvanā pahātabbā*): if any influxes arise through (not developing) states like mindfulness (*sati*), investigation of states (*dhammavicaya*),

energy (*viriya*), and joy (*pīti*), they are eliminated through development. Why is all of this stated? It is to cross over the four floods (*caturogha*). Crossing over the four floods is not something one does by merely looking on. These problems are for the person who has actually stepped into it to cross over. The Buddha showed the answer to those problems in the *Sabbāsava Sutta*: the methods of restraining them. Next, recall what we have mentioned before: the depth of this Middle Path shown by the Buddha. The aspect of attention (*manasikāra*). We have told you on previous occasions, in the talk about *nāmarūpa-viññāṇa* (Name-and-Form and Consciousness), that it is not something found in the forest; out of the five factors—*Vedanā* (Feeling), *saññā* (perception), *cetanā* (volition), *phassa* (contact), and *manasikāra* (attention)—the Buddha utilized attention (*manasikāra*) to aid his Middle Path. As we said in that simile, if there is no witness for a court case, one of the respondents is pardoned and made a state witness to get the story out; in the same way, what the Buddha did was catch this attention (*manasikāra*) which is hidden among the mental states (*nāma-dhammas*). He himself was the biggest thief as *ayoniso-manasikāra*; gathering *Vedanā* (Feeling), *saññā*, *cetanā*, and *phassa* (contact), he has dragged us through saṁsāra for so long. The Buddha caught him by the neck and said, 'You shall be our witness. But from today, you must abandon *ayoniso* and become *yoniso*. We pardon you.' And finally, it is from him that we get everything revealed. That *yoniso-manasikāra* (radical attention / wise attention) is what we called the primary seed of wisdom. That is why, taking '*dassanā pahātabbā*' in that way, and separating *ayoniso* and *yoniso*, it is based on this that the Buddha brought forth the courage necessary for us to practice the path. Otherwise, there is no standpoint. One cannot start from here. For, recall again the point we mentioned earlier.

Ignorance is one of the influxes. Yet, it is because of ignorance that the influxes arise. To tame that arising, we put aside wrong view (*micchā-diṭṭhi*), keep right view (*sammā-diṭṭhi*) at the forefront, and walk this journey with *yoniso-manasikāra* (radical attention / wise attention) itself. In this manner, we can understand the values related to the path of these influxes from this perspective. Within that state of intoxication, the world continuously has a higher power of temptation within sensuality (*kāma*), becoming (*Bhava* (Becoming)), views (*diṭṭhi*), and ignorance (*avijjā*). To break these, the Buddha presented this Noble Eightfold Path. That too begins with *sammā-diṭṭhi* (right view). The path of *sammā-diṭṭhi*, *sammā-saṅkappa*, *sammā-vācā*, and so on, ending in *sammā-samādhi*. That is why it is said that the Noble Eightfold Path itself is to be taken as the destruction of the influxes. Just like these *āsavas*, think of the word *ogha* (flood) as representing the habitual currents of saṁsāra that have come over a long period. It is for these saṁsāric habitual currents that words like *āsava* and *ogha* are used. Escaping that current is like escaping a torrent of water; it is extremely difficult. That is why it is said that once you step into it, you are either swept away or you sink. Those two extremes are the deepest matter in the Buddha's Dhamma. That is what is called the Middle Path. The Buddha too realized this through his search. He fell from one extreme to the other. Finally, he

understood. Having understood the true nature of this world, (he saw that) regarding these four requisites and other things, we cannot do with them, yet we cannot do without them either. There, the word *yoniso*—reflecting wisely—it is through that, at some point, that one proceeds carefully. Stepping into a rapidly flowing torrent of water, without halting and without straining, one cannot bet and say, 'I will go from here to exactly there, as if drawing a straight line.' Once you step into it, you must proceed gradually, yielding to the water as well. Dear devotees, contemplate on this carefully. One who crosses over a torrent of water must proceed while yielding to it, yet he must also make progress; he must cut across it. That is the strength found in this Dhamma. The Buddha has shown this in various ways through the verses of the *Dhammapada*.

Where does one go when freed from the floods of these influxes? That is indeed why Nibbāna is presented as an island. That island is shown as the place crossed over from those floods: '*Dīpaṁ kayirātha medhāvī, yaṁ ogho nābhikīrati*'—'Let the wise man make an island which the flood cannot overwhelm.' If one has cut through the floods and gone to the other side without being swept away by the torrents of water, at that moment, that person is on an island. What is that island? It is the liberation of the fruit of Arahantship (*arahattaphala-vimutti*). We have highlighted this in various sermons. There are certain suttas that mention this: '*Evaṁ sammā vimuttassa, bhikkhave, bhikkhuno cebi cakkhuviññeyyā rūpā āpāthaṁ āgaccheyyuṁ, amissīkatamevassa viññāṇaṁ hoti ṭhitaṁ āneñjappattaṁ*.' To that monk of fully liberated mind, even if many forms cognizable by the eye come into the range of his vision, his *viññāṇa* (Consciousness) remains unmixed with them; it does not get mixed with those influxes. It remains unmixed, steady, and has attained imperturbability (*āneñjappattaṁ*). He is not swept away by them. The word '*āneñja*' means that the Arahants do not shake—their minds are directed to conquering the objects flowing in from the six sense bases. That itself is spoken of as the concentration of the fruit of Arahantship (*arahattaphala-samādhi*), in terms like '*sabba-saṅkhāra-samatha*' (the stilling of all *saṅkhāra*), and so forth. In some places, it is said of those Arahants:

Yassāsavā parikkhīṇā, āhāre ca anissito,

Suññato animitto ca, vimokkho yassa gocaro,

Ākāseva sakuntānaṁ, padaṁ tassa durantayaṁ.

That is a verse from the Arahant Vagga of the *Dhammapada*. '*Yassāsavā parikkhīṇā*'—he whose influxes are completely destroyed; '*āhāre ca anissito*'—who is unattached to food. Why is he unattached to food? '*Animitto ca vimokkho yassa gocaro*'—'*gocara*' means pasture or grazing ground. What is the grazing ground of the Arahants? It is not food. It is '*suññato animitto ca*'—the voidness (*suññatā*) and the signless (*animitta*). You have heard about the three liberations (*vimokkhas*): *suññata* (void), *animitta* (signless), and *appaṇihita* (undirected). That is where Nibbāna is. The place freed from the aforementioned sense objects. '*Suññato*

animitto ca'—that is their true grazing ground. The Arahants and the Buddhas dwell in that grazing ground. The Buddha went into the forest and stayed for three months, saying, 'Let no monk come to see me, except the one who brings alms-food because it is necessary for survival.' What was his grazing ground? It was the aforementioned *suññata*, *animitta*, and *appaṇihita*. At that moment, that was the island we spoke of. A simile is given there: '*Ākāseva sakuntānaṁ, padaṁ tassa durantayaṁ*'—when a bird flies in the sky, can its path be traced? In the same way, the track of the Arahants' minds cannot be known. There is no object of mind (*ārammaṇa*). That is what is called '*anārammaṇaṁ cittaṁ*' (the objectless mind). In some places, as mentioned in our sermons, deities, Sakka, and Brahmas are said to come and worship the Buddha in this manner:

Namo te purisājañña, namo te purisuttama,

Yassa te nābhijānāma, yam'pi nissāya jhāyasi.

'Homage to you, O noble thoroughbred of men, homage to you, O supreme among men! We do not comprehend what it is relying upon which you meditate.' For it is *animitta* (signless), *appaṇihita* (undirected), and *suññata* (void). There is no sign (*nimitta*). '*Paṇidhi*' means there is no desire. '*Suññata*' means there is no perception of self (*attā-saññā*). That state of liberation is indeed the island. Therefore, understand that crossing over the four floods, escaping the power of those influxes, the Arahants finally land on that island. That island is what is called their liberation (*vimutti*), because they experienced the cessation of *Bhava* (Becoming) (*bhava-nirodha*) in this very life. All those others are things related to *Bhava* (Becoming). There are many such valuable verses here and there. We shall mention just one. There is a sutta called the *Sundarika Bhāradvāja Sutta* in the *Sutta Nipāta*. In it, it is stated:

Bhavāsavā yassa vacīkharā ca, vidhūpitā atthaṅgatā na santi.

This is said about that Arahant. This is the word of the Buddha. '*Bhavāsavā yassa vacīkharā ca*'—that Arahant's influx of existence (*bhavāsava*) is destroyed. Likewise, there is a strange word *vacīkhara* (or *vacīkharā*). The commentary explains *vacīkhara* as 'harsh speech'. But our view is that *vacīkhara* refers to something belonging to this linguistic usage, to *Bhava* (Becoming) and the world. One must get free from that too. *Vacīkhara* means 'linguistic rubbish'—the *papañca* (conceptual proliferation / prolific conceptualization) found in linguistic usage. Arahants are freed even from this linguistic rubbish. That is why they are called '*papañca-saññā-saṅkhā-pahāna*' (those who have abandoned concepts, reckonings, or designations characterized by the prolific tendency of concepts). We are mentioning this briefly. At times, they direct their minds to that *animitta-dhamma* (signless state) freed from those worldly conventions, where there is no earth (*paṭhavī*), water (*āpo*), fire (*tejo*), or air (*vāyo*). There is no sun, moon, or stars. There is no going, no coming. There is no birth, no death. The reason why the descriptions regarding this Nibbāna could not be understood for so long is because they could not understand the island

we spoke of. Instead, those people called the island 'Siyadoris's Nibbāna'—something that happens after death. We have pointed out that it is the very direct, experiential state that the Arahants experience in this very life. Arahants are freed from the influxes of becoming (*bhavāsava*), in short, even from the linguistic usages that deceive humans. In some places, regarding the liberation of those Arahants, it is mentioned in this way:

'*So kāyo'ti pi na hoti, so vācā'ti pi na hoti, so mano'ti pi na hoti, khettaṁ taṁ na hoti, vatthu taṁ na hoti, āyatanaṁ taṁ na hoti, adhikaraṇaṁ taṁ na hoti, yampaccayāssa taṁ uppajjati sukhadukkhaṁ*.'

There ceases to be the perception of a body through which pleasure and pain are felt within. The perception of speech ceases. The perception of mind ceases. In modern terms, all 'activities' take place within body, speech, and mind. In the mind of the Arahant, then, there is no place for body, no place for speech, and no place for mind. That is what is shown in many suttas regarding Nibbāna through various negative terms, through many terms of negation. Why can that liberation not be expressed in words? Because the world is connected to *Bhava* (Becoming). If they ask about something, they speak of it in terms relevant to that *Bhava* (Becoming). Complete liberation is the state of being freed from all of this at some point.

The Buddha uses language and linguistic usage. That is indeed what we have mentioned on many occasions—at the end of the *Poṭṭhapāda Sutta*, the Tathāgata declares concerning himself: '*Itimā kho, Citta, loka-samaññā loka-niruttiyo loka-vohārā loka-paññattiyo yāhi Tathāgato voharati aparāmasaṁ*.' Addressing that person, 'Citta, these are worldly names, worldly expressions, worldly usages, and worldly designations (*loka-paññatti*), which the Tathāgata uses and speaks of, but without misapprehending (*aparāmasaṁ*) them.' He does not hold onto them firmly. That is what we refer to when we say that just as adults use baby talk, he uses the language of the worldlings. In that case, such is the nature of the Arahant's mind towards language. It is not only regarding the arisings, passings away, fallings (*cuti*), rebirths (*upapatti*), heavenly worlds, and Brahma worlds of ordinary worldlings; in short, even the great primary elements like earth (*paṭhavī*), water (*āpo*), fire (*tejo*), and air (*vāyo*) are erased from the mind.

Now, those scientists are struggling to understand what these four are. Having distanced them from the mind, having distanced them from thought, they have gone to the ultimate extreme, and having nothing else to do, a moment has arrived where they even deprecate science as 'this miserable science.' That is the end of science. The Buddha pointed out the ultimate end of that science in passages like '*manopubbaṅgamā dhammā*' (mind precedes all states). Looking at the final chapter, that liberation through the cessation of becoming (*bhava-nirodha-vimutti*) of those Arahants is something we cannot even conceive. For if there were no such liberation, then they would remain in doubt after doubt. Think about it for a moment: if this Nibbāna were something after death, at the moment of death they

would have to remain in doubt. The Buddhas and the Arahants experienced the state of the cessation of *Bhava* (Becoming) in this very life, in the manner described. Whatever things exist related to *Bhava* (Becoming), including the great primary elements like earth, water, fire, and air, they erased all of them from the mind; this is called '*virājitā*' (faded away). The Buddha experienced the emptiness and voidness of even those concepts of earth, water, fire, and air, and of the various heavenly worlds, Brahma worlds, goings and comings arising because of them. That is what is called liberation: the liberation of the fruit of Arahantship (*arahattaphala-vimutti*).

Therefore, recall and meaningfully reflect on that *Dhammapada* verse: '*Dīpaṁ kayirātha medhāvī, yaṁ ogho nābhikīrati*'—'Let the wise man make an island which the flood cannot overwhelm.' We tried to speak briefly because there are a great number of suttas to be discussed. What we have to say to you, dear devotees, is to try to understand this through a thousand methods, in connection with the other things we have discussed. All of this is Dhamma that must be understood individually by the wise, each according to his own wisdom. It is not solely through the sermons, meditation, and studies that one has done; as one progresses further and further on the path of meditation, the things we have spoken of here will become clear.

Today, as everyone has inclined towards this path, established in mindfulness and clear comprehension (*sati-sampajañña*), established in high virtue (*sīla*), on such an occasion today, many can understand this Dhamma more clearly. In the future as well, utilizing this, by proceeding on this path of the Dhamma, keeping *Yoniso manasikāra* (Wise attention) at the forefront in accordance with the practical and relative principles of the Middle Path we discussed, may these few words help you to realize the supreme goal you hope for in this very life, through the penetration and fruit of the path as a Sotāpanna, Sakadāgāmi, Anāgāmi, and Arahant. We pray that whatever beings exist from Avīci to Akaniṭṭha may rejoice in this merit of sharing and hearing the Dhamma, and through that rejoicing, may they attain the deathless, great Nibbāna through a Bodhi of their aspiration! Please recite these verses to share the merit:

"*Ettāvatā ca amhehi……*"