



Removal of Fermentations by Developing the Factors of Stream Entry

London Sermons (UK) - 01

Venerable Pitigala Gunarathana Thero

"Only one refuge exists to end all suffering. That one refuge is the Noble Dhamma. Without the Buddha-Dhamma, there is no other way or process that can end this suffering."

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Pronunciation Key for the Beginners

The italicised Pali terms must be pronounced as described below. It is important that the readers pay special attention to the correct way of pronunciation:

m: 'm' as used in '*Saṃsāra*' is pronounced as '*Saṅsāra*'. A comparable English word with the same sound is 'ring'.

c: 'c' as used in '*Sacca*' is pronounced as 'Sachcha'.

Namō Tassa Bhagavatō Arahātō Sammā Sammbuddhassa ///

Homage to the Blessed One, the Awakened One, the Self-Enlightened One

I respectfully ask permission from the Great Community of Monks to deliver this sermon.

Compassionate listeners,

You are all gathered here on this restful day, at this sacred place with a mind filled with noble and admirable aims. We, all of us, are presently on a samsāric journey that is, perilous, terrifying and dangerous. The wise constantly wish, "Oh, when will this journey that is full of blood and tears, sadness and sighs, end and when can we arrive at the peaceful and blissful state of Nibbana, the end of all suffering?"

So even today most of us have come here with the noble aim of attaining Nibbana, to find the way leading to Nibbana and also to perform a meritorious and wholesome act which will enhance our lives as humans, in both worlds.

'Sussūsam labhaté pañña'

Hearing and listening lead to wisdom: this is the message of the Awakened One. As such, while keeping our intentions at the forefront,

- to hear something that we had not heard before and,
- to reaffirm what we had heard before and to add to that knowledge,

we offer our collective merits to the compassionate donors who organised this event and with the power of those wholesome merits and the blessings of the Triple Gem, the Bodhisattās and the Dēvās, may all of us be protected against the plethora of mundane dangers that may befall us.

We also wish for our attention and retaining abilities to be strengthened so that we will gain the maximum benefit out of listening to this sermon, for the prosperity of our future and that of our dear departed relatives and friends, and for the speedy recovery of the sick, the clergy who are ill. I also offer my blessings for the fruition of all these wholesome wishes and now intend to begin the Noble Dhamma sermon.

Meritorious listeners, it is a very rare occurrence to gain a rebirth as a human being. The Blessed One declared that

Dullabhō manussatta patilābhō - Dullabhañca manussattam

The teacher of the three worlds, the supreme Buddha, reiterated time and again, the value of this human birth of ours. Why do you think meritorious listeners, did the Blessed one, the Lord Buddha, declare that our lives are so precious? That is because we have gained this rare opportunity that a person cannot easily gain in many eons, travelling along this long saṃsāric journey.

It is a birth that is free from the Eight Unfavourable Conditions of Birth (*Ashta Dushtakhshana*). That is the human birth that we have gained.

It is after so many aeons in samsāra that a Supreme Buddha appears in the world. Oh, when he does appear, we could have been born in one of the four Formless Brahma Worlds; we would not have had eyes to see the Enlightened One or ears to hear the Dhamma. The times when we had been born in such realms, many Sammāsambuddhas appeared in the world and passed away. We were not able to receive their protection.

Several aeons later another Sammāsambuddha would have appeared in the world. We had been born in the Sphere of Non-perception. (*asañña*). We possessed a material-form but no mind or thoughts with which to contemplate the sublime qualities of the Buddha. Nor a mind to comprehend the Noble Dhamma.

Oh, in that era too, the Enlightened One illuminated the world and passed away. That time too we lost our opportunity to see the Blessed One.

Again, after many aeons, another Sammāsambuddha appeared. At that time we were born in one of the hell-realms. Oh, we did not get a chance to see the Supreme One; we could not hear a single stanza. He too passed away in due course.

Again after many more aeons another Sammāsambuddha appeared in the world. That time we were born in a faraway land or in outer universe and lost our opportunity to gain any refuge from that Buddha.

Several aeons passed yet again and another Sammāsambuddha appeared in the world. This time we were also reborn as humans but with intellectual disability. We did not possess the capacity to understand the Buddha, his Noble qualities or the sublime Dhamma. We lost our chance again. We beheld his Material Form but could not gather further gain.

Many aeons later, another Sammāsambuddha appeared in the world. This time we too were born in the human world but in families with firmly held wrong-views. We found fault with the Triple Gem and lived a heedless life. We could neither see the Buddha nor listen to a single stanza that time to become peaceful and tranquil.

Yet another time we were born in the human realm. We also understood that suffering was the inherent nature of samsāra. Unfortunately it was not a period when a Sammāsambuddha would appear. It was an *Abuddhōtpāda* time. Although we wanted to gain the ultimate release of Nibbana, we did not have anyone who could help.

This time around we are not born in the formless Brahma world, or the world of no perception, or in one of the hell realms, or in the outer universe or any far-away lands, or in a family with established wrong-views, or with intellectual disabilities or in a period when no Sammāsambuddha had been born.

We have managed to avoid all eight unfavourable circumstances of rebirth. We have achieved a fortunate human rebirth at a time when the dispensation of a Sammāsambuddha is prevailing.

This human rebirth is a result of a great store of Perfections (*pāramī*) accrued over many rounds of births in samsāra. That is why this life is very precious.

We cannot gain any more from those merits, than what has already been the result our being born in the present condition. This result, this human birth is the highest outcome that our many rounds of samsāric existence with great stocks of merits, wholesome results and perfections can bring us. That is the avoidance of the eight unfavourable circumstances of birth and arriving at this opportune moment (*kshana sampatti*) as a fully-fledged True (*sappurisa*) person, an individual of integrity. If any further beneficial results are to be had, they are entirely dependent upon our own effort and commitment.

It is possible for an individual to gain further advancement in this dispensation. But not by everyone. It is not through fulfilling the Perfections or performing other wholesome practices (that we advance). In the long samsāra, sometime, somewhere, if a person had heard the pristine Dhamma and had practised accordingly with the aim of seeing the Dhamma, such a person has an opportunity to gain further dividends in this lifetime, declared the Supreme Buddha. The Blessed One also advised us that if a person learns the correct procedure in its entirety and puts into practice in order to develop his mind and to eradicate the fermentations (*āśava*) and nullify kamma (*kammakkhaya*) with virtue (*sīla*), mindfulness (*samādhi*) and wisdom (*pañña*) and performs other wholesome practices, that person, if he were unable to completely comprehend the Dhamma in the present lifetime, is certain to transform his final moments before death as the opportunity to comprehend the sublime Dhamma.

Thus if a person studies the Dhamma correctly, death can be regarded as an auspicious event. For a person who has been training the mind, this would be similar to a moment of entering a state of Jhāna.

My Lord Buddha stated this would be a moment in which one could attain Nibbāna – a moment that could not be achieved during one's entire lifetime.

That is excellent but what if one loses that opportunity to gain full attainment?

Then that person will be reborn in the realms of non-returners or perhaps the pure abodes (*suddhāvāsa*), where deities who are well-versed in the Dhamma reside and upon hearing the Dhamma from them that person will have the opportunity and the fortune to attain Nibbana.

This statement needs to be clarified. A wrong-view is prevailing in the world. A new concept has sprung up in recent times; it goes like this. If a person accrues much merit in this life, he will be reborn in the heavenly abodes. If born in the déva worlds, they can hear the Dhamma from those who had recently heard the Dhamma from the Buddha himself, as the life-span in the déva worlds is long and it is as if they heard the Dhamma just a day or two ago and they remember the Supreme Buddha well.

Therefore if a person hears the Dhamma from such dévas, the correct Dhamma, they can attain the fruits of the Path leading to Nibbana there; we see and hear of such views being instilled in many people and being encouraged to perform mundane daily meritorious acts with the minds that have the capacity to be directed towards the supramundane Path.

Meritorious listeners, it is not possible to say categorically that by performing such meritorious acts, a person would be guaranteed a rebirth in the déva worlds. Such meritorious acts could result in rebirths in the déva worlds. Even so, the motivation to direct the mind to listen to sermons, may not be present.

If we think about it for a moment, meritorious listeners, in this current sensual world, this human world, how attached are we to sensuous things (kāma)? What we are attached to are the bodies that have tears, sweat, snot, saliva, phlegm, vomit and faeces.

If we are attached to such a thing,? if we are bound to that,? if we find it difficult to free ourselves from such a place, if we cannot free our minds from such decaying, rotting, disappearing and changing material forms and other objects, can you be sure that once arrived in the déva world, such a person would be able to leave, abandon and reject the comforts of the déva-world to go and listen to sermons?

When we cannot even bring ourselves to leave for a day or two the meagre comforts that we hold dear in this world, to devote time to listen to a sermon and meditate, do not think that we will be able to withdraw from our déva-comforts to do so. It will not happen.

But if in this lifetime, the Right Path was practised? After practising the Right Path if one were still unable to achieve the desired goal during their lifetime or at the death-moment? Those individuals had already developed feelings of disenchantment towards the sense-objects (*nishkā mabhā vī*).

They had strived to go beyond the sense pleasures and the world. Those individuals when reborn in déva realms, even though in the midst of déva-comforts will be able to direct their minds towards the Dhamma, with non-attachment, non-wavering and non-aversion and listen to those Dévas capable of expounding the Dhamma.

The Supreme Buddha said that those individuals who followed such a Path of Practice, when reborn amongst the Dhamma-teaching Dévas are able to listen, develop and practise and will attain the fruition of Nibbana. Further monks, if such a person were still unable to do so, this person who had been practising and proceeding on the Right Path will become a Silent Buddha in a later time, by comprehending the Four Noble Truths and finish this samsāric journey and put an end to suffering. If however that does not happen and ultimate peace was not attained, the individual who practised the right procedure will without exception realise Nibbana upon hearing just four-lines of a stanza from a future Sammāsambuddha, when he appears in the world. We should remember this advice from the Supreme Buddha. It should be brought to mind.

Now, an individual can behold the Buddha and following this brief encounter is able to attain Nibbana after listening to a short stanza. Such aptitude is not found in someone who had performed ordinary acts of merits and wholesome deeds. That ability and that opportunity will only come to someone who had previously, someday, somewhere, practised in accordance with the Right Path or fulfilled the pre-conditions that lead to the Right Path (*pū rva patipadā*).

Therefore meritorious listeners, all of us are to some extent, fortunate beings. We must have seen the Sammāsambuddha; had heard the Dhamma too but we were not sincere enough (*kalyāṇa*) to realise the Dhamma. Now, we still have an opportunity to listen to the Dhamma well, using our wisdom and awareness and if we develop our mind according to what we heard and practise the Path of the Dhamma, we can obtain the above mentioned results.

It is then possible either to realise the Four Noble Truths in this very life or make it an opportunity to realise the Four Noble Truths at the moment of death. If we were still unable to do so? We will have another opportunity after being reborn amongst the Dévas who expound the Dhamma. If that was not achieved? Then at a later time one will have the opportunity to become a Silent Buddha. If that was not possible? Then when another Sammāsambuddha appears in the world, we will be able to realise the Dhamma when he utters just four lines of a stanza.

So what have we to do in this life? We need to identify a procedure that leads us to achieving one of the above mentioned results, while we are still in this existence.

At the very least it will be beneficial even if we just hear and learn of the Right Procedure. Just hearing it is a boon. The Supreme Buddha said if a person knows the Path of the Dhamma he is a sage, a wise person, even if he is not practising it.

Suta vācakō ... ariya sāvako

That is the term used for such a group of individuals.

Therefore meritorious listeners, with this precious human birth that we have gained, if we wish to reap the supreme harvest, if not at this very moment, somewhere, at some point, to arrive at a place where ultimate peace can be assured, we need first to hear the exact procedure that leads to Nibbana, the Path to eradicate the āsava and nullify kamma. We need to hear and know it first. If we do not know it we will not be able to see it.

Jānatō, passatō: these are two of the terms that are taught in this dispensation. *Jānatō* is knowing. *Passatō* is seeing. We can only see if we know. Therefore, in this dispensation the first step is to know.

What do we need to know? What do we need to hear? How to eradicate the *āsaṃsa*. Nullify *kamma*. Putting it in another way, about the Four Noble Truths. What is the Noble Truth of suffering? The Cause, The Cessation and the Path?

We need to hear and know about them. It is only after hearing and knowing that we will encounter the procedure that will lead to seeing. What and how do we start to hear? What was the Path, the procedure that the Supreme Buddha advised us to take? We need to be open to these thoughts, even a little.

Meritorious listeners, it is not possible to realise Nibbana 'just like that'. There is a Path to enter the State of Nibbana. Not several Paths. Just One. That Path is termed the *Noble Eightfold Path*.

The first factor of that Path, the forerunner is *Right View* (*Sammāditthi*). If Right View is present the rest of the factors arise simultaneously. They appear. Without Right View it is not possible for the rest of the factors to appear. Therefore, in this dispensation our aim should be the attainment of Right View.

Now meritorious listeners, you might have become somewhat puzzled, why, are we not people with Right View? Are we holders of Wrong View? Such a question may rise up internally. This is a very reasonable question. We need to solve it.

Sammāditthim paham Bhikkhavé dvayam vadāmi

The Blessed One divided Right View into two categories. First is the *kammassakathā sammāditthi* or the Mundane Right View and the second is the *catusacca sammāditthi* or the Supramundane Right View.

You may have Right View; the Mundane Right View. By that I do not mean to say there are no persons here with the Supramundane Right View. I do not know that. It is possible. I believe that all of us, though most may not have Supramundane Right View, do have Mundane Right View.

Mundane Right View is the knowledge of the efficacy of the Law of Cause and Effect (*kamma-phala*). We do have such a knowledge. We know there are certain bodily, verbal and mental actions that we have identified as good, meritorious and wholesome. Similarly there are those that we have identified as unwholesome and demeritorious type of bodily, verbal and mental actions.

That means that we know the difference between wholesome and unwholesome states. We also know what the repercussions or consequences that the wholesome actions will bring - favourable rebirths (*sugati*) and that unwholesome actions will bring unfavourable rebirths (*dugati*). We also know that even when born in *sugati*, the consequences of unwholesome acts bring pain and sorrow. Therefore since we know about these things, as far as we are able to, we avoid being influenced by unwholesome dhammas and direct our mind towards wholesome and meritorious dhammas.

Whenever we can, we participate in meritorious activities like this in order to engage with wholesome bodily, verbal and mental dhammas. So why do we undertake wholesome pursuits like this? Because we have a belief and an understanding that the consequences will be beneficial and will bring good results.

This is called the wisdom of Cause and Effect '*Kammassakatā gñāna sammāditthi*.' It is the Mundane Right View. It is not possible to eradicate kamma (*kammakhaya*) with Mundane Right View. Or to eradicate the āsava (*āsavakkhaya*). It is possible to accrue Kamma with this type of Right View. It is possible to let-go of the unwholesome side and collect wholesome kammās. That is one stage on the Path of practice (*patipadā*) in this dispensation.

*Sabba pāpassa akaranam,
Kusalassa upasampadā*

Nothing further can be done. But the Blessed One did not end the Path of practice at this level.

Sacitta pariōdapanam

Further, the '*ōdapana*' - the cleansing of the mind was advocated. That means when we talk about the wholesome, a certain amount of unwholesome states are still prevailing.

Puññābhi sankhāra, apuññābhi sankhāra, ānenjābhi sankhāra, all three types of intentions (*sankhāra*) are conditioned from ignorance (*avijjā paccayā*). Based on the biggest 'Mistake'. Therefore we need to go beyond this and find a procedure that is established on a solid foundation.

That procedure is the one that neutralises kamma and the āsavās. The Path of Practice (*patipadā*) that a person needs is the supramundane, the one that goes beyond this-worldly-Right-View.

One cannot do that with the mundane Right View. It can lift a person up to higher realms. Go beyond the four hell realms and enter the human, heavenly and the formless Brahma worlds. But not beyond the realm of perception-nor-non-perception. Therefore it is mundane. Within the world. It is a refined view (*yahapath*) but next we need to go beyond the world.

Sacitta Pariōdapanam

We need to progress towards a procedure that cleans up our unwholesome attitudes, the mental dirt, corruptions and cankers and arrive at complete nullification of kamma and āsavas. For that we need Supramundane Right View. That is the Right View with regards to the Four Noble Truths (*catusacca sammāditthi*).

"Katamāvusō sammāditthi: Dukkhé gñānam, Dukkha samudayé gñānam, Dukkha nirodheyé gñānam, Dukkhanirōdhagāminī patipadāya gñānam, idam vuccati sammāditthi"

You the meritorious Listeners have heard this or read this. We need that type of Right View. Now you and I need to initiate the arising of that as-yet-unborn Right View and open the Gateway to the Supramundane Path. That place where we open the Supramundane Path, is called Stream Entry (*sōtapanna*). That is stepping into the Stream. Arriving at the Noble Eightfold Path. Stream is another name for the Noble Eightfold Path.

The Awakened One once asked the Arahant Venerable Sāriputta Thero....,

"Sāriputta, it is said, '*Sōta, Sōta*', what is *Sōta*?"

"My Lord, *Sōta* is the term used for the Noble Eightfold Path with its eight factors".

"Sādhu, sādhu, Sāriputta, that is so."

Therefore, before a person can enter the stream, the *Sōta*, the Noble eightfold Path, Right View must arise. That is they must go beyond the mundane Right View and develop Supramundane Right View. That is the task on which we need to spend our time; developing our mind, our wisdom.

How does one arouse that kind of wisdom? This question needs to be answered.

Throughout *samsāra* we had performed so many wholesome and meritorious actions which resulted in us being born in the Déva and the Brahma worlds. Whether or not a Sammāsambuddha appeared in the world, one can perform wholesome and meritorious acts in the world. But the next step cannot be taken at any other time (other than the era of a Sammāsambuddha).

So if we came in search of a time when the Gateway, the Gautama Buddha's dispensation is prevailing, now is the time to look for the answer. How is that Right View produced? What is the way to make it happen? What is the procedure that the Supreme Buddha advocated?

Here we have seen that a lot of our respectful theros and the laity offer an easy, yet wrongful answer. That is for Nibbana to be attained and Right View to arise, one must meditate well. They supply a simple yet wrong answer. If asked which type of meditation, they will readily offer meditation objects too.

But the Supreme Buddha did not say that Right View arose with meditation. That is not to say, do not do it. The Master offered us a specific procedure, a clear step-wise Path to follow, for the as-yet-unborn Right View to arise.

For the arising of the as-yet-unborn Right View, the Supreme Buddha advised that the nearest practical step was to follow the '*Path Practice in accordance with the Dhamma*' (*dhammānudhamma patipadā*).... that is one of the factors of Stream Entry (*sō tūpatti aṅga*).

Therefore in the Factors of Stream Entry - the requirements for stream entry- the 'Path Practice in accordance with the Dhamma', is placed there for a significant and special reason. Some may think that no matter what way, if we perform wholesome deeds, lead a moral and generous way of life and meditate, that is following the 'Path of Practice in accordance with the Dhamma'. They hold a mistaken idea that when one performs such wholesome and meritorious acts, Supramundane Right View will arise or Nibbana will materialise.

Therefore whatever we do, however we make offerings, acts of generosity, leading a virtuous life and practising meditation may constitute a real 'Path of Practice in accordance with the Dhamma.' But it will not be a Factor of Stream Entry. To be a component or a Factor of Stream Entry, the 'Path of Practice in accordance with the Dhamma' needs to be practised in a way that leads to the arising of Right View.

For example.... if a person, wishing to pick a mango off a tree, starts to jump up right here inside this room? Will he ever be able to pick a mango? No. He can jump but he will not be able to pick a mango. If he wants to pick a mango, he should go under a mango tree, look for a mango and with his eyes firmly fixed on the mango and aiming at it, he should jump up. That jumping is the correct procedure: while maintaining his gaze on the mango the man proceeded to leap up with the intention of picking the fruit. He could have jumped up in here; but no mangoes would have been plucked.

Likewise, the 'Path of Practice in accordance with the Dhamma' that a person follows, could be something that he does, somewhere. But it will not be a Factor of Stream Entry. For those acts to be Factors of Stream Entry, they must be performed with the intention for Supramundane Right View to arise, conforming to the procedure set out and aimed for the arising of Supramundane Right View. So what is that procedure? How is it followed?

That 'Path of Practice in accordance with the Dhamma' will not be met by anyone, without the preceding factor being fulfilled. What is the preceding factor of the 'Factors of Stream Entry'? *Skilful Reflection* or *yōnisō manasikāra*.

If one does not know about *Skilful Reflection* and *Unskilful Reflection* (*ayōnisō manasikāra*), the two sides, they cannot engage with the 'Path of Practice in accordance with the Dhamma' which conforms with the 'Factors of Stream Entry'.

Therefore in order to follow the 'Path of Practice in accordance with the Dhamma', he should know how to steer the mind so that the as-yet-unborn Right View will arise.

But if one does not know how to direct the mind so that it impedes and eliminates the already-arisen *āsaṃsa* and stops the as-yet-unarisen *āsaṃsa* from arising and further removes the hindrances, all of which obstruct the arising of Right View?

Without such a knowledge to direct the mind, one does not meet with the 'Path of Practice in accordance with the Dhamma' that leads to Nibbana.

One can certainly follow a procedure that leads to a comfortable samsāric journey; it does not need a great deal of understanding. Just think: 'May all beings be well'. That is a skilful reflection. *Yōnisomanasikāra*. If repeated frequently it is a 'Path of Practice in accordance with the Dhamma'. But it cannot lead to Nibbana, can it? It is not possible.

Therefore one must clearly determine, what is meant by Skilful Reflection within the context of the Dhamma.

What is the bottom line? And the highest peak? The Blessed One showed us these two places.

To prevent the arising of unarisen unwholesome states...

Anuppānnānam akusalānam dhammānam na uppādāya candam janéti vāyamati viriyam ārabhati cittaṃ pagganhūti padahati

Next,

Uppannānam pāpakānam akusalānam dhammānam pahānāya

If your mind can be directed in such a manner that prevents the arising of unarisen unwholesome states and impedes the progress of those arising, then there is no need to look for other objects of meditation.

If you can identify which unwholesome state has arisen in your mind at this very moment, if you can eradicate the identified state, if you know the way to prevent it from arising again, then you have one of the stages of the Skillful Reflection. That may lead to the 'Path of Practice in accordance with the Dhamma', but it is not yet complete.

*Anuppannānam āsavānam na uppādāya
Uppannānam āsavānam pahānāya*

Now it is important for the person to identify the two sides. Such a person has the procedure now, he lets go of Unskillful Reflection and continues to scrutinise with Skillful Reflection. For one who is striving to curb the as-yet-unarisen āsava from rising and eradicating those that have already arisen, before long, Supramundane Right View must arise.

It is for such a person that the Supreme Buddha declared that, if he was unable to arrive at Right View in his life time, will fulfil it at the moment of his death. If not, when in the company of Dévas who can expound the Dhamma. If not, as a Silent Buddha. Or when met with a Sammāsambuddha, upon hearing the Dhamma briefly. These opportunities become available to those who have arrived at the above level of understanding.

So how do we get to know what is Skillful Reflection and what is Unskillful Reflection? How do we learn about them? And understand them? For instance, though the Foremost in Wisdom, if the Most Venerable Sāriputta Thero did not hear the Dhamma from the Maha Arahant Venerable Assaji Thero, he would not have understood these points. Most Venerable Ānanda Thero was very knowledgeable but without the teaching from Most Venerable Mantāni Putta Punna Thero, he could not have known; could not have arrived at Right View. It only happened through hearing.

The factor that provides us with this knowledge is called the Noble Dhamma. Generally we call 'Noble Dhamma' to something that we listen. Whatever we hear and the facts that we amass, the knowledge of many things, we call such things the Noble Dhamma. The decision whether or not one has heard the Noble Dhamma depends on whether a person can say 'I know the difference between Skilful Reflection and Unskilful Reflection'. *Yōnisō manasikāra* and *ayōnisō manasikāra*.

Now you can ask yourself, 'what is my understanding of the two sides *yōniso manasikāra* and *ayōnisō manasikāra* ?'

That is the measure of your receipt of the Noble Dhamma. Why is that? It is only the Noble Dhamma, the hearing of the Noble Dhamma that brings you that knowledge. So what we call, 'listening to Dhamma' is not just listening to something while sitting uncomfortably.

We must get a definite answer through what we are hearing. We must understand while listening.

'So this is the way the mind needs to be directed?' 'Contemplating this way does lead to a way out of *samsāra*?'

We must, for ourselves, receive a knowledge and an understanding about the two sides. If that happened, then it is called the '*Noble Dhamma*'. It is hearing the 'Noble Dhamma', '*Sadhamma savana*'. It is a Factor of Stream Entry.

Such a hearing of the Noble Dhamma does not come by itself. The Blessed One declared that the First factor of Stream Entry is needed for that: the association of a True person (*kalyāna mitta sévana* or *sappurisa sévana*), a person with integrity. Here the person whom we have identified as a True person is not measured according to how he teaches us the difference between good and bad or the beneficial and harmful.

For him to be considered a True person and a person of integrity according to the Factors of Stream Entry, he would be a person who teaches us the Noble Dhamma, "this is the way to steer the mind, this is not the way to steer the mind. This is the correct way and this is the incorrect way". The way to reflect and the way not to reflect must be taught.

If these two ways are taught by someone, that is *Ehi passiko...* 'Come and see. See here. If observed this way, contemplated this way, looked at this way, what will happen?' One understands for oneself. 'Oh, no! It is true! Āsava and unwholesome states will arise. Those that have arisen will grow. That means the lengthening of saṃsāra.' One sees for oneself.

Ehi passikō- Come and see, See, here. It is true.

Then the opposite is shown. 'Look this way. If the object is seen this way, thought of this way, contemplated this way, what will happen?'

Then one understands that it holds true that āsava and unwholesome states do not proliferate. Those that have already arisen are fading away. Now, one knows for oneself; how do the as-yet-unarisen unwholesome states and āsava arise? And how do the arisen unwholesome states grow? Now for the person who possesses the knowledge of the procedure has the knowledge to follow the 'Path of Practice in accordance with the Dhamma.'

As I mentioned earlier, if a person has the knowledge of the procedure and practices accordingly, he will within his lifetime, eradicate the *Āsava of Wrong-view (ditthāsaṃsa)* and gain Right View. He may even progress towards achieving higher stages of fruition.

If that were not possible, he will attain the state of Silent Buddhahood in the future. If not, he will be fortunate enough to become one of the 80 great disciples or gain another exalted position, in the presence of a future Sammāsambuddha and will realise the Dhamma upon hearing just four sentences of a stanza. Now you need to identify correctly, even if you may be unable to do this today, you should understand the procedure, the **'Path of Practice in accordance with the Dhamma'** that someday, you will arrive at one of the above stages, even in the presence of a future Buddha.

For that, the **'Path of Practice in accordance with the Dhamma'** has to be known,
for that, **Skilful Reflection** and **Unskilful Reflection** have to be identified,
for that, the **Noble Dhamma** has to be known,
for that, **True Friends** have to be sought.

If the four-requirements are completed you will also be able to realise Nibbana in this very life as mentioned in the sermon, or at the moment of death, or in the presence of Dévas, or as a Silent Buddha or as a disciple of a future Sammāsambuddha and make an end to the suffering experienced in samsāra. This is the end of my sermon. Now you have a Path on which to travel. A Path to search. Do not allow this rarely achieved opportunity of a human birth dwindle away again; find the answers to these questions.

If you find the answers, you most definitely have the skills to attain the bliss of peace and liberation as you are a person who has amassed much wholesome and meritorious dhamma throughout *samsāra*. So awaken your effort, mindfulness, wisdom and faith. It is certain...It is possible to end suffering in this lifetime. For that..

Ārabhata, Nikkamatha, Buññjatha, Buddhasāsané

We remember the Blessed One's words and end our sermon. I wish all the **Protection of the Triple Gem.**