

# Break through

# The Way to Stream Entry

## ATTRIBUTES OF STREAM ENTERER

### THREE FEETERS ARE REMOVED

1. Identity or Personality View (*Sakkayaditthi*)
2. Doubts towards the Triple Gems
3. Clinging to Rites and Rituals

**Maximum of seven lives to reach Arahantship. One can never be reborn in the four woeful states.**

## THE PRACTICE THAT LEADS TO STREAM ENTRY

### 1. ASSOCIATE WITH WISE TEACHERS

Observe the teacher's bodily and verbal behavior base on greed, hatred and delusion. A wise teacher teaches Dhamma that is deep, hard to see, hard to realise, tranquil, refine and subtle. This Dhamma cannot be taught by one who is greedy, angry, and deluded. The wise teacher is endowed with the knowledge of the sutta, vinaya and abhidhamma. He appreciates the value of meditation and does not speak much. He teaches the Buddha's teachings (not changing them) and not using his own teachings. To recognise a wise teacher requires clear power of observation and staying with him for some time.

### 2. LISTENING TO THE TRUE DHAMMA

True Dhamma leads to dispassion, not passion; unfettered, not fettered; to letting go of attachment, not

accumulating; to contentment, not discontent; to seclusion, not entanglement; to arising of persistence, not laziness; to be unburden-some, not to burdensome.



### 3. WISE ATTENTION

Whatever ideas that he attends to, the unarisen defilements of sensuality, anger, cruelty, ignorance do not arise and the arisen of defilements is abandoned, that is called wise attention. We attend to the five aggregates of clinging and seeing

that this attachment is the cause for our repeated rebirths. We attend to them in an appropriate way, seeing them as impermanent, as suffering (so that we can let go of the clinging) and as diseased, as alien, as empty of self, as void, as bubbles, as mirages, as non-self (to get rid of attachment to the five aggregates).

### 4. PRACTICE IN ACCORDANCE WITH THE DHAMMA

We observe **Sila** out of understanding of Kamma and out of compassion for others. We practise **Samādhi** as we cannot see things as they really are when our mind is restless. We develop **Paññā** — seeing the arising and passing away of all phenomena to get disenchantment. Being disenchanted, one becomes dispassionate and liberated from clinging.