

## BLESSINGS

Maximum of 7 more lives to reach Arahantship.  
One can never be reborn in the 4 woeful states.

**3 Fetters  
Are Removed:**

1. Identity View
2. Doubt About the Triple Gem
3. Clinging to Rites and Rituals

## THE PRACTICE THAT LEADS TO STREAM-ENTRY

### 1. ASSOCIATE WITH WISE TEACHERS

Observe the teacher's bodily and verbal behavior and notice if it is based on greed, hatred and delusion. A wise teacher teaches Dhamma that is deep, hard to see, hard to realize, tranquil, refined and subtle. This Dhamma can not be taught by one who is greedy, angry, and deluded. The wise teacher is endowed with knowledge of the Suttas, Abhidhamma and Vinaya. He appreciates the value of meditation and does not speak much. He teaches the Buddha's teachings (without changing them) and does not use his own teachings. To recognize a wise teacher one must have clear powers of observation and must stay with the teacher for some time.

### 2. LISTENING TO THE TRUE DHAMMA

True Dhamma leads to dispassion, not passion; to being unfettered, not fettered; to letting go of attachment, not accumulating; to contentment, not discontent; to seclusion, not entanglement; to the arising of persistence, not laziness; to being unburdensome, not burdensome.

### 3. WISE ATTENTION

In response to whatever ideas enter the mind, the unarisen defilements of sensuality, anger, cruelty, and ignorance do not arise and any arisen defilements are abandoned—this is called **wise attention**. We attend to the five aggregates of clinging and see that attachment to them is the cause of our repeated rebirths. We attend to them in an appropriate way, seeing them as impermanent, as suffering, as a disease, as alien, as empty of self, as void, as bubbles, as a mirage, as non-self.

### 4. PRACTICE IN ACCORDANCE WITH THE DHAMMA

We observe **Morality (Sila)** based on the understanding of Kamma and its Result, and also out of compassion for others. We practice **Concentration (Samādhi)** to make the mind clear, still, bright and malleable in order see things as they really are. We develop **Wisdom (Paññā)** to see the arising and passing away of the five aggregates. Seeing rightly, we become disenchanted, making it possible to let go of our clinging to the five aggregates.

