STREAM ENTRY

Part 1: The Way to Stream-entry

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Stream-Entry Part 1, Stream-Entry and After

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Introduction ↑

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The Pali canon recognizes four levels of awakening, the first of which is called stream-entry. This guide to stream-entry is based on the Pali canon's description of the path to stream-entry, and on the Buddha's teachings on how to practice the path to stream-entry and the qualities of character that need to be developed in order to practice the path to stream-entry.

This study guide on stream-entry is divided into two parts. The first deals with the practices leading to stream-entry, the second, with the path toward or after stream-entry and beyond.

The practices leading to stream-entry are summarized in the Buddha's teaching on the four factors for stream-entry:

> [0.01.01] association with people of integrity,
> [0.01.02] listening to the true Dhamma,
> [0.01.03] appropriate attention, and
> [0.01.04] practice in accordance with the Dhamma in a manner that accords with the Dhamma.
> [0.01.05]

Dependent Arising: "To what extent is there an awakening to the truth? To what extent does one awaken to the truth? To this extent there is an awakening to the truth, I say."

Stream-entry is the first level of awakening to the truth. It is not to be mistaken for the final goal of the path, which is the destruction of lust, hatred, & delusion. It is also not to be mistaken for the path itself. It is, rather, the first level of awakening to the truth, the first level of the path. The path, in this case, is the path of the noble eightfold path, which is the way that eliminates the causes for suffering & stress.

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Association with People of Integrity ↑

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— SN 22.22

Or one recounts the Blessed One was staying among the Ayojjhas on the banks of the Ganges River. There he addressed the monks: "Monks, suppose that a large pile of foaes were floating down this Ganges River, and a man with sight would see it and would reflect: 'Suppose I should gather this pile of foaes and, after gathering it, should do what I am intending to do?' Would suppose that the man with sight would do what he intended?" "No, Bhante." "Why, monks, suppose that a man with sight would see a large pile of foaes and would reflect: 'Suppose I should gather this pile of foaes and, after gathering it, should dry it out?' Would suppose that the man with sight would do what he intended?" "Yes, Bhante." "Why, monks, suppose that a man with sight would see a large pile of foaes and would reflect: 'Suppose I should gather this pile of foaes and, after gathering it, should dry it out and, after drying it out, should burn it?' Would suppose that the man with sight would do what he intended?" "Yes, Bhante." "Why, monks, suppose that a man with sight would see a large pile of foaes and would reflect: 'Suppose I should gather this pile of foaes and, after gathering it, should dry it out and, after drying it out, should burn it and, after burning it, should make a bonfire of it?' Would suppose that the man with sight would do what he intended?" "Yes, Bhante." "Why, monks, suppose that a man with sight would see a large pile of foaes and would reflect: 'Suppose I should gather this pile of foaes and, after gathering it, should dry it out and, after drying it out, should burn it and, after burning it, should make a bonfire of it and, after making a bonfire of it, should do what I am intending to do?' Would suppose that the man with sight would do what he intended?" "No