

## BREAKTHROUGH IN VIPASSANĀ MEDITATION

Dr. Mehm Tin Mon, Professor, International Theravāda Buddhist Missionary University

1. **Introduction** : Vipassanā is the meditation to see things as they really are in many special ways.  
**Objective** : to see all living beings in terms of ultimate realities - *cittas* , *cetasikas* , *rūpas* ;  
- to investigate the nature of psychophysical phenomena taking place in each individual;  
- to contemplate mentality - materiality in terms of three characteristic marks of existence;  
- to develop ten insight knowledges, fourfold Path wisdom and their Fruition Wisdom;  
- to eradicate all latent defilements (*anusaya kilesās*) in order to enjoy eternal-peace and happiness.

Ultimate realities have no form and no shape. They cannot be seen by the naked eye. But they can be seen by the mind-eye associated with the right concentration.

2. **Purification of the Mind in Seven Stages** (*Rathavināta Sutta + Visuddhi Magga*)
  - (1) *Sīla Visuddhi* - Purification of the Mind by Morality - achieved by Moral Training.
  - (2) *Citta Visuddhi* - Purification of the Mind by Concentration - achieved Training of Concentration.
  - (3) *Diṭṭhi Visuddhi* - Purification from Wrong View - eliminates Personality belief (*Sakkāyaditthi*).
  - (4) *Kaṅkhāvitarāṇa Visuddhi* - Purification by Overcoming Doubts (*Vicikicchā*).
  - (5) *Maggāmagga-ñāṇa-dassana Visuddhi* - Purification by Knowledge and Vision of the Path and not Path.
  - (6) *Paṭipadā-ñāṇadassana Visuddhi* - Purification by Knowledge and Vision of the Way.
  - (7) *Ñāṇadassana Visuddhi* - Purification by Knowledge and Vision of the 4 Path Wisdoms.

3. **Purification of the Mind from Wrong View** (*Diṭṭhi Visuddhi*)

Define five aggregates of clinging (*cittas*, *cetasikas*, *rūpas* in oneself). Prove that no self, soul, ātma exist. Define four primary elements : *pathavī* (*hardness, roughness, heaviness, softness, smoothness, lightness*) *āpo* (cohesiveness, fluidity), *tejo* (hot, cold), *vāyo* (supporting, pushing).

Define Materiality (*Rūpa - Kammaṭṭhāna*) - define all primary materiality + derived materiality -

*Gopālakasutta*. Material groups (*Rūpa-kalāpas*) in 6 sense doors - eye door, body door, sex door, citta door, uttara door, āhara door, etc.

Define Mentality (*Nāma-kammaṭṭhāna*) - 6 sense-door cognitive series of consciousness (*Vitthi*)

Eye-door cognitive series : Bh- " Ti-Na-Da-Pa-Ca-Sp-St-Vo-Ja-Ja-Ja-Ja-Ja-Ja-Ja-Td-Td "-Bh-

Mind-door cognitive series : Bh-" Na-Da-Ma-Ja-Ja-Ja-Ja-Ja-Ja-Ja-Td-Td"-Bh-

Define each rūpa in each rūpa-kalāpa, and each citta and each cetasika in each mental

group (*nāma-kalāpa*) . The anatta characteristic is not distinct and not known because it is covered by 'ghana' (compactness as group or lump). If the 'ghana' can be broken up and analysed, the anatta characteristic becomes clear and evident as it really is . (Abhi. A. and Vs.)

**Nāma-rūpa-pariccheda Ñāṇa** - the Knowledge of Defining Mentality and Materiality = *Diṭṭhi Visuddhi*

Define mentality - materiality both internally (in oneself) and externally (in others).

4. **Purification by Overcoming Doubt** (*Kaṅkhāvitarāṇa Visuddhi*)

Discern the causes which generate materiality - *kamma*, *citta*, *utu* (heat), *āhāra* (nutriment).

Discern the causes which give rise to mentality - eye-door+visible object — eye-door cognitive series, etc.

Sixteen kinds of doubt (*Kaṅkhā*) pertaining to the past, the future and the present.

Discern the Causal Relations of Dependent Arising (*Paṭiccasamuppāda*):

*Avijjā - Saṅkhāra - Viññāna - Nāma-rūpa - Saḷāyatana - Phassa - Vedanā - Taṇhā - Upādāna - (kammabhava + upapattibhava) - Jāti - Jarā-maraṇa, Soka, Parideva, Dukkha, Domanassa, Upāyāsā sambhavanti.*

Five past causes → Five present effects → Five present causes → Five future effects →  
(*avijjā, taṇhā, upādāna, saṅkhāra, kammabhava*) (*viññāna, nāma-rūpa, saḷāyatana, phassa, vedanā*) (*avijjā, taṇhā, upādāna, saṅkhāra, kammabhava*) (*viññāna, nāma-rūpa, saḷāyatana, phassa, vedanā*)

**Wrong Views** - View of Uncausedness, View of the Wrong Cause, View of Inefficacy of Action, View of Nihilism, View of Eternity of Soul, View of Anihilation of the Soul - all are eliminated,

" *There is no one, even in a dream, who has emancipated from the round of misery without the ability to break through the Paṭiccasamuppāda Causal Relations of the Saṃsāra machine with his wisdom sword which has been sharpened on the sacred whetstone of concentration.*" (*Vs. and Abhi. A*)

**Paccaya Pariggaha Nāṇa** - Knowledge of Discerning the Causes of Mentality - Materiality = *Kaṅkhāvitaraṇa Visuddhi*.

#### 5. Purification by Knowledge and Vision of the Path and not Path

Define each mentality and each materiality in four aspects by means of characteristic (*Lakkhaṇa*), function (*rasa*), manifestation (*paccupatthāna*) and nearest cause (*pādatthāna*). (*M. I, 78; Vs*)

#### Perform Vipassanā pertaining to the present

Discern 18 real rūpas in each of six sense doors as well as in each of 42 body parts.

Discern the nature of arising and perishing of each rūpa with wisdom and contemplate '*anicca*', internally and externally.

Discern the nature of being tortured incessantly by the perishing of rūpa and contemplate '*dukkha*', internally and externally.

Discern clearly with wisdom the absence of self, soul or *atta* and contemplate '*anatta*', internally and externally.

Discern the rapid arising and perishing of each cognitive consciousness and its associated mental factors at every conscious moment with wisdom and contemplate repeatedly '*anicca, anicca*'. He reflects in this way on all cittas and cetasikas in six kinds of cognitive series both internally and externally. Contemplate '*dukkha, dukkha*' and '*anatta, anatta*' similarly.

Reflect on the three characteristic marks of mentality and materiality together pertaining to six kinds of cognitive series

Perform *Addhāpaccuppanna Vipassanā* from birth to death both internally and externally.

Perform *Vipassanā* pertaining to the past, to the present and to the future.

Perform *Vipassanā* pertaining to the present five aggregates.

Perform *Vipassanā* pertaining to the past, present and future five aggregates.

Perform *Vipassanā* in 40 ways : *aniccānupassanā* 10 + *dukkhānupassanā* 25 + *anattānupassanā* 5

Perform *Vipassanā* on the Causes and Effects of *Paṭiccasamuppāda*.

Perform *Vipassanā* by Means of Material Septad and Immaterial Septad.

**Sammaṣaṇa Nāṇa** - Knowledge of Defining Mentality - Materiality as *anicca, dukkha, anatta*.

**Udayabbaya Nāṇa** - Knowledge of Comprehending distinctly the Mentality - materiality at the genetic instant as well as at the perishing instant together with three characteristic marks. Practise *Vipassanā* by (1) reflecting the dhammas on arising, (2) reflecting the dhammas on perishing, (3) reflecting the dhammas on arising and perishing (*Samudaya - vaya - dhammānupassā*)

**Appearance of ten Vipassanā Impurities** : bright body rays, clear knowledge, intense joy, tranquillity, bliss, resolution, exertion, mindfulness, equanimity and attachment.

Wrong Path - ' I have surely reached the Path and Fruition !

Right Path - Cut off attachment to body rays, joy, bliss, etc., and exert effort to develop insight.

#### 6. Purification by Knowledge and Vision of the Way

Udayabbayañāna - Define 3 characteristics in turn in (1) materiality, (2) mentality, (3) materiality - mentality, (4) five aggregates, (5) twelve bases (*āyatana*s), (6) eighteen elements (*dhātu*s), in six sense doors. Undertake Fourfold *Anupassanā* - *Kāyānupassanā*, *vedanānupassanā*, *cittanupassanā*, *dhammānupassanā*. Perform vipassanā by discerning *Iriyāpatha* - *sampajañña*.

#### Bhaṅgañāna - Knowledge of contemplation of Dissolution

As preceding meditation knowledge connects with subsequent Meditation knowledge, the insight knowledge becomes very strong, keen, sharp and pure. Bring mindfulness to bear on the dissolution of nāma - rūpa. Perform *Nāta* - *Nāna Vipassana* by discerning both *nāta* and *nāna* as *anicca*, *dukkhu*, *anatta*.

#### Bhayañāna - Knowledge of Appearance as Terror

When dissolution becomes very distinct, all formations which constitute all kinds of becoming, generation, station or abode of beings appear as great terror. The constant torture inflicted by the incessant dissolution of formations appears as great pain and great terror.

#### Adīnavañāna - Knowledge of Realizing Fault and Unsatisfactoriness in Formations

See all kinds of becoming, generation and abode burning with eleven fires. Find no shelter, asylum or refuge in any abode. By the power of *bhaṅgānupassanā*, all formations appear as frightening dangers, and the knowledge of realizing fault and unsatisfactoriness in them arises.

#### Nibbidāñāna - knowledge of Feeling Bored and Disgusted with Formations

Seeing all formations as dangers full of faults and unsatisfactoriness, he becomes dispassionate towards, dissatisfied with, takes no delight in, becomes bored with formations.

#### Muñcitukamyatāñāna - knowledge of Desire for Deliverance

Being bored and disgusted with all formations, he desires to be delivered from the whole field of formations and escape from it just as a fish in a net or a frog in the snake's jaws or a man encircled with enemies wants to escape.

#### Paṭisaṅkhāñāna - Knowledge of Exertion for Deliverance

Desiring to be delivered from all formations in 31 planes he again defines those same formations as *anicca*, *dukkhā* and *anatta* in several ways.

#### Saṅkhārupekkhāñāna - Knowledge of Equanimity towards Formations

Discerning all formations repeatedly as above, his meditating mind gradually abandons both terror and delight in formations and becomes indifferent and neutral towards them. He is like a man who has divorced his unfaithful wife. At this stage five Faculties and seven Enlightenment factors should be balanced.

This Knowledge of Equanimity, if it does not see Nibbāna, occurs again and again with formations as its object like the sailor's crow returning to the ship if it does not see land. But when it sees Nibbāna, it relinquishes all formations and runs into Nibbāna.

- Bh- " Na-Da-Ma-Pa-U-Na-Go-Magga-Phala-Phala "-Bh-

#### Anulomañāna - Conformity knowledge : knowledge associated with Pa, U, Nu

Pa - Parikamma - preparation for the Path (Magga) to arise;

U - Upacāra - Proximity of the Path (Magga)

Nu - Anuloma - conformity to what precedes and to what follows;

#### Gotrabhuñāna - Change-of-Lineage Knowledge from worlding to Ariyā (noble person)

Maggañāna - Path Wisdom; it (1) comprehends the truth of suffering (2) eradicates craving, (3) realizes Nibbāna, (4) develops the Path - factors.

Phalañāna - Fruition Wisdom : it is the Fruition of the Path; it enjoys the unique peace of Nibbāna.

7. Purification by Knowledge and Vision (*Nānadassana Visuddhi*)

It comprises the knowledge of the four Paths.

*Sotāpattimagga* - Path of Stream Entry - eradicates *Ditthi* and *Vicikicchā*.

*Sakadāgāmicimagga* - Path of Once Return - reduces the strength of remaining defilements.

*Anāgāmicimagga* - Path of No Return - eradicates *Dosa* and *Kāmarāga*.

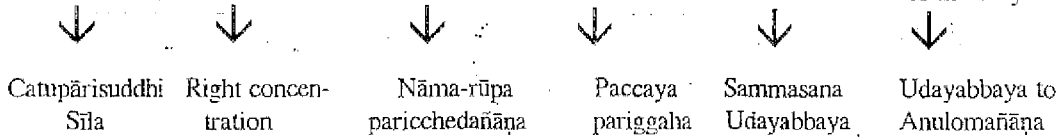
*Arahattamagga* - Path of Arahantship - eradicates all remaining defilements

Fruition-consciousness (*Phala-citta*) arises immediately after the dissolution of the respective Path-consciousness (*Magga-citta*) and the four Fruition persons enjoy their respective Fruition of Nibbāna peace as much as they like.

LECTURE GUIDE

**Vipassanā** - Investigate psychophysical phenomena - ultimate realities, no concepts (*paññatti*)

Sevenfold: (1)Sīla Visuddhi (2)Citta Visuddhi (3)Ditthi Vs (4)Doubt Vs (5)Path, Not-Path (6)Knowledge and Vision of the Way (7)Knowledge+Vision of 4 Path-Wisdoms



Define Materiality : Rūpa-kalāpa - pathavī, āpo, tejo, vāyo, vaṇṇa, gandha, rasa, oja, jīvita-rūpa, pasāda  
(eye decad) primary matter derived matter

Define Mentality : Eye-door: Bh-Ti-Na-Da-Pa-Ca-Sp-St-Vo-Ja-Ja-Ja-Ja-Ja-Ja-Td-Td-Bh-

Mind-door: Bh- Na-Da-Ma-Ja-Ja-Ja-Ja-Ja-Ja-Td-Td-Bh-

Nāma-kalāpa : Eye conciousness, phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra

Paticasamuppāda : Law of Dependent Arising - explains Samsāra

Past causes	Present Effects	Present Causes	Future Effects
Avijjā → Saṅkhārā →	Viññāṇa → Nāma-rūpa → Saḷāyatana → Phassa → Vedanna →	Taṇhā → Upādāna → Bhava (Kamma+Upapatti) →	Jāti → Jarā-maraṇa
( <i>avijjā, taṇhā, upādāna,</i> <i>saṅkhārā, kammabhava</i> )	( <i>viññāṇa, nāma-rūpa,</i> <i>saḷāyatana, phassa, vedanā</i> )	( <i>avijjā, taṇhā, upādāna,</i> <i>saṅkhārā, kammabhava</i> )	( <i>viññāṇa, nāma-rūpa,</i> <i>saḷāyatana, phassa, vedanā</i> )

Enlightenment : Bh- " Na-Da-Ma-Pa-U-Nu-Go-Magga-Phala-Phala- "Bh-

Ma - *Manodvārāvajjana*- apprehends and decides the sense object (*anicca / dukkha / anatta*)

Pa - Parikamma - preparation for the Path to arise

U - Upacāra - proximity of the Path (Magga)

Nu - Anuloma - conformity to what preceeds and to what follows

Go - Gotrabhu - change of lineage from worldling to Noble Person

} Anulomañāna