**THE PROCESS OF AWAKENING**

The list below describes what are recognized by Theravadin Buddhists as reliable “landmarks” that can be realized on the path of Awakening. The system was developed in the 5th century C.E. by a Sri Lankan monk, Buddhaghosa, and is called the *Visuddhimagga* (The Path of Purification) and is a quite elaborate commentary on the understanding of Buddhist teachings of that era.

Here is the way Wikipedia describes the process described in a sutta as the “seven relay chariots, and the goal is the experience of Nibbana (Nirvana):

**Seven Stages of Purification**

This comparison between practice and "seven relay chariots" points at the goal. Each purity is needed to attain the next. They are often referred to as the "Seven Stages of Purification" (*satta-visuddhi*):[[3]](http://en.wikipedia.org/wiki/Visuddhimagga#cite_note-FOOTNOTEGunaratana1994143-174-3)

1. Purification of Conduct (*sīla-visuddhi*)
2. Purification of Mind (*citta-visuddhi*)
3. Purification of View (*ditthi-visuddhi*)
4. Purification by Overcoming Doubt (*kankha-vitarana-visuddhi*)
5. Purification by Knowledge and Vision of What Is Path and Not Path (*maggamagga-ñanadassana-visuddhi*)
6. Purification by Knowledge and Vision of the Course of Practice (*patipada-ñanadassana-visuddhi*)
	1. Knowledge of contemplation of rise and fall (*udayabbayanupassana-nana*)
	2. Knowledge of contemplation of dissolution (*bhanganupassana-nana*)
	3. Knowledge of appearance as terror (*bhayatupatthana-nana*)
	4. Knowledge of contemplation of danger (*adinavanupassana-nana*)
	5. Knowledge of contemplation of dispassion (*nibbidanupassana-nana*)
	6. Knowledge of desire for deliverance (*muncitukamyata-nana*)
	7. Knowledge of contemplation of reflection (*patisankhanupassana-nana*)
	8. Knowledge of equanimity about formations (*sankharupekka-nana*)
	9. Conformity knowledge (*anuloma-nana*)
7. Purification by Knowledge and Vision (*ñanadassana-visuddhi*)
	1. Change of lineage
	2. [The first path and fruit](http://en.wikipedia.org/wiki/Sot%C4%81panna)
	3. [The second path and fruit](http://en.wikipedia.org/wiki/Sakadagami)
	4. [The third path and fruit](http://en.wikipedia.org/wiki/An%C4%81g%C4%81mi)
	5. [The fourth path and fruit](http://en.wikipedia.org/wiki/Arhat_%28Buddhism%29)

The "Purification by Knowledge and Vision" is the culmination of the practice, in [four stages](http://en.wikipedia.org/wiki/Four_stages_of_enlightenment) leading to liberation and Nirvana.

The emphasis in this system is on understanding the three marks of existence, [dukkha](http://en.wikipedia.org/wiki/Dukkha), [anatta](http://en.wikipedia.org/wiki/Anatta), [anicca](http://en.wikipedia.org/wiki/Anicca). This emphasis is recognizable in the value that is given to [vipassana](http://en.wikipedia.org/wiki/Vipassana) over [samatha](http://en.wikipedia.org/wiki/Samatha), especially in the contemporary [vipassana movement](http://en.wikipedia.org/wiki/Vipassana_movement). Downloaded 10/29/14 from: <http://en.wikipedia.org/wiki/Visuddhimagga#cite_note-FOOTNOTEGunaratana1994143-174-3>

The graphic below and the following comments describe my understanding of how the progression evolves. I have some direct experience of some of the stages, and the rest is derived from my studies over the years. A useful introductory book for understanding these stages is “A Meditator’s Atlas,” by Matt Flickstein, one of my teachers. A much more advanced book is “Wisdom Wide and Deep” by Shaila Catherine.

**STAGES OF AWAKENING**

**Purification of Knowledge and Vision of Path Progress** has several sub-stages:

**Purification of Knowledge and Vision** takes "as object the unconditioned, the standstill of existence, the absence of becoming, cessation, **NIBBANA**"

**Knowledge of Equanimity and Adaptation of Truth** is the opening to one of the characteristics, then:

**Knowledge in Reflecting Contemplation**, an increasingly clear awareness of the three characteristics.

**Knowledge of Desire for Deliverance** is the emerging desire to be rid of the torment. This leads to:

**Contemplation of the Fearful**, a pervasive, reflexive reaction to what appears to be annihilation of self.

**Contemplation of Dissolution** is awareness that self-states collapse immediately, leading to:

**Contemplation of Rise and Fall** increasingly knows the rapid emergence and dissolution of self-states.

**Purification of Knowledge and Vision of What is the Path and Not-Path** is increasing awareness of impermanence, unsatisfactoriness and non-self. At this stage, jhana-like rapture, clarity and energy may emerge, called *the corruptions of insight*. Mindful investigation of conditioned arising and passing away prevents getting stuck. Awareness of arising and passing away becomes reliable and easily done.

**Purification of Overcoming Doubt** is the process of observing cause and effect. An intention always precedes a thought, mood or action, with an extremely rapidly evolving development. This insight establishes an awareness that consciousness arises to reflect the mental object, then fades momentarily until the next object arises. By inference, it becomes clear that it always has been and always will be this way.

**Purification of View** is the increasingly frequent realization that what the sense doors receive is only provisionally interpreted by the mind. The interpretation is distorted by greed, hatred and delusion. This insight begins the process of deconstructing the false view of an enduring, reliable self.

**Purification of the Mind:** samadhi, with jhana, or at least access concentration. Hindrances are subdued & the 7 awakening factors are activated.

**Purification of Virtue:** cultivating the precepts and generosity, patience, renunciation, wisdom, effort, truthfulness, lovingkindness, equanimity, etc.

**Purification of Virtue:** This represents the virtue aggregate of the Eightfold Path--Right Speech, Right Action and Right Livelihood. It also aligns with the transition from self-state conflict (the absence of virtue) through self-state integration (the ability to practice a virtuous lifestyle). This ethical base provides the platform for self-State Liberation.

**Purification of the Mind:** This represents the training aggregate of the Eightfold Path--Right Effort, Right Mindfulness and Right Concentration. It provides the self-awareness and self-discipline necessary to evolve from self-state conflict to self-state integration. The systemic energy of a person’s life is not bogged down as the hindrances are set aside, temporarily, and the seven awakening factors are increasingly accessible and effective. This sets the stage for the true purpose of vipassana, to know directly the reality of impermanence, and that suffering inevitably emerges from craving and clinging, and that there is no isolated, autonomous, enduring self.

**Purification of View:** This is frequently called *knowledge of nama-rupa*. *Nama* is the process through which the mind creates meaning, and *rupa* is the realm of sensational stimulation that provides the basis for nama. Seeing, hearing, smelling, tasting and physical sensation in the body are rupa. Mindfulness of breathing is rupa. At this stage, there is the capacity to know that the way the mind interprets sensation is not entirely reliable. Here is an example from my experience: On a retreat, I might notice another person; light stimulating the optical process is rupa, with the mental label “person” added on, which is nama. My mind elaborates a story about that person, perhaps judging her “performance” as a meditation practitioner; the story could be that she’s very competent, or that she’s doing it all wrong! All that is known is that light hit the eye and perceived a part of the light stimulation as a female person, and the rest is pure imagination on my part. Being able to see this phenomenon as it is occurring is an important way to notice the delusional process produced by craving and clinging.

**Purification of Overcoming Doubt:** This stage is sometimes termed *knowledge of cause-and effect*. Following on the insight regarding nama-rupa, because the emergence of the “selfing story” is known as provisional, not certain, the awakening factor of investigation of mental phenomena can begin to notice the initial transformation of the raw sense data into some mental fabrication. The ability to apply meaning to sensational input is a valuable part of being human, but, as we all know, it can get out of hand! During this stage of practice, we can investigate how the mind organizes multiple cognitive functions to develop a particular meaning. The Pali word *cetana* (chay-tah-nah) is interpreted as *intention* or *volition*, which is the function of the mind that sorts through various possible meanings at a very rapid pace, multiple sortings per second, and coordinates their function. If a person isn’t alert to this process, the resulting story can be quite mistaken in understanding and subsequent behavior. When the awakening factors are operating effectively, the ability to be aware of the emerging potential meanings of an event in the process of becoming, combined with the ability to apply Right Effort quickly, changes the flow of energy towards seeing transient and impersonal conditioning that manifests as the three characteristics, impermanence, the danger of craving and clinging, and non-self. This stage is called overcoming doubt, because the more proficient one becomes during this stage, the more confidence emerges regarding the value of the Buddhist teachings.

**Purification of Knowledge and Vision of What is the Path and Not-Path:** The emergence of confidence has great benefits, but also some significant possible obstacles to awakening. Because the awakening factors of energy, joy, tranquility and equanimity reach a new level of awareness, the mind is very alert and eager regarding the practice. The ability to track the arising and subsiding of self states becomes easier and more fulfilling. These factors can become quite dramatic in operation, producing imbalances of energy, manifesting as blissful feelings, deep tranquility, overconfidence (leading to a diminishing commitment to mindfulness and investigation), and enthusiastic flights of imagination, including “past life regressions.” There also may be strong urges to convince others to emulate one’s practices, beyond what is polite. These self-states can become a significant distraction away from deepening practice. These experiences are called *corruptions of insight*. The antidote for these mental phenomena is a determined commitment to continue vipassana practice. The result of this further examination realizes *what is path and not path*. It is very helpful to have the active support of someone who has already navigated these sorts of adventures and can encourage further practice.

The next stage of the purification process is often subdivided, as illustrated in the graph above. As the previous stage matures past the attractive self-states, the ability to notice arising and passing away becomes much more frequent and effortless, and thoughts are momentary, arising and passing away with extreme rapidity. It’s possible that at this stage to lose the ability to convincingly “know” what the contents of the thoughts are, because they arise and pass away so rapidly. It is reported that once this stage becomes quite familiar, the practice takes on a very different tone, analogous to what the Christian mystics might call “the dark night of the soul”. Some commentators state that at this point the “real” practice of vipassana matures, that is, clear, immediate awareness of impermanence, dissatisfaction and non-self is known with increasing frequency and confidence.

**Contemplation of Rise and Fall:** As the ability to notice impermanence becomes more routine, it also may be more vivid in awareness—breath awareness, followed by a briefly different focus of attention, then back to the breath, perhaps in less than a second. It may happen whether one intends that insight to occur or not. This stage may persist for an extended time, perhaps for days or even years, or it may be fairly quickly transited through. Currently, I’ve become more frequently aware of arising and passing away in this manner. My experience is the thoughts are fleeting, “transparent” and incomplete; they seem to “shred” or dissolve very quickly.

**Contemplation of Dissolution:** As the previous stage matures, the ability to track impermanence becomes so persistent and intense that the process of “selfing” seems to collapse, sometimes without intending for that to happen. I was on a retreat many years ago and had the experience of thoughts collapsing before I could really grasp them. It seemed as if my mind was trying to get “traction” regarding meaning making, but the “ground” was too slippery, and the sense of an enduring self just falling apart. This experience was quite brief, but quite impactful-- my mind recoiled away from it reflexively, and I realized, by inference as well as having previously read about it, that this is a fundamental phenomenon of cognition—the binding together of thought moments that craving and clinging sustain was not happening. It startled and shocked me. I sat and wept for quite a while, realizing that this characteristic had always been operating in my life in the past, and would be for the rest of my life! This is the onset of “the dark night of the soul” phase of practice. Obviously, it can be quite daunting, especially when the person experiencing it doesn’t have Dharma concepts to support understanding the experience. Fortunately, I was well-informed enough and had enough confidence in the eightfold path that I didn’t hesitate in continuing my practice.

**Contemplation of the Fearful:**  Continuing the practice at this point is quite important because direct experience of the transience of selfing moments shows that the whole sense of self is a fabrication. The fictional quality doesn’t deny the reality of life, however. What is does accomplish is a direct knowing of this phenomenon as impermanent and not indicative of a self. Once again, it is very important to have conceptual and personal support while coming to terms with this experience. I only had that experience one time, but, by inference, it validated, then and now, the truth of the teachings. I would be OK with experiencing it again in the future, but, according to the teachings, being able to confront the knowing awareness again may not be necessary.

 **Knowledge of Desire for Deliverance:** As the knowing of the dissolution of self-states is assured and there’s enough equanimity to investigate the experience, the opportunity is there to know the characteristics of impermanence, dissatisfaction and non-self at the most useful level. The fear of losing the assurance of an enduring self is the problem, not the awareness of impermanence! This will become clearer through knowing the next stage.

**Knowledge in Reflecting Contemplation:** With the full development of the seven awakening factors, that is, mindfulness, investigation of mental phenomena, energy/effort, joy/engaged interest, tranquility, concentration/stability of attention and equanimity/internal balance, there is direct knowledge of the nature of craving and clinging. Reflecting upon how craving and clinging seem to require an enduring self for lived experience to be “real”, seeing through that misperception by directly knowing the dissolution of self states creates conditions sufficient to ultimately understand what the Buddha taught in the most deeply personal way.

**Knowledge of Equanimity and Adaptation of Truth:** Upon direct observation that the real problem is attachment to the misperception of and enduring/autonomous which causes dissatisfaction, it becomes possible to surrender craving and clinging. This may seem odd, but, upon reflection, the misery of trying to sustain the “hard-edged” belief in a self is so evident that the stage is set for deliverance.

**Purification of Knowledge and Vision:** In a previous article, I described the “revisiting” of the concept of the Noble Eightfold Path through the direct knowledge described in the last few Progressions of Insight. In the Wisdom aggregate, Right Understanding matures into Right Knowledge, and Right Intention matures into Right Liberation, so the Noble Eightfold Path becomes the “Noble Tenfold Path.” With direct knowledge of the essential insecurity and dissatisfaction of craving and clinging to the misperceptions in regarding that which is truly impermanent as permanent and that there is a separate, autonomous self when there’s direct knowledge that there isn’t, comes the opportunity to drop those views and let go into the unconditioned, Nibbana (Nirvana). This realization doesn’t deprive someone of the richness of life but frees up the mind to be more appropriately adaptive to the realities of life, unburdened by ego defense and ego gratification.

When I first started studying and practicing Buddhism seriously in the early 1980’s, I believed that experiencing the unconditioned was extraordinarily rare, with only a few examples in the history of mankind. These days I read reports of many people experiencing Nibbana, and realize that, with enough information, support and commitment, the possibility for awakening is here for many, perhaps tens of thousands in each generation. I hope that this article is helpful for you in the quest for freedom from suffering. Even if I don’t experience the unconditional characteristics of reality directly, practicing the Four Noble Truths has brought great benefit to my life and the lives of others in my circle of social contacts, and I am very grateful for this.