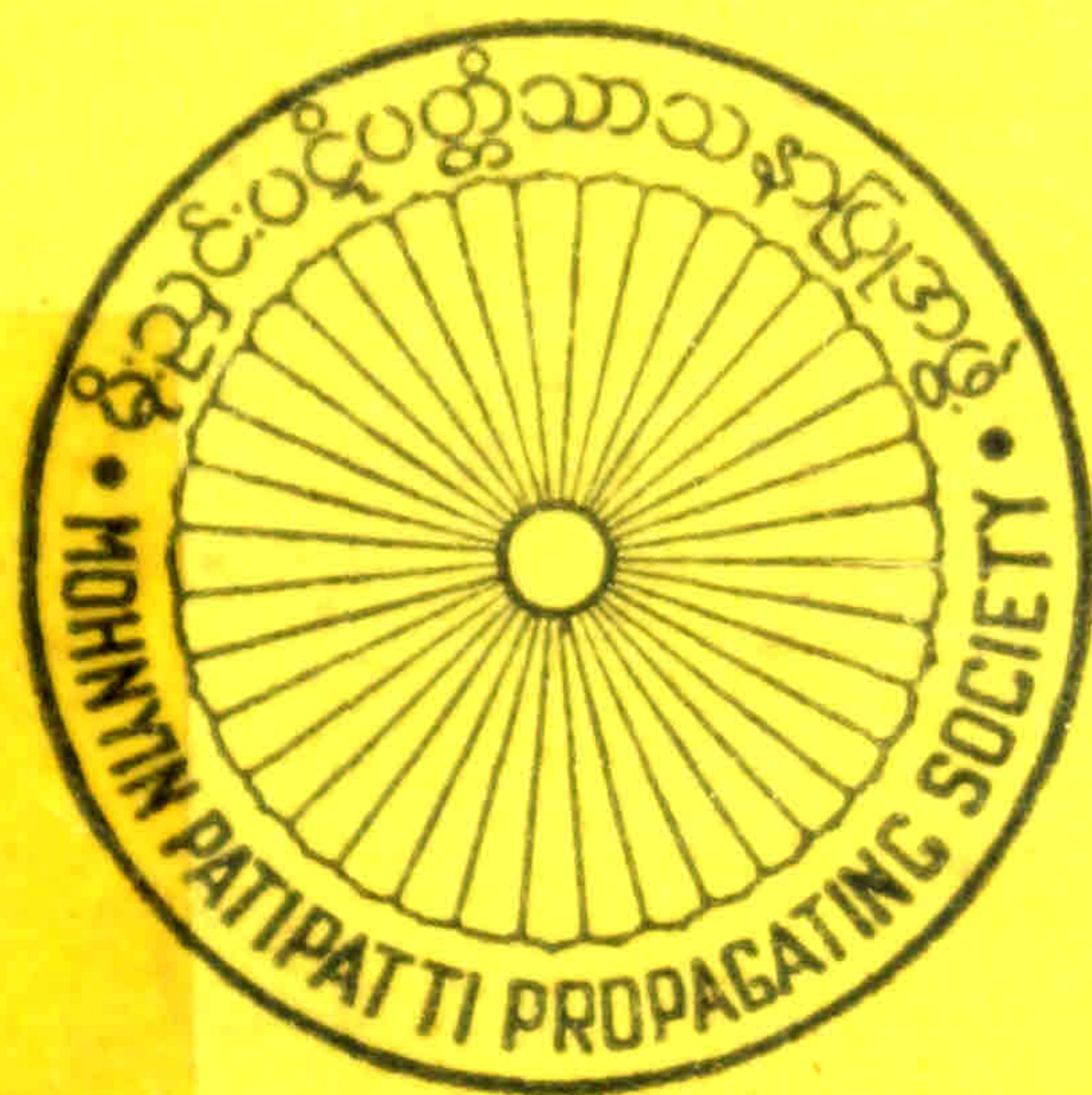


# **DIṬṬHA VIPASSANĀ**

## **COGNITIVE INSIGHT—EXERCISES**

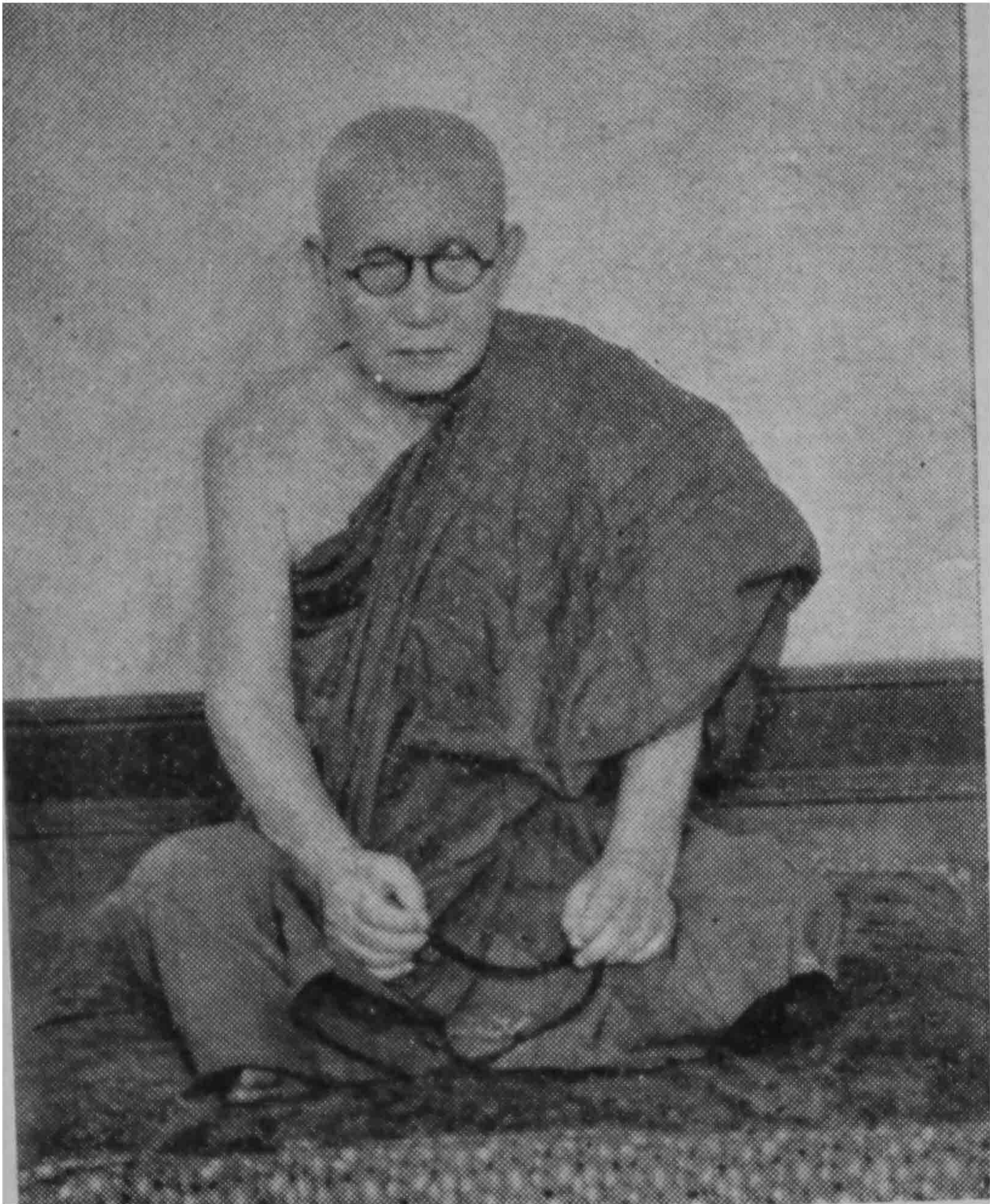
BY

**VENERABLE MOHNYIN SAYADAW,**  
**Agga Mahā Paṇḍita.**



Translated into English by U Hla Maung, B.A.





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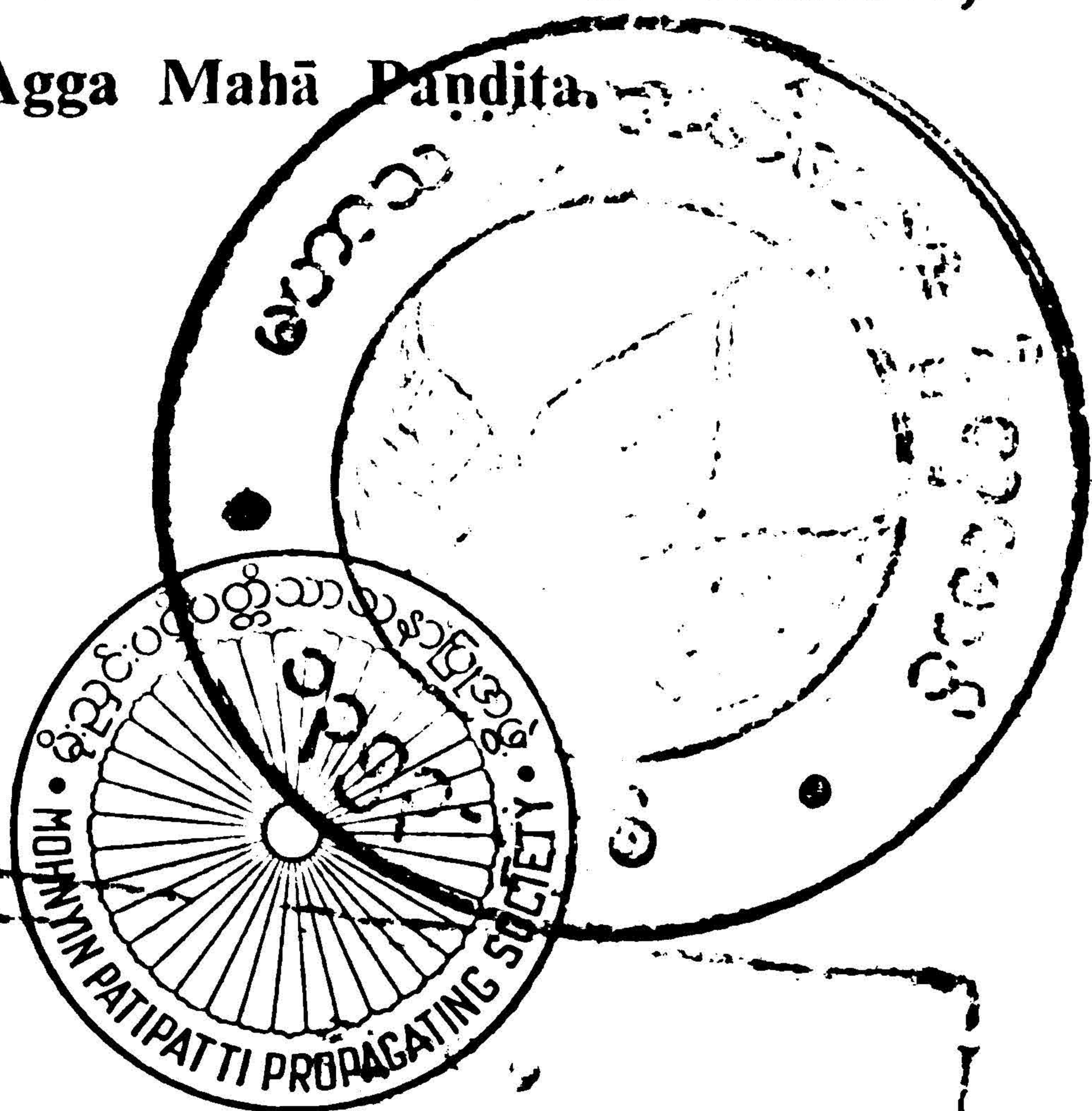
# DIṬṬHA VIPASSANA

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B.A. (Hons), B.Ed.

Price K 1.







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The Venerable Mohnyin Sayadaw, Agga Mahā Paṇḍita having realised that a reliable compilation of Vipassanā-exercises suitable for the West is absolutely necessary, has very kindly written in Burmese a small book on Vipassanā-exercises entitled “*Diṭṭha Vipassanā*” (Cognitive Insight-Exercises). In his book the Venerable Mahāthera has given full explanations with reference to Abhidhamma (Higher Doctrine), and a number of exercises have been incorporated in it.

To attain Nibbāna one must acquire Adaptation-Knowledge through Penetrative Insight, and in doing so, Concepts and Ideas may stand in the way. The Vipassanā-exercises given by the Mahāthera will be helpful to the Insight-practisers in dispelling Concepts and Ideas.

The Venerable Mohnyin Sayadaw has given me permission to give a free translation of his book so as to suit the conditions and requirements of readers abroad, and I have endeavoured to translate it for the benefit of Buddhists all over the world. The Mahāthera adopts a peculiar style of expression and by force of circumstances, repetitions of words have spread here and there in the book.

In discharging such an onerous duty as this, where perfection lies so far away, I have thought it best to be content with the present form, craving, at the same time the indulgence of these for whose benefit this book is intended. Any doubtful point may be referred to the undersigned.

I thank U Kyan Su, B.A. and Dr. Yan Shin for helping me throughout in the preparation of this translation.

U HLA MAUNG, B.A.

237/239, Creek Street,  
Rangoon.

Dated the 31st October 1955.



May all meet with success !

Being requested by Venerable Bhadanta Indriya of Mohnyin Monastery, Boundary Road, Rangoon and many of my disciples who are residing in the various parts of the Union of Burma and practising Vipassanā according to my instructions, to write a book on “Insight-exercises” suitable for the Buddhists in foreign countries, this little book is written in the form of questions and answers and under the title of “*Diṭṭha Vipassanā—Cognitive Insight-exercises*,” with the main object of allowing the beginners to practise the exercises, in accordance with the Dhamma as expounded in *Dumātikā* of the *Dhammasangani* (Enumeration of Phenomena), which was taught by the Omniscient Buddha in *Tāvātimsa* to millions of Brahmās and Devas, who attained to Deliverance after hearing the Discourse.

MOHNYIN SAYADAW,

Agga Mahā Pandita

MOHNYIN MONASTERY,

MONYWA.



In this world there are people who profess different faiths. It would serve no useful purpose to advance arguments in favour of their respective convictions. In fact, the Noble Ones and yogīs\* practise Vipassanā after ascertaining the correct method by means of which they can penetratingly know the Ultimate Truths about the physical and mental phenomena existing in their persons and in the external world. It is also the procedure adopted by the mighty Arahats of old.

May you be able to practise Vipassanā with a firm determination to realise the Ultimate Truths about these mental and physical phenomena, thus reaching the stages of the “Way of Purity,” ranging from the “Purity of Understanding,” to the “Purity of the Eye of Knowledge.”



\* Yogī = One devoted to mental training; one who practises Samatha (Calm), or Vipassanā (Insight).



## DITTHA-VIPASSANA

### (COGNITIVE INSIGHT-EXERCISES)

Namo tassa bhagavato arahato sammā sambuddhassa.  
Veneration to Him, the Most Exalted, the Purified, the  
Supremely Enlightened Buddha.

### ADORATION

“Namo buddhassa;  
Namo dhammassa;  
Namo sanghassa.”

[I (which term is being used conventionally for our practical purpose) pay my deepest respects to the Omniscient Buddha.

I pay my deepest respects to the Nine Supramundane Things.

I pay my deepest respects to the Community of Holy Disciples.]

Learn the above by heart and recite it just before you start your Insight-exercises. Remember also to establish yourself in sīla (Morality) by observing the Five Precepts.\*

### 1. Physical and Mental Phenomena.

*Q.*—Explain the Duka (in pairs; on pairs)—“rūpino dhammā arūpino dhammā” as found in the Dumā-tikā of the Dhammasangani and its Commentary.

*A.*—“rūpino dhammā” means “those that are material”  
“arupino dhammā” means “those that are not material”.

The following is the explanation given in the Commentary to the Dhammasangani:

“There exist

---

\* See the Practice plan attached.



- (i) physical phenomena which are destructible, impersonal and non-substantial; and
- (ii) mental phenomena which are impersonal and non-substantial.”

In other words, 28 kinds of physical phenomena exist in the bodies of all beings and 8 or 9 in the external world. There also exist mental phenomena such as Consciousness, Mental Factors and Nibbāna. The first two are mundane and they exist in the bodies of all beings. Nibbāna is supramundane and it exists in the external.

The most primitive group consists only of 8 physical phenomena called the inseparable ‘pure eightfold group’. Other groups are ‘9 fold Vitality group’ and ‘10 fold Optical group’. Physical phenomena being formed not singly but in groups, Insight-exercises should be practised by way of rūpa-kalāpa (Corporeal Groups).

Visuddhi-magga—“The Way of Purity” says:

“Insight-exercises should firstly be practised by way of rūpa-kalāpa (Corporeal Groups). Thus it will help one in dispelling ghana-paññatti (the Concept of Compactness).

*Q.*—What constitute the groups of material qualities?

*A.*—‘Corporeal Group’ designates a combination of several physical phenomena constituting an entity. Suddhatṭhaka-kalāpa (pure eightfold group) consists of:

- (i) pathavī (the element of solidity),
- (ii) āpo (the element of cohesion, or the holding, the fluid),
- (iii) tejo (the element of kinetic energy),
- (iv) vāyo (the element of motion),
- (v) vaṇṇa (colour),
- (vi) gandha (smell),
- (vii) rasa (taste), and
- (viii) oja (nutriment).

They are inseparable and called avinibbhoga-rūpāṇi (inseparable material qualities). This Octad is contained in



every material group and each of these eight phenomena has its own characteristics. Other groups are: 9 fold-, 10 fold-, 11 fold-, 12 fold-, and 13 fold—together 6 kinds of groups and 21 kinds of kalāpas (Corporeal Groups).

Remember that the eightfold and ninefold Corporeal Groups only exist in inanimate objects.

## 2. Ultimate Truths and Things That Conceal Them.

*Q.*—Where do these Ultimate Truths exist?

*A.*—“Lakkhaṇa vinimutto dhammo nāma natthi.”

There is not a single Unit of Dhamma which is free from its percipient characteristic.

--- Commentary to the Samyutta.

Therefore Ultimate Truths exist in all physical and mental phenomena and have their own functions and properties.

*Q.*—If that be the case, why cannot we penetratingly know them?

*A.*—Because they are concealed by ghaṇa-paññatti (the Concept of Compactness.)

*Q.*—When were these Ultimate Truths concealed in this world and by what?

*A.*—From the beginning of the world and of the beings the Ultimate Truths are concealed by the ‘Concept of Compactness’ symbolised by the mass of water, and the mass of earth.

*Q.*—Which of these two came first.?

*A.*—The former came first. When the old world-systems had been completely destroyed, *tejo* (the element of kinetic energy, symbolised by the concept —Fire) acted on Corporeal Groups of *āpo* (the elementary principle of fluidity and cohesion, symbolized by the concept—Water) and molecules of water are formed. These fell in the form of rain and filled the entire space of the world that had been destroyed.

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Since then, the Truth about the Corporeal Groups of āpo (the element of fluidity) has been concealed by ghaṇa-paññatti (the Concept of Compactness).

**3. When the Concept of Compactness in regard to the mass of water goes away, ditthi-visuddhi—the Purity of Understanding arises.**

*Q.*—What is the practical method of extracting the Ultimate Truth out of the mass of water?

*A.*—Visuddhi-magga says:

“ghana vinibbhoge kate anatta lakkhaṇam yāthāva sarasato upaṭṭhāti.”

If you mentally sift the ‘Concept of Compactness’ into Corporeal Groups, you will find that they are mere phenomena which are impersonal and unsubstantial.

The same holds good for all material things.

When you come to sankhārupekkhā ñāṇa (The Equanimity-knowledge with regard to the Formations of existence), you are able to dispel the Concept of Compactness by way of negation.

Thus, na (not) + atta (soul) = anattā (without a soul-essence)

na (not) + jīva (life) = na jīvo (no life).

na (not) + satto (a living being) = nasatto (not a living being).

na (not) + naro (man) = na naro (not a man).

na (not) + māṇavo (youth) = na māṇavo (not a youth).

na (not) + itthi (woman) = na itthi (not a woman).

na (not) + puriso (male person) = na puriso (not a male person)

na (not) + attaniyā (belonging to a soul) = na attaniyā (not belonging to a soul which is permanent and substantial)

na (not) + aham (“I” in the egotistic sense) = nāham (not ego).



na (not)+mama (mine)=na mama (not mine).

na (not)+añña (others)=na añña (not others).

na (not)+kassaci (anybody)=na kassaci (not one's own).

Thus we find that when we speak anything compact, there is the Concept of Compactness.

### Three Kinds Of 'I'

**Q.**—In what sense did the Buddha and the Arahats use such expression as 'individual', 'subject', 'I' and 'mine' so as to be free from any kind of Concept?

**A.**—1. In Buddhism expressions like 'individual', 'subject', 'I' and 'mine' can only be used in a relative sense and with reservation. The Buddha calls such expressions 'vohāra vacana' (expressions of common speech), which the aware person uses without harm, because he perceives their relativity and does not take them at their face-value.

( "The Tathāgata ..... may well say: *I* say or *I* am told—the (conventional) speech of the world, the wise one only says so in common speech."—Samyutta-Nikāya, 25.—Translator.)

2. 'I' taken at its face-value both in the Conventional and Ultimate senses is within the scope of "Diṭṭhi—(Wrong View").\*

3. 'I' taken with Conceit is also within the scope of the Concept tinged with māna (Conceit).

The 'Way of Purity says: Rūpaṃ na satto na jīvo .....—Corporeality is neither life nor being." If you contemplate by way of negation, this Concept of Compactness will disappear.

**How Ākāśa (space) helps to dispel the Concept of Compactness.**

In the mass of water you will notice that it comprises millions and trillions of molecules of water. If you pour milk into water you will find that the Corporeal Groups of milk fill the spaces between the Corporeal Groups of āpa (water).

---

\* Here, ditthi stands for miccha-ditthi, the word "miccha" being understood.



This shows that what you conventionally call 'water' is made up of Corporeal Groups known as āpo (liquidity) and ākasā (space). By contemplating the groups of matter in this way, the Concept of Compactness will disappear.

By practising Vipassanā in the above manner, the yogī will gradually acquire diṭṭhi-visuddhi (the Purity of Understanding).

The like holds good for all inanimate objects.

Thus it is found that every physical phenomenon contains an inseparable Octad, and if a yogī can realise this fact, he will attain the 'Purity of Knowledge'.

[An ounce of water contains about 1,000,000,000,000, -000,000,000,000, molecules. Each molecule of water contain, one atom of Oxygen and two atoms of Hydrogen. All atoms (except Hydrogen) consist of one or more Protons, Neutrons and Electrons. These, in various combination, make up everything in this universe.

The final picture of the atom is one which contains a nucleus in which are located protons and neutrons. In the largely empty space surrounding the nucleus, electrons equal in number to the protons rotate in orbits. On this basis, the hydrogen atom has a nucleus consisting of a single proton with one attendant electron moving in the atomic space around it.

— Extract from the A B. C. of the Atom by Professor J. P. Baxter, O.B.E., B.Sc., Ph.D., A.M.I.Chem.E. —

*Translator.]*

#### **4. Animate Objects And The Concept of Compactness.**

There being different kinds of people professing various kinds of Faiths and having different kinds of conceptions, it will serve no definite purpose to argue about the existence or non-existence of a Soul. What is required for a Buddhist is to practise Vipassanā in such a way that he can discern the Ultimate Truth and thus acquire the 'Purity of Knowledge'.

I have already dealt with the Ultimate Truth relating to inanimate objects, and now shall dwell upon the Ultimate



Truth relating to animate objects. There are four kinds of paṭisandhi, namely,

- (i) Upapatti-paṭisandhi,
- (ii) Samsedaja-paṭisandhi,
- (iii) Andaja-paṭisandhi, and
- (iv) Jalābuja-paṭisandhi.

Upapatti-paṭisandhi means “born like a Deva; being born divine”. When a being is reborn through this process, his or her material form appears at once and the Concept of this Form coupled with the Concept of Compactness conceals the Ultimate Truth.

Samsedaja-paṭisandhi means “born or arisen from moisture”. If a being is reborn through this process, from the moment of its conception, it has a form associated with consciousness. Hence the Concept of Form and the Concept of Compactness conceal the Ultimate Truth.

Andaja-paṭisandhi means “born from eggs”. If a being is reborn through this process its form gradually appears from the time of its conception, and thus the Concept of Form and the Concept of Compactness conceal the Ultimate Truth.

Jalābuja-paṭisandhi means “born from a womb; vivifarious”. If a being is reborn through this process, he, she or it will have a physical form from the moment after his, her or its conception, and this form will be developed in due course of time. Thus the developed form will comprise 20 pathavī-dhātu (the Element of Solidity), such as bones, flesh, veins, nerves, sinews, tendons, etc. and 12 āpo-dhātu (the Element of Cohesion or Liquidity) such as blood, phlegm, etc.

The Concept of these various forms and the Concept of Compactness conceal the Ultimate Truth.

### **How The Concept Of Compactness Can Be Destroyed.**

In order to discard the idea of Compactness, one should practise Vipassanā as follows:-

There are in this body 20 pathavī-dhātu such as flesh, bones, etc. Owing to the Concept of Compactness, people



attach the idea of names, etc. and thus call them “man”, “woman”, “animal” and so forth. Although these *pāññatti* (Concepts) do not really exist in the light of the Ultimate Truth, yet they do exist in the field of *Sammuti-saccā* (Conventional Truth).

In the body you will find that there are the *kalāpas* (Corporeal Groups) of *Pathavī* and *Āpo*. These *pathavī* and *āpo kalāpas* are within the domain of the Ultimate Truth, and thus the Commentator says: (*duve saccā akkhāsi*—Declared by the two kinds of Truth, the Ultimate and the Conventional).

The Buddha, the Arahats and the Holy Ones call such conventional expressions “*vohāra vacana*” (expressions of common speech), which the Buddha and the Purified Ones may use without harm, because they perceive their relativity and do not take them at their face-value. Even if they practise exercises on Almsgiving, Morality, *Mettā* and Calm, their view will never go wrong, because they perceive their relativity. If one can realise the said two kinds of *kalāpas* (Corporeal Groups) in their Ultimate truth and practise *Vipassanā* to that end, he will eventually attain the various stages of the “Way of Purity” and finally realise *Nibbāna*.

In this world, there are only two kinds of Truth, the Ultimate and the Conventional; there cannot be three or four. Only when one can see things in their true perspective, he can discern its Ultimate Truth thus dispelling the wrong view of Concepts. To overcome *atta-diṭṭhi* (delusion of *Self*), one should practise *Vipassanā* and realise the Ultimate Truth.

In other words, this wrong view is called *sakkāyadiṭṭhi*. “*Sakkāye diṭṭhi sakkāyadiṭṭhi*” (the belief in a permanent personality). People thus delusively call “I”, “He”, “Man” and “Woman”.

In fact, if we analyse this “I”, “He”, etc. with an Analytical-Knowledge, we shall find that they comprise nothing but the different kinds of *kalāpas*. One should therefore practise in this way over and over again. The same holds good in practising oneself so as to attain the Paths of Sainthood and the Fruits thereof, through the media of the seven stages of the “Way of Purity”.



## 5. To acquire the Knowledge of Purity through Animate and Inanimate Objects

Following the above principle, if one contemplates on the other individuals, such as the son, the daughter, etc. by analysing them into corporeal groups and understanding them in their Ultimate sense, then he will be able to overcome the Delusion of *Self*. This holds good for all animate and inanimate objects. So, if you come across any *vatthu* (object), try and discern its Ultimate Truth after overcoming its concepts and ideas.

*More than that: gigantic heaps of kalāpas (Corporeal Groups) are realised.*

If we analyse the animate and inanimate objects we will find in them the liquid ones, the dry ones and the wet ones, and that they are nothing but the combinations of kalāpas, which are within the domain of the Ultimate Truth.

By analysing animate and inanimate objects in this way, one would have mentally established gigantic structures of kalāpas (Corporeal Groups) and dhātu (Elements), and those yogīs who come to that stage can attain not only the Nāma-rūpa-pariccheda-ñāṇa (knowledge in determining the phenomena into physical and mental ones) but also the “Equanimity-Knowledge with regard to the Formation of existence”. This point should be clearly noted by the yogīs.

## 6. Scientists also are able to perceive the “Way of Purity” by discarding the Concept of Compactness.

[“Although Nature appears to have provided only 92 kinds of atoms in the earth’s crust, we now have six more kinds which have been made by man, all of them heavier than Uranium, the heaviest natural element. These new atoms have been called: *Neptunium, Plutonium, Americium, Curium, Berkelium, Californium.*”

---- The A.B.C. of the Atom by Prof. J. P. Baxter.

The above 92 kinds of elements and 6 new elements, discovered by the scientists are useful in the field of science. We can also make use of them for our *dhamma* purpose.



Prof. Baxter says: "The final picture of the atom, therefore, is one which contains a nucleus in which are located protons and neutrons. The number of protons is equal to the atomic number, and the number of neutrons is that required to bring up the weight to the observed atomic weight. In the largely empty space surrounding the nucleus, electrons equal in number to the protons rotate in orbits suggested by Bohr."

Thus we see that when a physical element is split up to its smallest extent, we find it in the form of waves. In the Ultimate sense the above physical element means its mere inherent property. —*Translator.*]

## 7. Showing the Right Way in consonance with the Canonical writings.

["According to the electron theory the ultimate particles of matter are electrons and protons which are always dynamic. Some hold that the movement resembles the movement of the planets round their orbits. *Jean* thinks that it is the form of wave-movement and wave-motion. Matter, therefore, is dynamic and nothing else but dynamic."

Prof. Baxter says: "On this basis, the hydrogen atom has a nucleus consisting of a single proton with one attendant electron moving in the atomic space around it. The next heaviest atom--- that of helium--- has a nucleus containing two protons and two neutrons with two attendant electrons. This principle is followed throughout the whole atomic series."

Well now, what is meant by paramattha-saccā, Ultimate Truth?

The Abhidhammattha-sangaha (A resume of all the essential doctrines of the Abhidhamma ) says:

"There are four kinds of Ultimate Truths.-

- (1) citta (consciousness),
- (2) cetasika (psychic factors),
- (3) rūpa (corporeality), and
- (4) Nibbāna.



They are called Ultimate Truths, because they are not concealed by ideas and concepts of all kinds.”

The Commentators say: “Ruppana-lakkhaṇam rūpam” (Corporeality means the characteristic of Impermanence. Or, in other words, Corporeality means the formation of Corporeal Groups after the dissolution of the former ones, which are neither similar to them, nor they are not conditioned by them.)

So according to the Abhidhamma also, matter is impermanent. Intending Vipassanā-practisers should note this point carefully and contemplate this ruppana-lakkhaṇam (Characteristic of Impermanence). *Translator.]*

## 8. Nama

Visuddhi-magga (The Way to Purity) says:

“Tassevam pariggahita rūpassa dvāravasena arūpa-dhammā pākaṭā honti.” (To a yogī who takes that these are the physical phenomena, ‘derived’ or ‘underived’, by virtue of the six Bases—Eye, ear nose, tongue, body and manodhātu (mind-element), the following six kinds of psycho-physical elements come into prominence:

- (1) Eye-consciousness,
- (2) Ear-consciousness,
- (3) Nose-consciousness,
- (4) Tongue-consciousness,
- (5) Body-consciousness, and
- (6) Mind-consciousness-element (mano-viññāṇa-dhātu)

Try and understand these six modes of cognition through the six Bases and contemplate the same.

Visuddhi-magga says: “nāmanalakkhaṇam nāmam”. (Nāma or mental phenomenon means ‘the characteristic of bending towards the objects’.)



[The above may also be expanded as follows:—

|                                  |                                            |                                                          |
|----------------------------------|--------------------------------------------|----------------------------------------------------------|
| 1. eye.                          | 7. visible object.                         | 13. eye-consciousness.                                   |
| 2. ear.                          | 8. sound.                                  | 14. ear-consciousness.                                   |
| 3. nose.                         | 9. odour.                                  | 15. nose-consciousness.                                  |
| 4. tongue.                       | 10. taste.                                 | 16. tongue-consciousness.                                |
| 5. body.                         | 11. tangible object.                       | 17. body-consciousness.                                  |
| 6. mind-element<br>(mano-dhātu). | 12. mind-object-element<br>(dhammā-dhātu). | 18. mind-consciousness-element.<br>(mano-viññāṇa-dhātu). |

—Translator]

As the ‘consciousness-elements’ bend towards the objects they are called Nāma (mental phenomena).

If an ‘eye-consciousness’ arises owing to the presence of the eye-base and the visible object in the form of colour, one is inclined to think to himself, “I see it”. In the Ultimate sense it is not true; this is called sakkāyadiṭṭhi (the belief in a permanent personality), or atta-diṭṭhi (egoism).

The explanation is as follows:- If the eye-consciousness and the ‘I’ (which term is given conventionally to the body from the time of birth to the time of death) be one entity, when the eye-consciousness disappears, the body must also disappear. But this is not the case. Again if the eye-consciousness is identified with the ‘I’, then the eye-consciousness must remain for long, inasmuch as the body conventionally termed ‘I’ exists. This also is not the case. Thus, the yogī should practise in such a way that his consciousness is free from sakkāyadiṭṭhi (Personality-belief.)

The contemplation of the Ultimate Truths of Rūpa and Nāma is called Nāma-rūpa-pariccheda-ñāṇa (Knowledge in determining the phenomena into physical and mental ones.) Or, in other words, the yogī who attains this stage is said to attain the ‘Purity of Knowledge or Understanding’.

Here ends the Exposition of Diṭṭhi-visuddhi.



### 9. Kankha Vitarana Visuddhi And Rupa.

“Kañ khāvitarāṇa-visuddhi” means “Purity of escape from doubt about the existence of Rūpa, Nāma, etc.”

How can one be free from such a doubt? In this cosmos all physical and mental phenomena are not the creation of any Supreme Being. In fact, corporeality is produced due to (i) *kamma*, (ii) *citta* (consciousness), (iii) *utu* (temperature), and (iv) *āharā* (nutrition); and the mental phenomena are produced by virtue of the Bases and Objects.

I shall explain to you further. Kamma means “actions by body, speech and mind.” There are two kinds of kamma, kusala-kamma (wholesome volitional action) and akusala-kamma (unwholesome volitional action). The results of these wholesome or unwholesome volitional actions done through body, speech and mind may be agreeable or disagreeable. Only when there is kamma (action) there can be vipāka (resultant effect). It is not that they are created by some powerful Being.

If bhava (becoming) and sukha (agreeableness or pleasure) can be created by a God, why cannot he create all men alike out of his great compassion for all? This is a point for deep consideration. The above is an explanation of kamma and kamma-resultant.

Owing to these wholesome and unwholesome volitional actions existing in the bodies of beings, even from the moment of conception, Corporeal Groups of the ‘masculinity of sex’ and the ‘femininity of sex’, come into existence spreading all over the so-called body. Later, due to these wholesome and unwholesome volitional actions, there arise in the bodies of beings, cakkhu-dasaka-kalāpa (10 fold Optical Group), sota-dasaka-kalāpa (10 fold Auditory Group), etc., and Jīvitavajjā-kalāpa (9 fold Vitality Group).

10. Rupa (matter) born of citta (consciousness), utu (temperature) and ahara (nutritive essence).

*Mind-produced corporeality.-*

The mood of a man can be gauged by his appearance. If he is in a happy or pleasant mood, he will show a cheerful and

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agreeable figure; if he is in an unhappy mood, he will show a very sorry or disagreeable figure. Not to say of men, even animals can make out whether a man is in an angry mood or not.

Besides, in the static stage of the consciousness-moment of every consciousness that can produce corporeality, there can arise many kinds of mind-produced corporeality.

*Corporeality produced by kinetic energy.-*

We have seen with our naked eyes that rūpa and nāma in animate objects, inanimate objects and vegetation thrive well either in the hot, cold or rainy season, under favourable conditions, and decay or wither in any of these three seasons when they are under unfavourable conditions.

Besides, in the inanimate world, utu (temperature) causes the formation of newer and newer corporeality groups at every moment. In the case of animate objects, temperature-produced corporeality are formed by the five kinds of tejo\* (the element of kinetic energy).

*Nutrient-produced corporeality.-*

This also can be very easily understood. Good food can build good bodies and bad food bad ones. This fact is known to every body. Oja (nutritive essence), the Corporeal Group present in the bodies of beings and in medicines or injections can cause the formation of food-produced corporeality.

### Consciousness-elements-

The 18 psycho-physical elements have been dealt with in a previous chapter. There are 6 Bases and 6 Objects and by virtue of these, 6 Consciousness-elements arise.

Thus we can clearly know that all animate objects are produced by the four causes—kamma, citta, utu, ahāra; inanimate objects are produced by tejo (the element of kinetic energy) and that mental phenomena are caused by virtue of Bases and Objects. They are not created by any one.

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\* Five kinds of tejo.—(i) Santapa (burning), (ii) Daha (like fire) (iii) Jirana (decaying), (iv) Pacaka (digesting; cooking), and (v) Bahiddha (outside or external).



[If a yogī has no doubt about the following, he is said to be free from all kinds of kṛñ khā (sceptical doubt):—

- (1) About the Omniscient Buddha,
- (2) About the Dhamma,
- (3) About the Sangha,
- (4) About the sikkhās (Training),
- (5) About the beginning of the Samsāra (Round of Rebirths,)
- (6) About the end of the Samsāra,
- (7) About both the beginning and the end of the Samsāra, and

(8) About the Paṭiccasamuppāda---Dependent Origination, which is the doctrine of the conditionality of all physical and psychical phenomena, a doctrine which, together with that of anattā (Impersonality) forms the indispensable condition for the real understanding and realization of the teaching of the Buddha. It shows that the various physical and psychical phenomena of existence conventionally called Ego, Personality, Man, Woman, Animal, etc. are not a mere play of blind chance, but the outcome of causes and conditions. It explains how the arising of Rebirth and Suffering is dependent upon conditions and it also shows how, through the removal of these conditions, all Suffering must disappear. The Twelve Terms of Dependent Origination are :-

- (1) Avijjā (lack of Wisdom --- Ignorance, which is the root of all evils).
- (2) Sankhāra (Kammaformations, which depend on Ignorance).
- (3) Viññāna (Consciousness, which depends on Kammaformations).
- (4) Nāma-rūpa (Mental and Physical Existence, which depend on Consciousness.)
- (5) Ayatana (Six Sense Organs, which depend on Mental and Physical Existence).



- (6) Phassa (Sense Impressions, which depend on Six Sense Organs).
- (7) Vedanā (Feelings, which depend on Sense Impressions)
- (8) Taṇhā (Craving, which depends on Feelings)
- (9) Upādāna (Clinging, which depends on Craving).
- (10) Bhava (Process of Existence, which depends on Clinging).
- (11) Jāti (Rebirth, which depends on the Process of Existence).
- (12) Jarā-maraṇa (Decay and Death, which depend on Rebirth).

The Terms (1), (2), (8), (9) and (10) are the five Kammic Causes of Rebirths, and the Terms (3), (4), (5), (6) and (7) are the five Kamma-results in the Round of Rebirths. —*Translator.*]

The above is the brief explanation of the contemplation of the causes and conditions under which physical and mental phenomena arise. If one has no doubt about the Ultimate Truths of Rūpa and Nāma, he will not be doubtful about the Buddha, Dhamma and Sangha, the three sikkhās (Training) and the three Kālas---past, present and future.

This Vipassanā-knowledge is known as Kañ khā-vitarāṇa-visuddhi (Purity of Escape from all Doubts, or Abandonment of Scepticism). It is also called Paccaya-pariggaha-ñāṇa, because in this Vipassanā-practice, the yogī contemplates the causes and conditions under which Mind and Matter are formed. It is also called Dhammaṭṭhiti-ñāṇa (Knowledge of one who has a footing in the Dhamma).

If a yogī attains the Purity of Understanding and the Purity of Escape from all doubts, he is said to be a Cūla-sotapanna (Minor Sotapanna).

Here ends the exposition of Kañ khā-vitarāṇa-Visuddhi.



## 11. Sammasana Ñāṇa And Process of Oscillation.

To attain the Knowledge relating to the Paths of Sainthood and the Fruits thereof, a yogī is required to acquire the following ten kinds of knowledges:

- (1) Sammasana-ñāṇa .. Knowledge in the determining of all phenomena of existence as impermanent, miserable and impersonal.
- (2) Udayabbaya-ñāṇa .. Knowledge consisting in Contemplation of Arising and Disappearing.
- (3) Bhanga-ñāṇa .. Knowledge consisting in Contemplation of Dissolution.
- (4) Bhaya-ñāṇa .. Knowledge in Awareness of Terror.
- (5) Ādinava-ñāṇa .. Knowledge consisting in Contemplation of Misery.
- (6) Nibbida-ñāṇa .. Knowledge consisting in Contemplation of Aversion.
- (7) Muccitu-kamyatā-ñāṇa .. Knowledge consisting in the Desire for Deliverance.
- (8) Paṭisankhā-ñāṇa .. Knowledge in Reflecting Contemplation.
- (9) Sankharupekkhā-ñāṇa ... Knowledge in Equanimity regarding all formations of existence.
- (10) Anuloma-ñāṇa .. Adaptation -knowledge.

Of these, in practising for the attainment of the first item—Sammasana-ñāṇa, a yogī is required to perform his Insight-exercises by observing the Process of Oscillation in regard to the “modes of deportment”, and determine all phenomena of existence as Impermanence, Suffering, and Impersonality.

**Q.**—Why should a yogī contemplate the Process of Oscillation and the manner of changes in phenomena—Paramattha?



*A.*—Paramattha-saccā means “Truth which is true in the Highest Sense, as contrasted with the mere Conventional Truth.” In the Ultimate truth existence is a mere process of continually changing physical and psychical phenomena, within which, or beyond which, no real Ego-entity or personality can ever be found.

The manners of changes as we find in the ‘modes of deportment,’ such as the Processes of Oscillation, are not caused by paññatti (conventions or ideas). They are caused by the inherent qualities of physical and mental phenomena.

So by contemplating the Process of Oscillation and the various modes of changes in phenomena, we are able to understand that these are the workings of the physical and mental phenomena contained in our body (which term is used in the conventional sense).

It should be noted that it is appropriate to start with this Sammasana-ñāṇa (Knowledge in the determining of all phenomena as *anicca*, *dukkha*, and *anattā*), before practising other higher Knowledges.)

### **Meekness of Corporeal Groups and their rapid Vanishing**

*Q.*—What is the size of a kalāpa (Corporeal Group)?

*A.*—“Tena pana kalāpa paramāṇuparimāṇā honti”  
(The size of a Corporeal Group is equal to that of a paramāṇū.)

*Q.*—What is then the size of a paramāṇū?

*A.*—Divide a particle of dust into 46,656 parts, and each part will be equivalent to a paramāṇū. It cannot be discerned by a naked eye. In reality, paramāṇū is the mere percipient characteristic of a physical phenomenon.

*Q.*—Can the Corporeal Groups containing Octads remain for long?



A.—No, they cannot. The Tejo (the Element of kinetic energy ) present in the Octads destroy the physical elements at genetic, static and dissolving stages of every consciousness-moment. A trillion mental phenomena arise and vanish in a finger-snap. As the lifetime of a physical phenomenon is seventeen times that of a mental phenomenon, more than fifty millions of Corporeal Groups arise and vanish in a finger-snap.

“Ekasmim hi accharāsaṅghāta-khaṇe anekāni citta koṭi sataśahasāni uppajjanti” (Indeed it is true that in a finger-snap a trillion mental phenomena arise and vanish.)

— *Samyutta-aṭṭhakathā*.

Take for example a cinematographic show. A series of photographs of moving objects is projected on a screen so as to produce the effect of a single motion scene. That is to say, older Corporeal Groups arise and vanish yielding place to newer ones.

Scientists say that radio-active waves travel thousands of miles per second. Burma is about 8,000 miles away from London. Just imagine how many millions of Corporeal Groups will there be between Burma and London. So, a sound broadcast from B.B.C. London will have to be relayed through each and every one of these numerous Corporeal Groups before it reaches Rangoon; but, as trillions of Corporeal Groups arise and vanish in a finger-snap, it is quite possible that a sound that is broadcast at London can be heard at Rangoon instantaneously.

For the purpose of Insight-practices, it is not necessary to enter into details. In fact, it will be sufficient if a yogī is able to contemplate and determine the arising and passing-away of the mental and physical phenomena.

As seen, we do not consider that phenomena arise and vanish, and we take them in their entire entities, because the Concepts of Continuity and Compactness conceal the Ultimate Truths. In reality, the older phenomena arise and vanish yielding place to newer ones. This fact can easily be understood by a Vipassanā-practiser.



## 12. Arising and Vanishing of Corporeal Groups.

*Q.* How do these Corporeal Groups appear and whither do they go?

*A.* These Corporeal Groups do not come from any place whatsoever.

By virtue of the previously mentioned four conditions—*kamma*, *citta*, *utu*, *āhāra*, the Corporeal Groups arise and vanish then and there instantaneously. For example, the flashes of lightning came into existence due to the friction of certain physical elements. These flashes had never existed before, and having arisen, they vanished then and there.

Take another example. Clap your hands and you will hear the sound. Where did it come from? It did not come by itself. Through the friction of hands it arose, and having arisen, it disappeared then and there. Thus a *yogī* can easily infer that all phenomena are impermanent.

(In the case of Rebirth-consciousness, it should be noted thus:

“Not has this Rebirth-consciousness transmigrated from the previous existence, and still it did not arise without such conditions as *kamma*, *Kamma*-formations, propensity, object, etc. That this consciousness has not come from the previous existence, yet it has come into existence by means of conditions included in the previous existence, as *kamma*, etc.”

—Translator).

## 13. Modes of Deportment and Three Characteristics.

In moving his hand from one position to another, a *yogī* will find that his whole hand moves; but in reality, trillions of Corporeal Groups arise and pass away instantaneously. If a *yogī* contemplates this mode of deportment, he will find that older Corporeal Groups arise and vanish yielding place to newer ones, thus becoming *anicca* (Impermanent). Move the hand from one position to another again and again and contemplate the ‘Impermanence’ of the Corporeal Groups.



As this point will be much conducive to the better understanding of higher Knowledges, it should be clearly understood by a yogī.

In moving the hand from one position to another, a yogī will say that the hand moves onward. In the Ultimate sense, on account of the diffusion of the process of oscillation born of mental activity, the hand moves. This process of oscillation thus produces bodily expression. During the process of oscillation, trillions of Corporeal Groups arise and vanish; or in other words, they become 'anicca' (Impermanent). This fact can only be perceived by an Insight-knowledge. If, after noticing the meekness of Corporeal Groups and their rapid vanishing, a yogī practises 'aniccānupassanā' (Contemplation of Impermanence), he will also be able to realise Anicca and also the remaining two signs--- Dukkha and Anattā.

“Etesu tīsu lakkhaṇesu ekasmim diṭṭhe itara dvayampi diṭṭhameva honti.”

(If an Insight-practiser can realise any one of the three Signs of Being, he will be able to realise the remaining two.)

So it is important that a yogī should contemplate the 'Impermanence' of physical and mental phenomena.

### **Anattānupassana --- Contemplation of Impersonality**

'Anattānupassanā' (Contemplation of Impersonality) is expounded by the Omniscient Buddha in the Anattā-lakkhaṇa Sutta. According to the Commentators, 'attā' means 'sāra' (essence or pith). The rapidly arising and vanishing mental and physical phenomena are also without essence or pith. So, to a person with the 'Purity of Knowledge', the view that such phenomena have pith or essence is a wrong one.

According to the Vibhanga (The Book of Treatises) and the Mūla-paṇṇāsa, there are five wrong views:

- ( i ) attā-diṭṭhi (Egoism),
- ( ii ) nicca-attā-diṭṭhi (the view that Self or Ego is permanent),



- (iii) dhuva-attā-diṭṭhi (the view that Self or Ego is stable),
- (iv) sassata-attā-diṭṭhi (the belief in the existence of a persisting Ego-enity, or Personality, existing independent of those physical and mental processes that constitute life, and continuing even after the so-called death),
- (v) avipariṇāma-attā-diṭṭhi (the belief that the Ego-entity never changes).

To overcome the idea of Personality, a yogī should contemplate the negative sides of the above five views.

*More than that.* ‘Attā’ has also been defined as Ego, ‘sāmi’ (My own), ‘nivāsī’ (the belief that I exist for ever), ‘kārako’ (doer), ‘vedaka’ (enjoyer), and ‘sayamvasī’ (controllable or governable).

“Anicca saññino meghiya anattasaññā saṇṭhāti;  
anattasaññinodiṭṭheva dhamme nibbānam pāpunāti”.

[ O Meghiya, a person who realises the doctrine of anicca (Impermanence), can also realise the doctrine of anattā (Impersonality), and attain Nibbāna ]

— Anguttara-nikāya-Meghiya-sutta.

The main point to note here is that both the mental and physical phenomena are ever changing. The process of psycho-physical phenomenon called “*being*” is constantly changing like the current of a river. This state of constant anicca (change) is also one of the three fundamental characteristics of phenomenal existence. What is constantly changing cannot be restful, peaceful or satisfactory. The unsatisfactory nature, a state of unrest or non-peace, *Dukkha*, is the second fundamental characteristic of all phenomenal existence.

#### 14. Concepts of Shape, Continuity and Compactness.

In moving the left hand to the right, an ordinary person will say that there is the hand in all its new positions. In the



Ultimate sense, trillions and trillions of Corporeal Groups arise and vanish in the Process of Oscillation.

Take for example a bucket of sand. Pierce a hole at the bottom and allow the particles of sand to fall down in a stream. Although you find that a stream of sand drops from the bucket, in fact, particles of sand combine together and form a stream. Thus the Concepts of Shape, Continuity and Compactness conceal the real truth. It is therefore apparent that causally-conditioned mental and physical phenomena arise and vanish instantaneously.

Thus bearing in mind, yogīs should contemplate the following daily:

- (1) The dissolution of mental and physical phenomena contained in the body, at the time of rising from bed, at the time of washing one's face and at the time of paying homage to the Buddha.
- (2) The dissolution of mental and physical phenomena at the time of going to the bath-room, and at the time of using the lavatory.
- (3) The dissolution of mental and physical phenomena at the time of taking food, and at the time of 'coming' and 'going'.

### **15. Contemplating the body in the body.**

A yogī who is able to determine the dissolution of the physical phenomena in moving the hand from one position to another, can easily determine the dissolution of the physical phenomena all over the body, while sitting.

Close your eyes and reflect on the dissolution of the Corporeal Groups all over the body. Then turn your body to the right, to the left, and bend your body forward and backward. In all of these positions and at every moment you will notice that older physical phenomena arise and vanish yielding place to newer ones. Repeat these exercises and have them cognized by you.



## Contemplating the dissolution of phenomena caused by Breathing.

In contemplating the dissolutions of physical phenomena caused by Breathing, just as in the case of the hand-movement, a yogī should reflect on the qualities of the physical phenomena in the middle part of the body. It is not necessary to watch the In-and Out-breathings at the nasal aperture, as is done in exercises on breathings.

Keep your mind on the middle part of your body; you will then perceive the movements of 'rising' and 'falling' of this part of the body--- 'rising' while breathing in and 'falling' while breathing out. Contemplate the dissolution of the physical phenomena both in the cases of breathing-in and breathing-out, and you will eventually realise the point of anicca (Impermanence).

### 16. Contemplation of Impermanence With Regard to Steps.

[Note.—Insight-practisers should contemplate the Impermanence of 'santati-paccuppanna' (Continuity of mental and physical phenomena that arise and vanish at the present moment). Now, I shall explain the Impermanence of phenomena during one step.]

If you desire to know the Ultimate Truth of the phenomena, you will easily grasp them by probing into the conventionally-termed body and contemplating the arising and passing-away of the phenomena.

If you contemplate the body in the body, you can easily perceive the arising and passing-away of the phenomena and know that by the diffusion of the process of oscillation born of mental activity, *going* and *coming* take place.

The yogī knows thus: If there arises the thought, "I shall stand", that thought produces the process of oscillation. This process of oscillation produces bodily expression. The raising upright of the whole body from below, owing to the diffusion of the process of oscillation, is called *standing*. If there arises the thought, "I shall march by the right leg",



a yogī is able to discern the arising and vanishing of the physical phenomena during the process of oscillation and also during the advancing stages of “lifting”, “pushing”, “down”.

### **Contemplation of Anicca (Impermanence)**

Having known thus, a yogī should contemplate as follows: “Even while I am standing, the mental and physical phenomena arise and vanish rapidly at every moment,” thus becoming anicca (Impermanent). In all future steps also, the mental and physical phenomena will arise and vanish instantaneously. It will be apparent in the mind of a yogī that the causally-conditioned physical and mental phenomena arise and vanish instantaneously. Contemplate the ‘Impermanence’ according to this method for days, months and years.

Thus, when a yogī starts marching by the right leg, he determines the dissolution of the physical and mental phenomena mentally noting “Dissolve”, “Dissolve”; “Disappear”, “Disappear”; “Exists no more”, “Exists no more”; or “Anicca”, “Anicca”. He should adopt the same procedure when he marches by the left leg also. As this point is very important, a yogī should carry on these exercises for days and months so that he may be able to perceive the passing away or dissolution of the physical and mental phenomena even while he is marching slowly or quickly.

**Here ends the exposition of the dissolution of phenomena in one step.**

Carry on these exercises for days and months and live contemplating the body in the body internally.

### **17. Contemplation of the Body Externally.**

A yogī should contemplate the body in the body both internally and externally in the following manner:



If there arises the thought, "I shall walk", a yogī should determine the arising and passing-away of the mental phenomena contained in the "mental activity" connected therewith, the arising and passing-away of the physical phenomena contained in the leg at every posture of his step at every consciousness-moment and also the arising and passing-away of the physical phenomena contained in the great Earth on which his step falls.

*Taking an exercise while Walking.*

A yogī while walking understands: "I am walking", and whatsoever the posture of his body may be, he understands that posture and at the same time determines the dissolution of the mental phenomena contained in the thought of 'Walking', the dissolution of the physical phenomena contained in the leg and also the dissolution of the physical phenomena in the ground on which the steps fall.

Thus he dwells subjectively with regard to his own body, mindful of the body; or objectively with regard to the bodies of others, mindful of the body; or both subjectively with regard to his own body and objectively with regard to the bodies of others, mindful of the body. Either mindful of arising in the body or of passing-away in the body; or of both arising and passing-away in the body.

In doing an exercise while 'Walking', a yogī has to stand before marching. He will then determine the inherent qualities of the mental and physical phenomena contained in his body, and conceive thus: "Now, the 'I' which is now standing is nothing but a collection of the Corporeal Groups contained in the body in its standing posture due to the process of oscillation born of mental activity".

Again, if there arises the thought: "I shall go by the right leg", that thought produces the process of oscillation; the diffusion of the process of oscillation produces expression in the following stages: 'lifting', 'pushing', 'putting' or 'up', 'forward', 'down'. A yogī should contemplate the dissolution of the physical phenomena contained in the body at every posture of it and also the simultaneous dissolution of



the physical phenomena in the ground on which his right step falls. He should carry on such kinds of exercises for days, by marching slowly or quickly. He will then be able to conceive the arising and passing-away of the phenomena at the time of 'lifting', 'putting', etc. and also the arising and passing-away of the physical phenomena in the ground on which the steps fall. Continue to work these exercises for days, by marching slowly or quickly.

If a yogī realises this principle of 'Impermanence' by contemplating the body in the body, both internally and externally, he will also be able to realise 'Dukkha' (Suffering), Anattā (Impersonality), 'Udayabbaya-ñāṇa' (Knowledge consisting in the Contemplation of Arising and Vanishing of phenomena) and 'Bhanga-ñāṇa' (Knowledge consisting in the Contemplation of Dissolution of phenomena).

Also, in the other three modes of deportment--- 'Standing' 'Sitting' and 'Lying', contemplate the body in the body both internally and externally.

### 18. Difficulty.

In so contemplating, a yogī may think to himself: "Well, I am able to perceive the dissolution of physical phenomena all over the body during the process of oscillation and at any and every posture, but how am I to perceive the dissolution of the physical phenomena in the ground on which the foot-steps fall?". In that case he should remember the allegory of a bucket of sand. In that allegory particles of sand dropped from a hole at the bottom of the bucket formed a stream of sand. Whether the bucket was stationary or moving this side or that, the particles of sand dropped from the hole in all cases. The only difference was the different positions of the bucket. Similarly, a yogī should consider that the causally-conditioned phenomena contained in the ground arise and disappear very rapidly.

*Note:—*Perform these exercises often so that a yogī may be able to perceive the dissolution of phenomena both internally and externally. These exercises will help a yogī till he



comes to the Vipassanā-practice for the attainment of “Sankhāruppekkhā-ñāṇa” (Equanimity-knowledge with regard to the Formation of existence).

**Here ends the exposition of Sammasananana.**

**19. Udayabbaya-Nana** (Knowledge consisting in the Contemplation of Arising and Vanishing of phenomena).

How to practise:

“Udayabbaya-ñāṇa” means the Knowledge consisting in the Contemplation of Arising and Vanishing of causally-conditioned physical and mental phenomena; or in other words, it means the Knowledge consisting in the grasping of the 3 characteristics of existence --- Impermanency, Suffering, Impersonality. In performing exercises for “Sammasana-ñāṇa”, a yogī has to determine the dissolution of phenomena at every present moment. But, in the present exercise, he is required to determine the Arising and Vanishing of phenomena and then try to perceive them at every present moment. As has been mentioned before, a yogī should slowly move his hand and then perceive the Arising and Vanishing of physical phenomena in the hand during the process of oscillation, at every posture of the hand, and at every present moment.

When a yogī is used to such kind of exercise, he should apply the same method to the following:

- ( i ) Swinging the body from one position to another,
- ( ii ) Walking, standing, sitting and lying down.

Begin your exercises with slow movements so that you may be able to perceive the ‘Udaya’ (Arising) and ‘Vaya’ (Vanishing; Passing-away) of mental and physical phenomena.

**Here ends the brief description of the method of contemplating “Udayabbaya-nana.”**

### *Detailed Explanation*

When a sitting yogī desirous of walking prepares to stand, there arises the thought ‘I shall stand’. He should understand the Arising and Vanishing of the mental and physical phenomena all over the body at the ‘Standing



posture and at every present moment, and when he marches by the right leg, there is the bodily expression due to the process of oscillation born of mental activity. When he lifts his leg, he is able to discern the dissolution of the physical phenomena at that posture of the body, and at the same time can infer that the mental phenomena also arise, and that all these mental phenomena at the posture of 'lifting' immediately vanish and become 'anicca' or 'vaya' (dissolution). He should apply the same principle to the stages of 'pushing', 'putting', 'forward' and 'down'. After marching by the right leg, a yogī will march by the left. Here again, he should adopt the same procedure and conceive the Arising and Vanishing of the physical phenomena contained in the ground on which the foot-steps fall. At the beginning of this exercise, a yogī should start with a slow march and contemplate the Arising and Vanishing of the phenomena at each foot-step.

The Sub-commentary to the "Way of Purity" (Visuddhi-magga) says: "Rūppassa nibbattiyā diṭṭhāya tassa bhango-piḍiṭṭho yeva hoti itarakālattā".

(If one realises the Arising of physical phenomena which are constantly changing he will be able to realise the Vanishing of these phenomena, because they, having arisen, disappear again immediately).

Adopt the same procedure and perform exercises on the remaining three modes of deportment --- Standing, Sitting and Lying.

*Note for guidance:-* One who contemplates the Arising and Vanishing of phenomena at every posture during the four modes of deportment will realise that the mental and physical phenomena having arisen disappear immediately and the newer formations of existence arise in place of the older ones, just as the sesamum seeds are disintegrated with cracking sounds when heated in a frying pan.

### **Magamaggananadassana-Visuddhi**

(Purity of the Eye of Knowledge with regard to Path and Not-path)

During the Vipassanā-practice for the Knowledge regarding Arising and Vanishing, however, there arise the so-



called Defilements of Insight, such as effulgence of light, knowledge, rapture, tranquillity, happiness, determination, energy, awareness, equanimity, delight. These Defilements of Insight can be overcome by Maggā-magga-ñāṇa-dassana-visuddhi (Purity of the Eye of Knowledge with regard to Path and Not-path).

They generally arise in a yogī who takes Tranquillity as his Vehicle, and not in those who practise merely Insight (Sukkha-vipassaka). They also do not generally arise in those who jump up to a higher knowledge and practise Vipassanā for the attainment of Bhanga-ñāṇa (Knowledge consisting in Contemplation of Dissolution of all forms of existence.)

The Commentary to the Paṭisambhidā-magga says:

“Ayaṃ pana vipassanūpakkilesa yebhuyyena samatha-vipassanālābhino upajjati.”

Indeed, these Defilements of Insight generally arise in those who practise Vipassanā combined with Samatha (Calm).

Here ends the exposition of Udayabbaya-ñāṇa.

## 20. Bhanga-Nana

(Knowledge consisting in Contemplation of Dissolution)

Bhaṅgānupassanā-ñāṇa means the Knowledge consisting in Contemplation of Dissolution or Vanishing of all forms of existence, without paying attention to the Arising of them. In practising for Sammasana-ñāṇa, a yogī has to determine the dissolution of phenomena at each step. In practising Udayabbaya-ñāṇa, he has to contemplate the Arising and Vanishing of phenomena at every posture of each step.

In the practice of this Bhanga-ñāṇa, as a yogī is used to determine the rapid arising and dissolution of phenomena when he practises Udayabbaya-ñāṇa he will naturally discern the ‘Dissolution’ sides more than the ‘Arising’ sides.

### To Contemplate the Dissolution of Phenomena at the Three Postures Of Every Step.

When there arises the thought: “I shall march by the right”, due to the diffusion of the process of oscillation born of mental activity, there will be bodily expressions, such as



(i) Lifting, (ii) Pushing, and (iii) Down. At each of these postures, a yogī should contemplate the Dissolution of phenomena only.

A yogī should try and perceive the Dissolution at the 'Lifting' stage, or if not, at the 'Down' stage. The Dissolution of phenomena at the 'Pushing' stage will become known to him automatically.

Adopt the same procedure in marching with the left leg, and a yogī will be accustomed to contemplate Dissolution of phenomena at all postures of every step.

Just to enable the yogīs to grasp the idea as to how these phenomena of existence vanish so rapidly, he may watch the bubbles of water formed on the surface of a water-pool during a heavy rain. He will then behold that the bubbles arise and disappear immediately. In the same way, the mental and physical phenomena pertaining to the Five Groups of existence also arise and disappear very rapidly.

Again, in the allegory of the sand bucket, you will notice that although a stream of sand is seen coming out of a hole at the bottom of the bucket, yet there contain many particles of sand and that the Corporeal Groups in each of these particles arise and vanish immediately, the older ones having vanished yielding place to newer ones.

When a yogī has enough practice in this Bhanga-ñāṇa contemplation, he will be able to perceive the Dissolution of phenomena at the stages of 'Lifting', 'Pushing' and 'Down' of every step he makes. Later, he may apply this method to all external matters.

Contemplation of Dissolution of the phenomena in every posture of the body during the remaining three modes of deportment—Standing, Sitting and Lying.

When a yogī, after having perceived the Dissolution of the phenomena in every posture of the body, and also in all external matters, he will soon be able to perceive that the Kamma-formations producing ever new existences are frightful, oppressive and miserable, and having disgusted with worldly life will gradually acquire higher Knowledges. If a yogī cannot acquire higher Knowledge he should try the Bhaya-ñāṇa (Knowledge in Awareness of Terror).



## 21. Dukkha Vipassana, (The contemplation of Suffering)

[In the Sacca-Yamaka (Pairs of questions on the Four Noble Truths) of the Abhidhamma Piṭaka, the Buddha declared:

“Does (everything which is called) *dukkha* (here, painful feeling), refer to the Dukkha-Truth (Noble Truth of Suffering)?---

Yes.

“But does Dukkha-Truth always refer to *dukkha* (painful feeling)?— No. (e.g.,) excepting bodily and mental *dukkha* (- feeling), the remaining Dukkha-Truth is Dukkha-Truth, but it is not *dukkha* (painful feeling.)”

“Bodily and mental *dukkha* (painful feeling), however, is both, *dukkha* (painful feeling), as well as Dukkha-Truth.”

“Dukkha-Truth, commonly called the Truth of Suffering, or Unsatisfactoriness, does not merely refer to actual painful feeling (here called *dukkha*), but teaches that, on account of the all-abiding law of impermanency and change, all the phenomena of existence are unsatisfactory, and bear in themselves the seed of suffering and misery.—Translator.]

In this connection some may argue as follows:-

“In contemplating *dukkha* (Suffering), a yogi may feel the painful sensation, an unbearable bodily sensation, or *dukkha-paṭipadā-daṇḍhabhiññā* (painful practice resulting in knowledge slowly acquired).”

Such argument should be very carefully scrutinised.

However, if a yogi contemplates the present *dukkha*, it amounts to Dukkha-vipassanā (the contemplation of Suffering).

## 22. Bhaya-Nana (Knowledge in Awareness of Terror.)

“Sabbe sankhārā bhayā; or sabbe rūpadhammā nāma dhammā bhayā” (All component things are to be feared.)



In contemplating Dissolution of all phenomena of existence in the three spheres of existence, along with bodily and mental feelings, a yogī will realise the danger of constantly changing in the phenomena of existence, and thus consider that all component things are frightful (i.e. the conditions as well as the continuity of existence, appears to him as Terror)

Here ends the exposition of Bhaya-ñāṇa.

### 23. Adinava-Nana

(Knowledge in Contemplation of Misery).

In contemplating Dissolution of phenomena of existence a yogī understands that in reality, every moment is the transition to a new form of life. He also understands that, conditioned by various kinds of kamma (volitional actions) done by him in the past decillion of existences, and that, conditioned by the unwholesome volitional actions that worry him in the present life, there is the continuity of existence, and that this continuity is frightful.

“Sabbe sankhāra ādinavā” (All causally-conditioned psycho-physical phenomena are miserable.) Thus having a mental note of it, a yogī should contemplate Misery while taking exercises in any of the four modes of deportment.

### 24. Nibbida-Nana.

(Knowledge consisting in Contemplation of Aversion)

In contemplating Dissolution of phenomena of existence a yogī who has already acquired the former two kinds of Knowledges will perceive that all causally-conditioned psycho-physical phenomena are

- ( i ) Suffering, inasmuch as they are monotonous;
- ( ii ) Suffering, inasmuch as they are much to be hated;
- ( iii ) Suffering, inasmuch as one would feel sick of them:  
and
- ( iv ) Suffering, inasmuch as they are unpleasant.



Carry on this practice over and over again combined with exercises taken while walking.

## 25. Muccitu-Kamyata-Nana

(Knowledge in the Desire for Deliverance)

Feeling aversion for all sankhārā (formations) of existence, getting weary of them, and finding no more delight in them, the mind of a yogī does not cling to a single one of all these formations, and has a desire for Deliverance.

“Sabbe sankhārā muccitu-kamyatā” (All causally-conditioned psycho-physical phenomena are the Suffering which should be ceased very soon so that Deliverance may be attained).

Thus thinking, a yogī should carry on this kind of exercise while walking.

A yogī should get instructions from a competent Kammatthāna teacher and practise Vipassanā to attain the ‘Purity of Understanding’ and the “Purity of Escape from all Doubts” Only after that, he should develop the mental training for the attainment of higher Knowledges.

## 26. Patisankha-Nana

(Knowledge consisting in Reflecting Contemplation)

Reflecting Contemplation is the reflecting on the 3 characteristics of existence --- anicca (Impermanence), dukkha (Suffering) and anattā (Impersonality), with the desire of finding deliverance from all forms of existence.

“The meditating disciple understands all formations as anicca (Impermanence) for the reason that they are not lasting, that they are only temporary, limited by their arising and vanishing, perishable, fluctuating, fragile, unstable, subject to change, without substance, something not really existing, something made, subject to death, etc.

“Just as a reed, or a bubble, or a mirage is without substance, without contents, and empty, just aso are corporeality, feeling, perception, mental formations and consciousness without substance and contents, empty, futile, impersonal,



without master, or anyone who has power over them etc.: they are neither child, nor woman, nor man, nor personality, nor anything belonging to personality, neither 'I' nor 'Mine', nor do they belong to anybody else." (Vis.XXI. 7.)

Yogīs should **therefore** contemplate as follows in any posture:

Sabbe sankhārā anattā\* (All causally-conditioned arising-and-vanishing physical and mental phenomena are impersonal

Sabbe sankhārā tucchā (All causally-conditioned arising-and -vanishing physical and mental phenomena are without substance.)

Sabbe sankhārā suññā (All causally-conditioned arising-and-vanishing physical and mental phenomena are empty and void.)

## 27. Sankharupekkha-Nana

(Knowledge consisting in Equanimity regarding all formations of existence.)

This knowledge is acquired by a yogī if while investigating the formations of existence by Reflecting Contemplation, and not regarding anything as 'I' or 'Mine' he remains after having overcome fear, delight, indifferent and equanimous regarding all formations.

A yogī should contemplate as follows:

"Sabbe sankhārā na sattā, na jīvā, na narā, na māṇavā, na itthi, na purisa, na attā, na attaniyā, na aham, na mama, na aññassa, na kassaci".

(All causally-conditioned arising and vanishing physical and mental phenomena are free from anything in the nature of Soul-entity; 'I'; 'Mine'; 'His'; and 'One's Own'.)

\*Here, "Sabbe sankhara anatta" is used instead of "Sabbe dhamma anatta", because in the phrase "Sabbe sankhara anatta", Nibbana is excluded, and so "sankhara" denotes the 18 psycho-physical elements with the exception of Nibbana.

Again, the word anatta conveys the meaning of

- (i) Absence of Personal-entity,
- (ii) Void of pith or essence, and
- (iii) Ungovernable; uncontrollable.



## 28. Anuloma-Nana

(Adaptation-Knowledge)

["Whosoever has cultivated, developed, and frequently practised this 'Equanimity regarding all formations', to him there arises faith known as determination (adhimokkha-saddhā) very strongly, his energy is well strained, his attentiveness fully present, his mind perfectly concentrated, and a still strong 'Equanimity regarding the formations' arises: 'Now the Path will reveal itself': thus thinking, the equanimity-knowledge contemplates all formations as impermanent etc., and thereafter it sinks into the subconscious stream of existence. Immediately thereafter there arise advertence at the mind door. And in the same way in which the 'Equanimity regarding the formations' has done it, just so does the Adaptation-knowledge take the formations as something impermanent, miserable and impersonal as its object. Thereupon, cittasantati (continuity of consciousness) follows. Then there arises the 1st Impulsive Moment, called parikamma (Preparation), taking the same formation as object. Immediately thereafter, with the same formation as object, there arises the 2nd. Impulsive Moment, known as upacāra (Access). And again immediately after that, there arises the Impulsive Moment called Anuloma (Adaptation)."]

Yogīs need not contemplate separately for this anuloma-ñāṇa (Adaptation-knowledge). By practising the knowledge in Reflecting Contemplation, they will gradually reach the stage of Adaptation-knowledge. —*Translator.*]

Now, while continuing to contemplate the 3 characteristics of existence, and perceiving the tranquil of Nibbāna, as the Peace, this equanimity-knowledge becomes the three-fold gate to deliverance. The Paṭisambhīdā-Magga says:

"Three Gates of Deliverance are leading to escape from the world, namely: That the mind is contemplating all formations as limited, and is rushing forward to the Conditionless Element (animitta-dhātu). That the mind is stirred with regard to all formations of existence, and is rushing forward to the Desireless Element (appaṇihita-dhātu). That the mind is regarding all things as something foreign, and is rushing forward to the Void-Element (suññata-dhātu)."



## 29. CONCLUSION.

By virtue of the wholesome volitional actions done by me in the past and also the wholesome one done by me in writing this booklet called “*Diṭṭha-vipassanā*”, which booklet was completed on the 14th August 1954, may all sentient beings be fulfilled with all causes and conditions leading to their attainment of *Nibbāna*. May they meet with success.!

May all sentient beings escape from the dangers of Old Age, Disease and Death !

Here ends the *Diṭṭha-vipassanā* (Cognitive Insight-Exercises)

\* \* \* \* \*

## 30. PRACTICE—PLAN.

(Compiled by the Translator)

A meditating disciple who intends to practise *Vipassābhāvanā* should carry out the following instructions :—

Begin by reciting the Three Refuges.

*Ti-saraṇa* (Three Refuges)

*Buddham saraṇam gacchāmi*

*Dhammam saraṇam gacchāmi*

*Sangham saraṇam gacchāmi*

I go for refuge to the Buddha

I go for refuge to the Dhamma.

I go for refuge to the Sangha.

For the second time : “I go for refuge to the Buddha,” etc.

For the third time : “ I go for refuge to the Buddha,” etc..

### The Five Precepts.

After the formula of the Threefold Refuge follows usually the acceptance of the Five Moral Precepts (*pañca-sīla*). Their



observance is the minimum standard needed to form the basis of decent life and of further progress towards Deliverance.

1. I undertake to observe the precept to abstain from killing living beings.
2. I undertake to observe the precept to abstain from taking things not given.
3. I undertake to observe the precept to abstain from sexual misconduct.
4. I undertake to observe the precept to abstain from false speech.
5. I undertake to observe the precept to abstain from intoxicating drinks and drugs.

**Then repeat the following Metta formula:—**

May I be happy, may I preserve my happiness and live without enmity.

May all beings be prosperous and happy: may they be of joyful mind; all beings that have life, be they feeble or strong, be they minute or vast. Visible or invisible, near or afar, born or to be born, let all beings be joyful.

Let no one deceive another, let none be harsh to any; let none by anger or hatred wish ill to his neighbour. Even as a mother, at the risk of her life, watches over and protects her only child, so with a boundless heart of compassion I cherish all living things, suffusing love over the entire world, above, and all around without limit: thus I cultivate an infinite goodwill towards the whole world.

Standing or walking, sitting or lying down, during all my waking hours I cherish the thought that this way of living is the noblest in the world.

Thus shall I, by abandoning vain discussions and controversies, by waking righteously, be gifted with insight, subdue the longing for the pleasures of the senses, and never again know rebirth.

\* \* \* \* \*

Visuddhi-magga (The Way of Purity) mentions the following 18 kinds of Insight-knowledges for practice.

- (1) aniccānupassanā (Contemplation of Impermanency),



- (2) dukkhānupassanā (Contemplation of Suffering),
- (3) anattānupassanā (Contemplation of Impersonality),
- (4) nibbidā-nupassanā (Contemplation of Aversion),
- (5) virāgānupassanā (Contemplation of Detachment),
- (6) nirodhānupassanā (Contemplation of Extinction),
- (7) paṭinissaggānupassanā (Contemplation of Abandoning).
- (8) khayānupassanā (Contemplation of Waning),
- (9) vayānupassanā (Contemplation of Vanishing),
- (10) vipariṇāmānussanā (Contemplation of Change),
- (11) animittānupassanā (Contemplation of the Unconditioned),
- (12) appaṇihitānupassanā (Contemplation of the Desirelessness),
- (13) Suññatānupassanā (Contemplation of the Emptiness),
- (14) } adhipaṇṇā-dhamma-vipassanā (Contemplation of the
- to (16) } Higher Wisdom regarding all the Phenomena),
- (17) paṭisankhānupassanā (Reflecting Contemplation),  
and
- (18) vivatṭānupassanā (Contemplation of the Turning away).

Through these 18 kinds of Insight knowledges the adverse ideas and views are overcome, for which reason also this way of overcoming is called tadanga-pahāna (Overcoming by the Opposite temporarily.)

Thus

- (1) dispels the idea of Permanence,
- (2) dispels the idea of Happiness,
- (3) dispels the idea of Personality,
- (4) dispels the idea of Lust.
- (5) dispels Greed,
- (6) dispels Origination,
- (7) dispels Grasping,



- (8) dispels the idea of Compactness,
- (9) dispels Kamma-formations,
- (10) dispels the idea of Stableness,
- (11) dispels the Conditions,
- (12) dispels Delight,
- (13) dispels Adherence,
- (14) dispels Grasping and adherence to the idea of substance,
- (15) dispels the Adherence to Delusion (regarding the Ego and the World),
- (16) dispels Attachment and Adherence,
- (17) dispels Thoughtlessness, and
- (18) dispels the Getting entangled and the Clinging.

Of these the first seven kinds of Insight-knowledges are generally practised by a yogī who has already possessed a firm knowledge consisting in Contemplation of Aversion known as Nibbida-ñāṇa.

\* \* \* \* \*

Now, a meditating disciple should practise Vipassanābhāvanā according to the instructions contained in this book. He may practise in any posture of the four modes of deportment.

In carrying out these Insight-exercises, he or she should try and understand the following and make a careful note of the same:

“ Aniccam aniccalakkhaṇam dukkham dukkhalakkhaṇam anattā anattalakkhaṇanti, ayamvibhāgo veditabbo; tattha aniccanti khandhapañcakaṃ; kasmā, uppādavayaṇṇatthattabhāvā, hutvā abhāvatovā, uppādavayaṇṇathatam ; anicca-lakkhaṇam, hutvā abhāvasankhāto ākāravikārovā..... ”

—Sammo-aṭṭhākathā—Āyatana-vibhanga  
(Burmese Edition), p-44.



The following classifications should be understood :-  
 Aniccam (Impermanence), anicca-lakkhaṇam (Characteristic of Impermanence), dukkham (Suffering), dukkha-lakkhaṇam (Characteristic of Suffering), anattā (Impersonality ; ungovernableness) and anatta-lakkhaṇam (Characteristic of Ungovernableness). In these words, anicca means the whole of the Five Groups of existence—Corporeality-group, Feeling-group, Perception-group, Group of Mental Formations and Consciousness-group. Why ! Because of nothingness apart from the arising and passing-away of phenomena, this Flux is called anicca: or in other words, the whole of the Five Groups of existence is called anicca. The processes from the stage of “arising” to the stage of “passing-away” of a phenomenon are called anicca-lakkhaṇā (Characteristic of Impermanence).

Well now, in practising the Vipassanā-bhāvanā according to the instructions contained in this book, a meditating disciple will find that by paying constant attention to the lakkhaṇā (the alterations, displacements, disturbances, modes of changing, etc.) he is developing his mental faculties in such a way that the Insight thus practised by him is free from both Eternity and Annihilation beliefs.



# **31. Love And Peace To The World**

## **A DISCOURSE**

BY

**Venerable Mohnyin Sayadaw, Agga Maha Pandita.**

**To you all, good people who want peace for your country  
and for the whole world, this sermon in brief is given:**

Love begets love and hatred begets hatred. There is no fire more intense and consuming than the fire of hatred born of unrestrained passion, and there is no thirst more difficult to satisfy than the greed born of attachment. You, O wise people, have often seen that love alone brings enduring peace and not brute force.

Conquest by force never brings true peace to the conqueror because the conquered, whose smitten pride smarting from the wounds of defeat, will try to take revenge sooner or later.

Peace can be achieved only when selfishness is restrained. Selfishness is a terrible hindrance to the attainment of peace and happiness for it breeds conceit, vanity, pride, lust, greed, thirst for power and supremacy, anger, hatred and passion bringing in its train an endless chain of evils culminating in grief and disaster.

You have all seen that wars were fought with the utmost cruelty and barbarity in complete disregard of humanity, love, and compassion for living beings. Destruction and desolation spread and untold miseries followed in the wake of recent wars. Such terrible weapons as the atomic bombs were used and every possible advantage was taken to commit wholesale slaughter and bloodshed. Peace however was not to be obtained at the end of these wars in which both the victors and the vanquished were losers in many respects.

The Buddha who points the way to eternal peace has said:

**“Jayam veram pasavati, dukkham seti parajito, Upa-  
santo sukkham seti. Hitva Jaya parajayam.”**

(Victory breeds more enmity and hatred. Defeat brings humiliation, frustration and all kinds of disharmony.



If the cause of strife is removed there will be no more strife and enmity and thus peace of mind and body will be secured).

You should therefore strive to win peace by pouring out upon the trouble-ridden world an all-pervading love; love which is intense, far-reaching and beyond measure. All persons, male and female residing either in hamlets or parishes, towns or cities, or in small countries or big countries should not entertain any feelings of hostility towards one another but should have kind thoughts both day and night for all beings wherever they may be. You should have boundless love for all creatures for it can bring about the well-being of all creatures.

Whoever is disposed to undertake this mission of radiating love-vibrations should have such attributes as Uprightness, Conscientiousness, Amenability to reason and discipline, Gentleness and Humility.

Having thus secured these attributes you should practise the virtue of LOVE by deed, word and thought.

(1) By deed—Promote another's happiness by giving personal assistance and by relieving distress and miseries or by giving alms, etc.

(2) By word—Speak gently and sweetly. Your words should be for the good and well-being of all creatures. By your words try to relieve distress and misery of all creatures.

(3) By thought—Focus your thoughts on the individuals or groups of persons or on all those living in hamlets or parishes or small countries or big countries; focus your thoughts on any one to whom you wish to extend your love and kindness, visualize them and then transmit kind thought-waves to them.

A certain period of the day should be set apart for this purpose and you should decide as to the number of times this love radiation should be done in a day. This can also be done by telling beads.

If you are doing this for an individual, do thus :-

Visualize the person and say thus, "May you be happy and peaceful. May you be free from trouble."

Visualize the persons of both sexes and then repeat thus: "May you all be happy and peaceful. May you all be free from trouble."



Repeat this many times.

If you are doing this for persons living in villages, towns, cities and countries, do thus :-

Think of the place or places to which you desire to send your kind thoughts and then visualize the persons of both sexes living in that place. Focuss your thoughts on the persons and repeat :-

“ May you all be happy and peaceful. May you be free from all troubles. May you all love one another and always entertain kind thoughts towards one another. ”

Repeat this many times.

Practice this virtue of love with a strong will and concentrated attention.

The main requirement in this process of effectively radiating love-vibrations is to try and secure a mental picture of the objective as if it were actually seen by your eyes and then to transmit the love thoughts when this necessary mental attitude is obtained.

Our doctrines say that love disarms the enemy or neutralises the weapons used against the transmitter of love. A hunter after game, it is said, hurled a spear at a cow which was feeding her calf whom she dearly loved. Such was the intensity of a mother's love at that particular moment of feeding her offspring that the edge of the weapon curled up causing no injury to her who had this tremendous force called LOVE.

**BLESSINGS TO ALL BEINGS !**

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