

UDAYABBAYA-ÑĀṆA STAGE

RŪPA AND NĀMA METHOD + 5 KHANDHA METHOD

The objects of udayabbaya-ñāṇa are khadhā, āyatana, dhātu, saccā, paṭiccasamuppāda factors. As for the paṭiccasamuppāda factors, only the factors from avijjā to bhava are included in the list of the objects of udayabbayānupassanā-ñāṇa. (paṭisam. 52)

Those who want to try to attain udayabbayānupassanāñāṇa firstly meditate vipassanā thoroughly sometimes on anicca lakkhaṇa, sometimes on dukkha lakkhaṇa, sometimes on anatta lakkhaṇa of the present (paccuppanna).

1. of just rūpa only (internally and externally alternately)
2. then of just nāma only (internally and externally alternately)
3. then of just nāma and rūpa together (internally and externally alternately)

In meditating on just rūpa only or on just nāma only in every line of all the 6 types of vīthi such as cakkhudvāra vīthi, meditate until attaining khaṇapaccuppanna. Similarly meditate vipassanā thoroughly by means of the 5 khandha method, sometime on anicca characteristics, sometimes on dukkha characteristic, sometimes on anatta characteristic until attaining khaṇapaccuppanna of:

1. just rūpa only
2. then just vedanā only
3. then just saññā only
4. then just saṅkhāra
5. then just viññāna only.

Meditate one round on internal, then one round on external.

Similarly meditate vipassanā on three characteristics alternately of the paṭiccasamuppāda factors namely avijjā-saṅkhāra-viññāna-nāmarūpa-salāyatana-phassa-vedanā-taṇhā-upādāna-bhava (= kam-mabhava + upapattibhava), having taken as object only the arising and perishing of these factors, without linking the causes and effects.

PAST, FUTURE, PRESENT, INTERNAL, EXTERNAL

If the meditator is able to meditate vipassanā thoroughly until attaining khaṇapaccuppanna on the saṅkhāra dhamma of the present and if the insight is also clear then meditate vipassanā thoroughly

1. sometimes on anicca characteristics
2. sometimes on dukkha characteristics
3. sometimes on anatta characteristics,

From the successive past till the present, from the present till the last future by the nāma rūpa method and 5 khandha method, one round internally, one round externally of:

1. just rūpa only
2. just nāma only
3. nāma and rūpa together and then

1. of just rūpa only
2. of just vedanā only
3. of just saññā only
4. of just saṅkhāra only
5. of just viññāna only.

It is necessary to meditate for many times on anicca, then for many times on dukkha, then for many times on anatta. After meditated for many times like that the meditator can meditate for a rather long time, mainly on one of the characteristics which is best for him, If the meditator is satisfied and if the arising and perishing appear very clearly and quickly to the insight, attaining khaṇapaccuppanna then he can switch to meditate by the udayabbaya-ñāṇa detailed method.

UDAYABBAYA-ÑĀṆA DETAILED METHOD OF MEDITATION

1. SAMUDAYA-DHAMMĀNUPASSĪ = UDAYADASSANA = MEDITATION ON JUST ARISING ONLY

In Mahāsatipatṭhāna-sutta taught to meditate in 3 ways at every satipatṭhāna as:

1. samudayadhammānupassī
2. vāyadhammānupassī
3. samudayavāyadhammānupassī.

Venerable Sāriputta, the general of the dhamma taught the meaning of that teaching in Paṭisambhidāmagga as ‘avijjā samudayā, rūpa samudayo’ etc. The meditator must practise the udayabbaya detailed method in accordance with those instructions. As an example, the rūpa khandhā and 4 nāma khandhā such as vedanā khandhā (in paṭisandhi) are shown here. The meditator who has already completed the discernment of causal relationships = paṭicca samuppāda 5th method, will be able to meditate on the 5 khandhā in each mind moment (= in each mind shown in the tables of nāma kammattṭhāna). As in the discernment of causal relationship paṭiccasamuppāda 5th method, here it is to meditate to realize the causal relationships by insight.

RŪPAKKHANDHĀ

1. Because of the arising of avijjā (20), paṭisandhi (kammaja) rūpa arises.
2. Because of the arising of taṇhā (20), paṭisandhi (kammaja) rūpa arises.
3. Because of the arising of upādāna (20), paṭisandhi (kammaja) rūpa arises.
4. Because of the arising of saṅkhāra (34), paṭisandhi (kammaja) rūpa arises.
5. Because of the arising of kamma (kammasatti force of 34), paṭisandhi (kammaja) rūpa arises.
* the arising of kammaja-rūpa
6. Because of the arising of citta, cittaja-rūpa arise.
* the arising of cittaja-rūpa
7. Because of the arising of utu, utuja-rūpa arise.
* the arising of utuja-rūpa
8. Because of the arising of āhāra, āhāraja-rūpa arise.
* the arising of āhāraja-rūpa

NOTE: There is only kammaja-rūpa at the time of paṭisandhi, especially at the time of the arising upāda of paṭisandhi. There are no cittaja-rūpa, utuja-rūpa, āhāraja-rūpa yet; they are shown only for the rūpakkhandhā existing in the subsequent mind moment.

PAṬISANDHI VEDANĀKKHANDHĀ

1. Because of the arising of avijjā (20), paṭisandhi vedanā arise.
2. Because of the arising of taṇhā (20), paṭisandhi vedanā arise.
3. Because of the arising of upādāna (20), paṭisandhi vedanā arise.
4. Because of the arising of saṅkhāra (34), paṭisandhi vedanā arise.
5. Because of the arising of kamma (kammasatti force of 34), paṭisandhi vedanā arise.
6. Because of the arising of vatthu (= hadayavatthu), paṭisandhi vedanā arise.
7. Because of the arising of object (= object of paṭisandhi mind), paṭisandhi vedanā arise.
8. Because of the arising of phassa (= 34-vedanā = 33), paṭisandhi vedanā arise.
* The arising of paṭisandhi vedanā.

PAṬISANDHI SAÑÑĀKKHANDHĀ

1. Because of the arising of avijjā (20), paṭisandhi saññā arise.
2. Because of the arising of taṇhā (20), paṭisandhi saññā arise.
3. Because of the arising of upādāna (20), paṭisandhi saññā arise.
4. Because of the arising of saṅkhāra (34), paṭisandhi saññā arise.
5. Because of the arising of kamma (kammasatti force of 34), paṭisandhi saññā arise.
6. Because of the arising of vatthu (= hadayavatthu), paṭisandhi saññā arise.
7. Because of the arising of object (= object of paṭisandhi mind), paṭisandhi saññā arise.

8. Because of the arising of phassa (= 34-saññā = 33), paṭisandhi saññā arise.

* The arising of paṭisandhi saññā.

PAṬISANDHI SAÑKHĀRAKKHANDHĀ (Cetanā)

1. Because of the arising of avijjā (20), paṭisandhi sañkhāra arise.
2. Because of the arising of taṇhā (20), paṭisandhi sañkhāra arise.
3. Because of the arising of upādāna (20), paṭisandhi sañkhāra arise.
4. Because of the arising of sañkhāra (34), paṭisandhi sañkhāra arise.
5. Because of the arising of kamma (kammāsatti force of 34), paṭisandhi sañkhāra arise.
6. Because of the arising of vatthu (= hadayavatthu), paṭisandhi sañkhāra arise.
7. Because of the arising of object (= object of paṭisandhi mind), paṭisandhi sañkhāra arise.
8. Because of the arising of phassa (= 34-cetanā = 33), paṭisandhi sañkhāra arise.

* The arising of paṭisandhi sañkhāra.

PAṬISANDHI SAÑKHĀRAKKHANDHĀ (= 34-vedanā-saññā-viññāṇa = 31)

1. Because of the arising of avijjā (20), paṭisandhi sañkhāra arise.
2. Because of the arising of taṇhā (20), paṭisandhi sañkhāra arise.
3. Because of the arising of upādāna (20), paṭisandhi sañkhāra arise.
4. Because of the arising of sañkhāra (34), paṭisandhi sañkhāra arise.
5. Because of the arising of kamma (kammāsatti force of 34), paṭisandhi sañkhāra arise.
6. Because of the arising of vatthu (= hadayavatthu), paṭisandhi sañkhāra arise.
7. Because of the arising of object (= object of paṭisandhi mind), paṭisandhi sañkhāra arise.
8. Because of the arising of the remaining 3 nāma khandā, paṭisandhi sañkhāra arise.

* The arising of paṭisandhi sañkhāra.

(The remaining 3 nāma khandā means vedanākkhandhā-saññākkhandhā-viññāṇa kkhadhā. In nāma 34, leaving out these 3 khandā, the 31 cetasika are the effects. Therefore the remaining 3 vedanā, saññā, viññāṇa are the cause.)

PAṬISANDHI VIÑÑĀṆAKKHANDHĀ

1. Because of the arising of avijjā (20), paṭisandhi viññāṇa arise.
2. Because of the arising of taṇhā (20), paṭisandhi viññāṇa arise.
3. Because of the arising of upādāna (20), paṭisandhi viññāṇa arise.
4. Because of the arising of sañkhāra (34), paṭisandhi viññāṇa arise.
5. Because of the arising of kamma (kammāsatti force of 34), paṭisandhi viññāṇa arise.
6. Because of the arising nāma rūpa, paṭisandhi viññāṇa arise.

* The arising of paṭisandhi viññāṇa.

nāma = accompanied cetasika (33)

rūpa = hadayavatthu(= rūpa 30) + (object rūpa)

Base on this method, meditate on the 5 khandā of every mind moment shown in the nāma kammaṭṭhāna tables such as bhavaṅga 5 khandā, cuti 5 khandā, pañcadvārāvajjana 5 khandā, cakkhuvīññāṇa 5 khandā etc. For those who are already skillful in discerning the cause and effects by the paṭiccasamuppāda 5th method, the discernment here are usually not difficult.

NOTE: Here, avijjā-taṇhā-upādāna is shown as (20) and sañkhāra as (34) are taken as an example only. Discern and meditate according to that which had arise, is arising, will arise in the nāma-rūpa process of one self. The quantity of citta cetasika may vary; it may be kusala sañkhāra or akusala sañkhāra. Discern as much as one can, from the successive pasts till the last future.

2. VAYADHAMMĀNUPASSĪ = VAYADASSANA = MEDITATION ON JUST PERISHING ONLY

Avijjānirodhā rūpanirodhoti paccayanirodhaṭṭhena rūpakkhandhassa vyaṃ passati.
(paṭisam. 54)

Avijjānirodhā rūpanirodhoti aggamaggañāṇena avijjāya anuppādanirodhatō anāgatassa rūpassa anuppādanirodho hoti paccayābhāve abhāvato.

(Vism, mahāṭīkā.II.421)

The meditator who realizes clearly that the arising of the effects such as rūpa is produced by the causes such as avijjā by vipassanā insight ‘eye’ can easily discern that “because of the cessation of the cause such as avijjā in which there is no more arising due to arahattamagga = anuppādanirodha cessation, then the effects such as rūpa ceased in which there is no more arising = anuppādanirodha cessation”, if he discerns with vipassanā insight the period when attaining arahattamagga in future and the period after parinibbānacuti. In this case the meditator should know about uppādanirodha and anuppādanirodha.

Uppādanirodha - The cause saṅkhāra dhamma as well as the effect saṅkhāra dhamma are just saṅkhāra dhamma which perish away after arising. The successive perishing after arising (arising & perishing), being the states of anicca is called uppādanirodha. As long as the cause are supporting successively, the effect will exist in this way successively arising & perishing away = uppādanirodha. (Note that the cause is also effect saṅkhāra dhamma which arise because of its respective cause). After perishing away, as the cause is not yet ended or exhausted, it arises and perishes again is called uppādanirodha. It is the cessation which still has arising. It is also called khaṇikanirodha.

Anuppādanirodha - Each sotāpattimagga, sakadāgāmimagga, anāgāmimagga totally eradicate the kilesa concerned. Arahattamagga called aggamaggañāṇas = the noblest magga totally eradicate the remaining kilesa such as avijjā. When the ariyamaggañāṇa up till arahattamagga totally eradicate the kilesa concerned then these kilesa do not arise again in the nāma-rūpa khandhā process at all. They totally ceased without arising again, such cessation is called anuppādanirodha.

When causes such as avijjā totally ceased without arising again, i.e. anuppādanirodha then the group of effects such as rūpa which could further arise if causes are not exhausted yet also ceased without arising again, having no condition to further arise in the future after parinibbānacuti. It is also called anuppādanirodha. They ceased because when there are no cause then effects also cannot arise.

The meditator must meditate to discern the nature of that of that anuppādanirodha, having sent the vipassanā insight = by vipassanā insight towards the future till attaining arahatta-magga and towards the future till parinibbānacuti. Only when realized by vipassanā insight “eye” precisely that “because of the cessation of the causes as anuppādanirodha, the effects also ceased as anuppādanirodha”, then further meditate on the followings.

MEDITATION ON RŪPAKKHANDHĀ

1. Because of the cessation of avijjā, (kammaja) rūpa cease.
2. Because of the cessation of taṇhā, (kammaja) rūpa cease.
3. Because of the cessation of upādāna, (kammaja) rūpa cease.
4. Because of the cessation of saṅkhāra, (kammaja) rūpa cease.
5. Because of the cessation of kamma, (kammaja) rūpa cease.
(This is anuppādanirodha. It is the cessation of future rūpa which ceased without arising again)
* Cessation of kammaja-rūpa = perishing away. (uppādanirodha)
6. Because of the cessation of citta, cittaja-rūpa cease. (anuppādanirodha)
* Cessation of cittaja-rūpa = perishing away. (uppādanirodha)
7. Because of the cessation of utu, utuja-rūpa cease: (anuppādanirodha)
* Cessation of utuja-rūpa =perishing away. (uppādanirodha)
8. Because of the cessation of āhāra, āhāraja-rūpa cease: (anuppādanirodha)
* Cessation of āhāraja-rūpa =perishing away. (uppādanirodha)

In these discernment the meditator must meditate to realize clearly the two types of cessation, anuppādanirodha = cessation in which there is no arising again subsequently and uppādanirodha = cessation in which there is arising again subsequently. In patisambhidāmagga pāli on page 53 (Burmese script) uppādanirodha is called as vipariṇāmalakkhaṇa. It is the momentary perishing of

saṅkhāradhamma. In this discernment also, discern all kusala and akusala javana vīthi as shown in nāma kammaṭṭhāna tables of the 6 lines such as rūpārammaṇa line, forming 5 khandhā in every mind moment (as mentioned in the paṭiccasamuppāda 5th method). Meditate on internal and external alternately. In discerning like that, the discernment of cakkhuvīññāṇa vedanakkhandhā is shown as follows based on that in the nāmakkhandhā stage.

MEDITATION ON CAKKHUVIÑÑĀṆA-VEDANĀKKHANDHĀ

1. Because of the cessation of avijjā, cakkhuvīññāṇa vedanā cease.
2. Because of the cessation of taṇhā, cakkhuvīññāṇa vedanā cease.
3. Because of the cessation of upādāna, cakkhuvīññāṇa vedanā cease.
4. Because of the cessation of saṅkhāra, cakkhuvīññāṇa vedanā cease.
5. Because of the cessation of kamma, cakkhuvīññāṇa vedanā cease.
6. Because of the cessation of cakkhuvatthu rūpa, cakkhuvīññāṇa vedanā cease.
7. Because of the cessation of rūpārammaṇa, cakkhuvīññāṇa vedanā cease.
8. Because of the cessation of cakkhusamphassa (= 7), cakkhuvīññāṇa vedanā cease.
9. Because of the cessation of āloka (= light), cakkhuvīññāṇa vedanā cease.
10. Because of the cessation of manasikāra (= pañcadvārāvajjana = 11), cakkhuvīññāṇa vedanā cease. (anuppādanirodha)

* Cessation of cakkhuvīññāṇa vedanā. (uppādanirodha)

Meditate in the same way, from the successive pasts till the last future as far as one can.

3. SAMUDAYA-VAYA-DHAMMĀNUPASSĪ

UDAYA-VAYADASSANA = DISCERNING ARISING AND PERISHING

Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati.

(mahāsatiṭṭhāna sutta, majjhima nikāya.I.71)

Avijjāsamudayā rūpasamudayo ...pe... avijjānirodhā rūpanirodho.

(paṭisam. 53-54)

Tesaṃ vasena evampi rūpassa udayo evampi rūpassa vayo, evampi rūpaṃ udeti, evampi rūpaṃ vetīti paccayato ceva khaṇato ca vitthārena manasikāraṃ karoti. (Vism. II.267, §724)

In accordance with the instructions of pāli and commentary as above, the meditator who is trying to practise the udayabbaya detailed method must meditate linking cause and effect again and again, having discerned by vipassanā insight that ‘because of the arising of the cause, effect arise; because of the cessation of the cause, effect cease’.

In meditating like that, it is mentioned:

Sappaccayanāmarūpavasena tilakkhaṇaṃ āropetvā vipassanāpaṭipāṭiyā “aniccaṃ dukkhaṃ anattā”ti sammāsanto vicarati. (mūlapaṇṇāsa, commentary.I.281).

In accordance with this instruction of the commentary, the meditator must meditate on the three characteristics alternately of both the cause and effect. Therefore, here having linked the cause and effects, the vipassanā meditation on their anicca characteristic is shown as follows. Understand that the method is the same for the vipassanā meditation on their dukkha and anatta characteristics.

UDAYA-VAYA-DASSANA RŪPAKKHANDHĀ

1. Because of the arising of avijjā, (kammaja) rūpa arise.
Because of the cessation of avijjā, (kammaja) rūpa cease.
avijjā = (arising-perishing) anicca; (kammaja) rūpa = (arising-perishing) anicca.
2. Because of the arising of taṇhā, (kammaja) rūpa arise.
Because of the cessation of taṇhā, (kammaja) rūpa cease.
taṇhā = (arising-perishing) anicca; (kammaja) rūpa = (arising-perishing) anicca.
3. Because of the arising of upādāna, (kammaja) rūpa arise.
Because of the cessation of upādāna, (kammaja) rūpa cease.

- upādāna = (arising-perishing) anicca; (kammaja) rūpa = (arising-perishing) anicca.
4. Because of the arising of saṅkhāra, (kammaja) rūpa arise.
Because of the cessation of saṅkhāra, (kammaja) rūpa cease.
saṅkhāra = (arising-perishing) anicca; (kammaja) rūpa = (arising-perishing) anicca.
 5. Because of the arising of kamma, (kammaja) rūpa arise.
Because of the cessation of kamma, (kammaja) rūpa cease.
kamma = (arising-perishing) anicca; (kammaja) rūpa = (arising-perishing) anicca.
 6. Because of the arising of citta, (cittaja) rūpa arise;
Because of the cessation of citta, (cittaja) rūpa cease.
citta = (arising-perishing) anicca; (cittaja) rūpa = (arising-perishing) anicca.
 7. Because of the arising of utu, (utuja) rūpa arise.
Because of the cessation of utu, (utuja) rūpa cease.
utu = (arising-perishing) anicca; (utuja) rūpa = (arising-perishing) anicca.
 8. Because of the arising of āhāra, (āhāraja) rūpa arise.
Because of the cessation of āhāra, (āhāraja) rūpa cease.
āhāra = (arising-perishing) anicca; (āhāraja) rūpa = (arising-perishing) anicca.

MEDITATION ON CAKKHUVIÑÑĀNA-VEDANĀKKHANDHĀ

1. Because of the arising of avijjā, (cakkhuvīññāṇa) vedanā arise.
Because of the cessation of avijjā, (cakkhuvīññāṇa) vedanā cease.
avijjā = (arising-perishing) anicca; (cakkhuvīññāṇa) vedanā = (arising-perishing) anicca.
2. Because of the arising of taṇhā, (cakkhuvīññāṇa) vedanā arise.
Because of the cessation of taṇhā, (cakkhuvīññāṇa) vedanā cease.
taṇhā = (arising-perishing) anicca; (cakkhuvīññāṇa) vedanā = (arising-perishing) anicca.
3. Because of the arising of upādāna, (cakkhuvīññāṇa) vedanā arise.
Because of the cessation of upādāna, (cakkhuvīññāṇa) vedanā cease.
upādāna = (arising-perishing) anicca; (cakkhuvīññāṇa) vedanā = (arising-perishing) anicca.
4. Because of the arising of saṅkhāra, (cakkhuvīññāṇa) vedanā arise.
Because of the cessation of saṅkhāra, (cakkhuvīññāṇa) vedanā cease.
saṅkhāra = (arising-perishing) anicca; (cakkhuvīññāṇa) vedanā = (arising-perishing) anicca.
5. Because of the arising of kamma, (cakkhuvīññāṇa) vedanā arise.
Because of the cessation of kamma, (cakkhuvīññāṇa) vedanā cease.
kamma = (arising-perishing) anicca; (cakkhuvīññāṇa) vedanā = (arising-perishing) anicca.
6. Because of the arising of cakkhuvatthu, (cakkhuvīññāṇa) vedanā arise.
Because of the cessation of cakkhuvatthu, (cakkhuvīññāṇa) vedanā cease.
cakkhuvatthu = (arising-perishing) anicca; (cakkhuvīññāṇa) vedanā = (arising-perishing) anicca.
7. Because of the arising of rūparammaṇa, (cakkhuvīññāṇa) vedanā arise.
Because of the cessation of rūparammaṇa, (cakkhuvīññāṇa) vedanā cease.
rūparammaṇa = (arising-perishing) anicca; (cakkhuvīññāṇa) vedanā = (arising-perishing) anicca.
8. Because of the arising of cakkhusamphassa, (cakkhuvīññāṇa) vedanā arise.
Because of the cessation of cakkhusamphassa, (cakkhuvīññāṇa) vedanā cease.
cakkhusamphassa = (arising-perishing) anicca; (cakkhuvīññāṇa) vedanā = (arising-perishing) anicca.
9. Because of the arising of āloka, (cakkhuvīññāṇa) vedanā arise.
Because of the cessation of āloka, (cakkhuvīññāṇa) vedanā cease.
āloka = (arising-perishing) anicca; (cakkhuvīññāṇa) vedanā = (arising-perishing) anicca.
10. Because of the arising of manasikāra (pañcadvārāvajjana), (cakkhuvīññāṇa) vedanā arise.
Because of the cessation of manasikāra, (cakkhuvīññāṇa) vedanā cease.
manasikāra = (arising-perishing) anicca; (cakkhuvīññāṇa) vedanā = (arising-perishing) anicca.

EXPLANATION

Meditators who are already skillful and proficient in the paṭiccasamuppāda 5th method can

meditate based on the above shown to this extent. This udayabbaya detailed method must practised on every mind moment shown in the nāma kammaṭṭhāna tables, having formed the 5 khandhā.

In this meditation the meditator can meditate, having discerned by vipassanā insight the causal relationships between the 1st past life causes and present life effects. He can also meditate after having discerned by vipassanā insight the causal relationships between the 2nd past life causes and the 1st past life effects; and the causal relationships between the present life causes and futures life effects. These are the meditation where the meditator can meditate on the successive past lives and successive future lives, having discerned by vipassanā insight the causal relationships between the respective causes and effects as mentioned in the paṭiccasamuppāda 5th method.

If the meditator wants he can meditate by dividing into 2 groups: i.e. one group of avijjā- taṇhā-upādāna which is the same as kilesavaṭṭa and one group of saṅkhāra-kamma which is the same as kammavaṭṭa.

Say, if the causes are the causes that occurred in the 1st past life then the meditator firstly discern the bhavaṅga mind clearness (= manodvāra) of the 1st past life and then he must discern to realize by vipassanā insight the arising and perishing = anicca of the causes which occurred in between those bhavaṅga mind clear element. Understand that the method is similar for the successive past lives and successive future lives. As shown in the paṭiccasamuppāda stage, avijjā- taṇhā-upādāna mostly occur as the following manodvāra vīthi.

manodvārāvajjana (1)	javana (7)	sahetukatadārammaṇa (2)/	ahetukatadārammaṇa (2)
12	20	34/	12

Pīti may or may not accompanied, and tadārammaṇa may or may not arise. If tadārammaṇa arise, ahētukatadārammaṇa or sahetukatadārammaṇa can arise accordingly. The avijjā- taṇhā-upādāna for puthujjana are mostly lobha-dīṭṭhi group javana. Having discerned by vipassanā insight the arising and perishing anicca nature of the nāma dhammas in these vīthi until khaṇapaccuppanna = realizing the arising and perishing of every mind moment, meditate on their three characteristics alternately. Furthermore, the saṅkhāra-kamma group mostly occur as the following vīthi process.

manodvārāvajjana (1)	javana (7)	sahetukatadārammaṇa (2)/	ahetukatadārammaṇa (2)
12	34	34/	12

In this manodvārā-vīthi, if it is somanassasahagata nāṇasampayutta mahā kusala then both pīti and nāṇa are accompanied; there are 34 nāma dhamma. If it is upekkhāsahagata nāṇasampayutta then only nāṇa is accompanied, without pīti, there are 33 nāma dhammas. Tadārammaṇa may or may not arise. Sahetukatadārammaṇa or ahētukatadārammaṇa may arise accordingly. Having discerned the arising and perishing of these saṅkhāra-kamma nāma dhamma in every mind moment until khaṇapaccuppanna, meditate vipassanā on their three characteristics alternately.

SAṆKHĀRA AND KAMMA-BHAVA

Kammasatti force is not the object of vipassanā meditation. In vipassanā meditation on the 3 characteristics it is mainly to meditate on that of the kusala saṅkhāra group. Therefore the meditator should know about the saṅkhāra and kammabhava which are the object of vipassanā. Dāna-kusala will be shown as an example:

1. The pubba-cetanā which arise before doing the kusala wholesome deed = before donating is saṅkhāra.

The muṅca-cetanā which arise at the time of doing the kusala wholesome deed = while donating is kammabhava.

2. Among the 7 javana that arose while doing the kamma, the cetanā that accompanies with the 1st till 6th javana is saṅkhāra. The 7th javana's cetanā is kammabhava .

3. In the javana mind moments that occur while doing the kamma, the cetanā is kamma bhava, the accompanied sampayuttadhamma group is saṅkhāra.

In accordance with the above definition, if one can meditate vipassanā on all nāma dhamma in every mind moment of the above manodvārika kusalajavana vīthi mind process which had arisen or

will arise, until attaining khaṇapaccuppanna, then it can be said that both saṅkhāra and kammabhava are already being meditated upon.

MEDITATE VIPASSANĀ ON ALL

Meditate vipassanā as above after forming 5 khandha in every mind moment that exist in vīthi such as cakkhudvāra vīthi which are paṭisandhi 5 khandha, bhavaṅga 5 khandha, cuti 5 khandha, manodvārāvajjana 5 khandha, cakkhuvīññāṇa 5 khandha. Meditate on both internal and external. In meditating like that:

1. The meditator can meditate on it after having linked the causal relationships between past and present.
2. The meditator can meditate on it after having linked the causal relationships between past lives.
3. The meditator can meditate on it after having linked the causal relationships between present and future.
4. The meditator can meditate on it after having linked the causal relationships between future lives.

PAṬICCASAMUPPĀDA FIRST METHOD

Nāyaṃ, bhikkhave, kāyo tumhākaṃ napi aññesaṃ, purāṇamidaṃ, bhikkhave, kammaṃ abhisāṅkhatam abhisāñcetaṃ vedaniyaṃ daṭṭhabbaṃ.

tatra kho, bhikkhave, sutavā ariyasāvako paṭiccasamuppādaññeva sādhuṃ yoniso manasi karoti iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati; imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ avijjāpaccayā saṅkhārā; saṅkhārapaccayā viññāṇaṃ...pe... evametassa kevalassa dukkhakkhandhassa samudayo hoti. avijjāya tveva asesavirāganirodhā saṅkhāranirodho; saṅkhāranirodhā viññāṇanirodho...pe... evametassa kevalassa dukkhakkhandhassa nirodho hoti.

(samyuttanikāya.I.294-295, natumhasutta.)

Monks, these rūpakāya, nāmakāya = all rūpa, all nāma are not yours (it means it is not your atta = because there is no atta) and not the belonging of others (= it is not the atta of others). These rūpakāya and nāmakāya are the states caused by past old kamma. It is formed by kusalakamma and akusalakamma, kusalacetanā and akusalacetanā are the fundamental cause. It is the basis (vatthu) of vedanā, feeling.

Monks, in this case the ariyasāvaka who is knowledgeable in āgamasuta = learning knowledge and adhigamasuta = practical knowledge or my disciple who is ariya meditates well on the causal relationship, paṭiccasamuppāda:

“If this cause exist, this effect arise. Because of the arising of this cause, this effect arise. If this cause does not exist, this effect does not arise. Because of the cessation of this cause, this effect cease”. That causal relationships paṭiccasamuppāda is like this:

“Because of the arising of avijjā, saṅkhāra arise; Because of the arising of saṅkhāra, (vipāka) viññāṇa arise” etc. “In this way the heap of only suffering, lack of happiness occur”

“Because of the total cessation of avijjā (due to arahattamagga), saṅkhāra cease; Because of the cessation of saṅkhāra, (vipāka) viññāṇa cease” etc. “In this way, it is the cessation of the heap of only suffering, lack of happiness.”

In accordance with such teachings the meditator can and should meditate also by the paṭiccasamuppāda 1st method on just samudaya only then on just vāya only and then on both samudaya and vāya.

SAMUDAYA-DHAMMĀNUPASSĪ

After having discerned the causal relationships as mentioned in the paṭiccasamuppāda 1st method, meditate on just the arising only, such as follows:

1. Because of the arising of avijjā, saṅkhāra arise;
2. Because of the arising of saṅkhāra, paṭisandhiviññāṇa arise;
Because of the arising of saṅkhāra, bhavaṅgaviññāṇa arise;
Because of the arising of saṅkhāra, cutiviññāṇa arise;

Because of the arising of saṅkhāra, cakkhuvīññāṇa arise, etc.

Meditate on both internal and external. Liking the causal relationships between 3 lives meditate from the successive past lives till the present life from the present life till the last future life. It is not difficult anymore for the meditator who is already skillful in discerning the causal relationships of paṭiccasamuppāda 1st method.

VAYA-DHAMMĀNUPASSĪ

The meditator whose insight is clear on causal relationships such as ‘because of the arising of avijjā, saṅkhāra arise etc.’ until the last future life must meditate on the following discernment, after having discerned by vipassanā insight the anuppādanirodha state at the time when arahattamagga will be attained in the future such that, due to that arahattamagga, according to the ekatta way, “because of the cessation without arising again of all kilesa such as avijjā, all effects such as saṅkhāra ceased without arising again”.

1. Because of the cessation of avijjā, saṅkhāra cease.

2. Because of the cessation of saṅkhāra, paṭisandhivīññāṇa cease.

Because of the cessation of saṅkhāra, bhavaṅgavīññāṇa cease.

Because of the cessation of saṅkhāra, cutivīññāṇa cease.

Because of the cessation of saṅkhāra, cakkhuvīññāṇa cease.

Meditate like that on just cessation only. Meditate on the three periods, internally and externally.

SAMUDAYA-VAYA-DHAMMĀNUPASSĪ

After having discerned by vipassanā insight both the arising and cessation = such as ‘Because of the arising of avijjā, saṅkhāra arise, Because of the cessation avijjā, saṅkhāra cease’ etc., meditate on the followings:

1. Because of the arising of avijjā, saṅkhāra arise.

Because of the cessation of avijjā, saṅkhāra cease.

avijjā (arising-perishing) - anicca; saṅkhāra (arising-perishing) - anicca.

2. Because of the arising of saṅkhāra, paṭisandhivīññāṇa arise.

Because of the cessation of saṅkhāra, paṭisandhivīññāṇa cease.

saṅkhāra (arising-perishing) - anicca; paṭisandhivīññāṇa (arising-perishing) - anicca.

3. Because of the arising of saṅkhāra, bhavaṅgavīññāṇa arise.

Because of the cessation of saṅkhāra, bhavaṅgavīññāṇa cease.

saṅkhāra (arising-perishing) - anicca; bhavaṅgavīññāṇa (arising-perishing) - anicca.

4. Because of the arising of saṅkhāra, cakkhuvīññāṇa arise.

Because of the cessation of saṅkhāra cakkhuvīññāṇa cease.

saṅkhāra (arising-perishing) - anicca; cakkhuvīññāṇa (arising-perishing) - anicca.

To this extent, the meditator who is already proficient in discerning the causal relationships by the paṭiccasamuppāda first method will be able to meditate based on the above examples. Meditate until bhava, namely kammabhava and upapattibhava. As shown in the paṭiccasamuppāda first method, in any of the (paṭiccasamuppāda) factors where all 6 lines is to be meditated upon then meditate on all 6 lines there. Meditate on the three periods of past, future, present internally and externally. Meditate, having linked three lives each time. Meditate on their 3 characteristics from the successive past lives till the last future life throughout for at least one times.

- the benefits attainable (myanmar book, new edition, page 133 to146)

- the four noble truths becomes clear

- lokiyamaggasacca = five lokiyamagga

- the paṭiccasamuppāda becomes clear

- the four ways become clear

- five lakkhaṇa becomes clear

THE PROGRESSION OF UDAYABBAYA VIPASSANĀ MEDITATION

Santativasena hi rūpārūpadhamme udayato, vayato ca manasi karontassa anukkamena bhāvanāya balappattakāle ñāṇassa tikkhavisadabhāvappattiyā khaṇato udayabbayā

upaṭṭhahantīti. ayañhi paṭhamam paccayato udayabbayam manasi karonto avijjādike paccayadhamme vissajjetvā udayabbayavante khandhe gahetvā tesam paccayato udayabbayadassanamukhena khaṇatopi udayabbayam manasi karoti.
tassa yadā nānam tikkham visadam hutvā pavattati, tadā rūpārūpadhammā khaṇe khaṇe uppajantā, bhijjantā ca hutvā upaṭṭhahanti. (mahāṭīkā.II.422)

The rūpa and nāma that exist in one life from paṭisandhi to cuti is called addhīna- paccuppanna-dhamma. The nāma that exist in a vīthi mind process is called santati- paccuppanna-dhamma. A single rūpa process occurring in four or five or six stages caused by tejodhātu-utu existing in a rūpakalāpa is called ‘one rūpa process produced by one utu’; and when the oja existing in rūpakalāpa gets the support of āhāraja-ojā, it causes a single rūpa process occurring in four or five or six stages then this process is called ‘rūpa process produced by one āhāra’. The single catu-samuṭṭhānika rūpa process of one utu and one āhāra is santati paccuppanna-dhamma. Nāma occurring in one mind moment which has three moments arising-duration-perishing (uppāda-ṭhiti-bhaṅga) and rūpa occurring during the three minor moment of arising-duration-perishing (u-t-b) are the nāma rūpa called khaṇa- paccuppanna.

Firstly, the meditator must meditate on the arising and the perishing of nāma and of rūpa as santati-paccuppanna by vipassanā insight. Then if meditate like that progressively and when the vipassanā bhāvanā insight becomes powerful being sharper and clearer then the successive uninterrupted arising and perishing of saṅkhāradhamma becomes clear to the insight of the meditator until attaining khaṇa-paccuppanna.

It is true that the meditator firstly meditate on paccayato udayabbaya-dassana = the arising and perishing by means of cause such as because of the arising of avijjā, rūpa arise; because of the cessation of avijjā, rūpa cease. Then after having put aside the cause such as avijjā (= putting aside the discernment of ‘because of the arising of cause such as avijjā, effect such as rūpa arise’), he discern by vipassanā insight, the cause khandhā and effect khandhā which have the nature of arising and perishing; that is, firstly by paccayato udayabbayadassana = discerning by vipassanā insight that ‘because of the arising of cause, the effect arise’, because of the cessation of cause, the effect cease’, the meditator then meditate on the momentary arising and perishing = udayabbaya of these khandha.

(It means the meditation such as:

Because of the arising of avijjā, rūpa arise.

Because of the cessation of avijjā, rūpa cease.

avijjā - arising-perishing - anicca

rūpa - arising-perishing - anicca etc.)

If meditate like that for many times, the insight of the meditator becomes sharp and clear. Then the nāma rūpa being arising and perishing in every moment becomes clear to the insight of the meditator. If it becomes clear like that the ‘tender’ taruṇa-vipassanā insight called udayabbayānupassanā is attained. Such meditator is called āradhā-vipassaka person (mahāṭīkā, subcommentary)

UPAKKILESA

While meditating vipassanā thoroughly until attaining taruṇa-vipassanā by means of these two vipassanā method:

1. paccayato udayabbaya-dassana = meditating on arising and perishing by means of cause,
2. khaṇato udayabbaya-dassana = meditating on arising and perishing by means of moment,

and also after having meditated like that while meditating vipassanā again on the five upādānakkhandha of the past, future, present, internal, external etc. it is natural that ten kinds of defilement of vipassanā = vipassanupakkilesa occur.

Vipassanupakkilesā hi paṭivedhappattassa ariyasāvakaassa ceva vippaṭipannakassa ca nikkhattakammaṭṭhānassa kusītapuggalassa nuppajjanti. sammāpaṭipannakassa pana yuttapayuttassa āradhāvīpassakassa kulaputtassa uppajjantiyeva. (Vism.II.269, §732)

Take note that these ten types of defilements of vipassanā upakkilesa do not occur in the

following four types of person.

1. in ariya sāvaka who have already attained ariya-magga and phala and in meditators who have attained the powerful balava vipassanā such as nibbidānupassanā etc.. (mahāṭīkā, subcommentary)
2. in persons who are practising wrongly such as loss of morality (sīla), broken concentration (samādhi), wrong practice of wisdom (paññā)
3. in those who, although are practising vipassanā, they are dejected and shrink from the vipassanā meditation putting aside their vipassanā meditation.
4. in those who do not practise vipassanā meditation although their morality sīla are fulfilled as they are lazy.

Also, take note that they will surely arise in good meditators, the sammāpaṭipannaka persons who have the right practice, whose sīla, samādhi, paññā practices are not wrong and are called āradhavi-passaka who practise the paññābhāvanā continuously with great effort.

1. obhāsa = the light (the basis of upakkilesa states) (Myanmar Book, New edition. page 150 to 161)
- why is it explained again
- turning to the right path
2. ñāṇaṃ = vipassanāñāṇa
3. pīti = vipassanāpīti
4. passaddhi = vipassanāpassaddhi
5. sukha = vipassanāsukha
6. adhimokkha = saddhā
7. paggaha = vīriya
8. upaṭṭhāna = sati
9. upekkhā = vipassanupekkhā + āvajjanupekkhā

Among these upakkilesa, those from the second which is ñāṇa till the 9th which is upekkhā are not upakkilesa states. They are the basis of upakkilesa states. These eight states which are ñāṇa, pīti, passaddhi, sukha, adhimokkha, paggaha, upaṭṭhāna, upekkhā are the cetasika saṅkhāradhamma that arise accompanying with the vipassanā insight while meditating vipassanā. They are part of the 34 citta and cetasika nāmadhamma which arise accompanying with vipassanā insight in one mind moment. For puthujjana and sekkha persons, as these states are only vipassanā kusalajavana cittuppāda, they are not upakkilesa. However, having taken these states as object, if one holds on to the view that “these states are mine, these states are me, these states are my atta (soul)” - “etaṃ mama, esohamasmī, eso me attā” (my ñāṇa, my pīti...), then taṇhā, māna, diṭṭhi arise. These taṇhā, māna, diṭṭhi are the upakkilesadhamma.

If one holds on to the view that any of these ñāṇa, pīti etc. are magga-ñāṇa, phala-ñāṇa then one has strayed from the path of vipassanā because he is sitting in delight of one of these states which are not real magga phala and thinking that they are real magga-phala, giving up his mūla-kammaṭṭhāna which is vipassanā meditation.

THE METHOD TO OVERCOME THEM

These ñāṇa, pīti etc. which accompany with vipassanājavana that takes the anicca, dukkha, anatta of saṅkhāradhamma as object; and also some states such as āvajjanupekkhā which accompany with the manodvārāvajjana that exist just before vipassanā javana citta arise as in the following manodvārikajavana vīthi mind process:

manodvārāvajjana(1)	javana(7)	sahetuka tadārammaṇa/ahetuka tadārammaṇa (2)
12	34	34 / 12

Tadārammaṇa may or may not arise. After having broken down by insight each compactness (nāma-ghana) of these vipassanā manodvārikajavana vīthi mind processes and then after having discerned by vipassanā insight, the arising and perishing in every mind moment, meditate vipassanā

on their three characteristics alternately.

10. NIKANTI = VIPASSANĀ-NIKANTI

Nikanti is vipassanānikanti = the subtle attachment to vipassanā.

As nikanti is the state accompanied with lobha-mūla somanassavedanā, it may be of lobha- diṭṭhi group or lobha-māna group. As māna is the cetasika which is sometimes (= kadāci) accompanying, it is possible that māna is not included. As somanassa-vedanā is accompanying, pīti is included.

manodvāravajjana(1x)	javana (7x)	sahetuka tadārammaṇa/ahetuka tadārammaṇa(2x)
12	20/19	34-33 / 12

Tadārammaṇa may or may not arise. If it arises then it can mahāvīpāka somanassa tadārammaṇa or ahētuka somanassa santīraṇatadārammaṇa accordingly. Breaking down each compactness (nāmaghana) of the manodvārikajavana vīthi mind process where the subtle nikanti is included, meditate vipassanā on the three characteristics alternately of the discerned nikanti together with the nāmadhammas. This nikanti not only is an upakkilesa but also is the basis of upakkilesa whereby after having taken this nikanti as object when one grasped it as ‘mine, I, my atta/soul’ then more upakkilesa such as taṇhā, māna, diṭṭhi can arise. Therefore nikanti is both an upakkilesa and a basis of upakkilesa (From Vism.II.269 §732 and Vism, mahāṭikā.II.427, 434)

PAṬIPADĀÑĀNADASSANAVISUDDHI STAGE = HIGHER VIPASSANĀ INSIGHT

Having discerned by clear insight the arising and perishing away of ultimate reality until khaṇa-paccuppanna of the states from obhāsa till nikanti; and of the rūpa and nāma in rūpa sattaka and arūpasattaka methods; and of the rūpa and nāma discerned according to āyatana dvāra shown previously, meditate on their three characteristics alternately thoroughly by one of the following methods which one prefers:

1. rūpa and nāma method
2. five khandha method
3. twelve āyatana method
4. eighteen dhātu method.

Meditate on the 3 periods of past, future, present in internal and external. It is necessary to meditate again and again for many times. Try to realize clearly the khaṇa-paccuppanna of saṅkhāradhamma. Try to have the insight on the three characteristics clearer and clearer, repeatedly for many times.

FOUR ANUPASSANĀ = PART OF FOUR SATIPATṬHĀNA

1. After having meditate vipassanā mainly on rūpa only and then further meditate vipassanā on nāma also is practising kāyānupassanā satipaṭṭhāna.
2. Another point is that in meditating vipassanā on nāma, the meditator who is going to practise the three satipaṭṭhāna such as vedanānupassanā must discern together the object rūpa and basis vatthu rūpa of the nāmadhamma where vedanā is predominant in accordance with the discipline mentioned in the earlier nāma kammaṭṭhāna stage that (saṃkhittena vā vitthārena vā pariggahite rūpakammaṭṭhāne) the meditator must have already discerned the rūpa kammaṭṭhāna by the brief or detailed methods. It is only after having discerned like that if he meditates vipassanā on the nāmadhamma where vedanā is predominant then he is practising vedanānupassanā satipaṭṭhāna.

The discernment is to meditate on this three:

- (i) vatthu
- (ii) object
- (iii) vedanā (= all the nāma where vedanā is predominant) of every vīthi citta mind moment discerned according to āyatanadvāra and of every bhavaṅga citta mind moment as -
 - (i) vatthu - arising and perishing away - anicca
 - (ii) object - arising and perishing away - anicca
 - (iii) vedanā - arising and perishing away - anicca

In this discernment, meditate as anicca after having discerned the arising and perishing of;

- (i) just basis, vatthu rūpa only, then
- (ii) just object, rūpa only, then
- (iii) just vedanā (i.e. nāmadhamma where vedanā is predominant only)

in every mind moment, throughout from pañcadvārāvajjana till manodvāra vīthi tadārammaṇa as shown in the nāma kammaṭṭhāna table. Meditate similarly for dukkha and anatta characteristics. Meditate on the three periods, in internal and external. Meditate as much as the insight can.

3. Also among the three methods of discerning nāma, if one meditates vipassanā after having discerned nāmadhamma where consciousness = viññāṇa is predominant then one is practising cittānupassanā satipaṭṭhāna. In the discernment:

- (i) basis vatthu
- (ii) object
- (iii) consciousness, viññāṇa (= it is to meditate vipassanā, having discerned all nāma dhamma in which consciousness is predominant)

4. Also, if meditate vipassanā after having discerned the nāmadhammas where phassa (cetanā) is predominant then one is practising dhammānupassanā satipaṭṭhāna. In the discernment:

- (i) basis vatthu
- (ii) object
- (iii) phassa (all nāmadhamma in which phassa is predominant)

In another way, in the vipassanā meditation by means of the rūpa and nāma method, after meditated vipassanā on rūpa, when meditate vipassanā on nāmadhamma, if meditate vipassanā having discerned the nāmadhamma beginning with vedanā then it is included as vedanānupassanā satipaṭṭhāna; if meditate vipassanā having discerned the nāmadhamma beginning with consciousness then it is included as cittānupassanā satipaṭṭhāna; if meditate vipassanā having discerned the nāmadhamma beginning with phassa then it is included as dhammānupassanā satipaṭṭhāna.

Furthermore if meditate vipassanā by means of the following method:

1. having grouped the nāmarūpa into five groups, by five khandha method.
2. by 12 āyatana method, having grouped the nāma rūpa into 12 groups.
3. by 18 dhātu method, having grouped the nāma rūpa into 18 groups.
4. by paṭiccasamuppāda method, having grouped the nāma rūpa into 12 factors.
5. by 5 nīvaraṇa method
6. by 7 bojjhaṅga method
7. by saccādesanā method, having grouped two groups as dukkha saccā and samudaya saccā, then it is practising dhammānupassanā satipaṭṭhāna.

MEDITATION ON BODILY POSTURES AND COMPREHAENDING BODILY ACTIVITIES (IRIYĀPATHA AND SAMPAJAÑÑA)

The discernment of the five khandha = nāma-rūpa that occur while in bodily postures (iriyāpatha) such as walking, standing, sitting, lying down and while in bodily activities such as going forward, returning, bending, stretching etc.. is already shown in the ealier nāma kammaṭṭhāna stage. Having discerned these five khandha/nāma rūpa again meditate vipassanā on them by the following method.

1. by nāma and rūpa method, having grouped into 2 groups or
2. by 5 khandha method, having grouped into 5 groups or
3. by 12 āyatana method, having grouped into 12 groups or
4. by 18 dhātu method, having grouped into 18 groups or
5. by paṭiccasamuppāda method, having grouped into 12 factors.

If the meditator wants to meditate vipassanā by nāma rūpa method, he meditates vipassanā on the three characteristics of;

1. just rūpa only, then
2. just nāma only, then
3. rūpa and nāma paired together.

Meditate on the three periods, in internal and external. If able to discern the arising and perishing away of five khandha = nāma rūpa that occur while in bodily postures and bodily activities such as walking till attaining khaṇa-paccuppanna of the 3 periods of past, future, present in internal and external and if able to meditate vipassanā on their three characteristics, then further meditate vipassanā by paṭiccasamuppāda method.

After having meditated thoroughly on the following

1. on “Because of the arising of cause, effect arise” then
2. on “Because of the cessation of cause, effect cease” then
3. on “Because of the arising of cause, effect arise; Because of the cessation of cause, effect cease”; after having discerned the arising and perishing of both of these cause and effect meditate vipassanā on the three characteristics alternately of each of them. Meditate on the 3 periods, in internal and external.

Then sometime meditate on the asubha nature of these nāma rūpa saṅkhāradhamma. After meditated on the three characteristics thoroughly, the meditator can meditate mainly on one of the characteristics which he prefers. Among the various methods such as nāma-rūpa method, 5 khandha method etc. meditate mainly by the method which one prefers for many times, again and again.

UDAYABBAYAÑĀṆA STAGE IS FINISHED

BHAṄGAÑĀṄA STAGE

TOWARDS BHAṄGAÑĀṄA

As the meditator meditate vipassanā on the saṅkhāradhamma in the four bodily postures thoroughly like that and as the preceding bhāvanā insight and subsequent bhāvanā insight is continuous, the vipassanā insight becomes very strong, powerful, sharp and clear. If the vipassanā insight becomes sharp and clear like that and if without giving attention on the arising of saṅkhāra dhamma anymore but gives attention on their perishing away only, then -

Ñāne tikkhe vahante saṅkhāresu lahuṃ upaṭṭhahantesu uppādaṃ vā ṭhitiṃ vā pavattaṃ vā nimittaṃ vā na sampāpuṇāti khaya-vaya-bheda-nirodheyeva sati santitṭhati. (Vism xxi, §741)

Na sampāpuṇāti aggahaṇato. (Mahāṭīka)

- his vipassanā insight does not reach (ie. is not extended) to the following any more;

- (i) uppāda = arising phase of saṅkhāradhamma
- (ii) ṭhiti = static (duration) phase of saṅkhāradhamma
- (iii) nimitta = saṅkhāra nimitta such as rūpa kalāpa
- (iv) pavatta = upādinnakapavatta = the occurrence of 'because of the arising of the cause, effect arise', because he does not give attention to them.

The mindfulness (sati) accompanied with the subsequent vipassanā insight, being supported by the powerful upanissaya-pccaya-satti force of the preceding vipassanā insight is well established on the exhaustion, perishing away, breaking up, cessation of saṅkhāradhamma (It means the insight ñāṇa lead by sati). At that time:

- (i) Aniccaṃ khayatṭhena = having discerned by insight and having taken as object the exhaustion, perishing away, breaking up, cessation of saṅkhāradhamma, meditate as 'anicca, anicca ...'
- (ii) dukkhaṃ bhayatṭhena = having discerned by insight and having taken as object the fearfulness in the constant perishing away of saṅkhāradhamma, meditate as 'dukkha, dukkha...'
- (iii) anattā asāraṭṭhena = having discerned by insight and having taken as object the non-existence of a permanent essence, atta in the saṅkhāradhamma, meditate as 'anatta, anatta...'
- (iv) sometimes, meditate on the nature of asubha also.

CAUTION

Having taken as object only the perishing away of saṅkhāradhamma, in meditating vipassanā on the three characteristics like that, the occurrence of the perishing away may be quick but the meditation on anicca characteristic (also dukkha and anatta characteristics) must be moderately slow. Although the meditator is seeing the perishing away of many vīthi, or many mind moments (cittakkhaṇa) or many moments of rūpadhamma, it is not to catch every perishing away of every mind moment and every rūpa moment to meditate as 'anicca...'. Having taken as object the perishing away of many mind moments and of many rūpa moment, meditate on the characteristics such as anicca, anicca ...' moderately slow. Note that the method is the same on dukkha and anatta. Meditate on the three periods, in internal and external again and again, for many times by methods such as nāma rūpa method, 5 khandha method etc.

RŪPA-KALĀPA DISAPPEARED

nimittanti saṅkhāranimittaṃ. yaṃ saṅkhārānaṃ samūhādighanasena, sakiccapari-chedatāya ca saviggahānaṃ viya upaṭṭhānaṃ, taṃ saṅkhāranimittaṃ. (Mahāṭīka)

Breaking down the compactness of rūpa (rūpa-ghana) and compactness of nāma (nāma-ghana) beginning from nāma-rūpa-pariccheda-ñāṇa of diṭṭhi visuddhi stage, the meditator has now reached the bhaṅga ñāṇa state. At the stages before attaining bhaṅga ñāṇa, each:

- (i) uppāda - the arising phase (uppāda) of saṅkhāra dhamma ie. of cause nāma rūpa saṅkhāra and of effect nāma rūpa saṅkhāra is still being seen.
- (ii) ṭhiti - the static/duration moment (ṭhiti) of saṅkhāra = jarā(aging) is still being seen.
- (iii) pavatta - the arising of a state of existence (bhava) which is the arising of effects because of

the arising of causes, being upādinnaka pavatta (bhavapavatti) is still being seen.

(iv) nimitta - although meditating so that the insight attain ultimate reality paramattha having broken down rūpa compactness and nāma compactness by insight, sometimes there are still some rūpa-kalāpa, nāma-kalāpa which have not been discerned and cannot be discerned. It is because of the great amount of rūpa-kalāpa and nāma-kalāpa and because of their very quick arising. As the rūpa compactness and nāma compactness such as aggregation compactness (samūhaghana) function compactness (kicca ghana) etc. of the undiscerned and the unable to be discerned rūpa-kalāpa, nāma-kalāpa are not broken down, they are still being seen as rūpa-kalāpa, nāma-kalāpa = as the smallest mass. It is seeing the nimitta. They are the sign nimitta where saṅkhāra occur.

However at the time the meditator reaches this bhaṅga ñāṇa stage, when the saṅkhāradhamma appear to his insight very quickly as the vipassanā insight is very sharp and clear then:

(i) uppāda- the insight cannot catch the arising phase (uppāda) of saṅkhāradhamma.

(ii) ṭhiti - the insight cannot catch the static (duration) phase = jarā (aging) of saṅkhāradhamma.

(iii) pavatta - the insight is not able to catch the bhava-pavatti = the arising of a state of existence = the arising of the effect vipāka 5 khandha such as viññāna, nāma rūpa, sa āyatana, phassa, vedanā etc. because of the arising of the causes such as avijjā-taṇhā-upādāna-saṅkhāra-kamma. The reason is: The insight can no longer be on the arising phase and static duration phase of cause saṅkhāradhamma and effect saṅkhāradhamma but is well established only on the perishing away phase called khaṇika-nirodha, the incessant successive perishing away of these cause and effect saṅkhāradhamma. As the vipassanā insight can no longer be on the arising uppāda of causes and the arising uppāda of effects, the vipassanā insight can no longer also be on the upādinnaka-pavatti = paccayato udayadassana = “because of the arising of cause, effect arise”.

(iv) nimitta - As the meditator’s vipassanā become very sharp, in this bhaṅga ñāṇa stage, rūpa compactness which are samūha ghana, kicca ghana not broken down yet are no longer seen. The reason is - As the small particles rūpa kalāpa which are the smallest mass that seems to have a form called saviggaha and the nāma kalāpa are the sign by which they can be known as saṅkhāra, they are called saṅkhāra nimitta. The vipassanā insight no longer discern these saṅkhāra nimitta; because the bhaṅgānupassanā insight is seeing just rūpa only and just nāma only, attaining khaṇika nirodha, the exhaustion - perishing away - cessation. Although the compactness mass rūpakalāpa nāmakalāpa are not seen by the vipassanā insight in this bhaṅga ñāṇa stage the meditator is seeing the rūpa ultimate reality paramattha and nāma ultimate reality paramattha very clearly and very apparently, unlike previous stage’s insight. It attains to just the ultimate reality totally.

At that time the meditator who attains this stage, seeing the very quick perishing away, meditates vipassanā thoroughly on the three characteristics alternately of:

(i) just rūpa only, then

(ii) just nāma only, then

(iii) rūpa and nāma paired together,

in 3 period, internally and externally. Similarly meditate vipassanā thoroughly on the three characteristics alternately by the 5 khandha method, separating the 5 upādānakkhandha into individual khandha that exist in 11 ways such as past, future, present, internal, external etc.

[NOTE: Take note that it does not mean that saṅkhāradhamma are arising very quickly only at this bhaṅga ñāṇa stage. Saṅkhāradhamma has the nature that, within a blink of eyes or a strike of the lightning or snap to the fingers, they can arise and perish away for many 10 millions of times. It means that before the vipassanā insight is sharp, the true primary nature of these saṅkhāradhamma is not seen yet; but only now when one reaches the bhaṅga ñāṇa stage as the vipassanā insight becomes sharp, the very quick perishing away of saṅkhāradhamma is seen by vipassanā insight. Another point is that as the meditator does not give attention to the uppāda (arising phase) - ṭhiti (static duration phase) - pavatta - nimitta of these saṅkhāradhamma, the insight is not able to catch them. Take note that this implies that one can still catch these if he gives attention to them]

VIPASSANĀ MEDITATION ALSO ON THE INSIGHT WHICH IS MEDITATING VIPASSANĀ = PAṬI-VIPASSANĀ

Ñātañca ñāṇañca ubhopi vipassati. (Vism.II.278)

When the meditator is seeing just the perishing away of saṅkhāradhamma by vipassanā insight like that he must meditate vipassanā on the saṅkhāradhamma called ñāta which are the rūpadhamma, nāmadhamma, causes, effects that exist in the 3 periods, internally and externally and the vipassanā insight called ñāṇa which is meditating vipassanā on these ñāta; he must meditate vipassanā on these two states called ñāta and ñāṇa. The insight called ñāṇa which is meditating vipassanā, is also a manodvārika javana vīthi mind process. Tadārammaṇa may or may not arise. However as this stage is close to the powerful balava vipassanā insight like nibbidāñāṇa, tadārammaṇa mostly does not arise.

manodvārāvajjana	javana (7)	sahetukatadārammaṇa (2)/ahetukatadārammaṇa (2)
12	34/33	34/33 / 11/12

The meditator meditates vipassanā on the three characteristics alternately of the meditating vipassanā insight also, which is the above manodvārika javana vīthi mind process.

SOME EXAMPLES OF THE DISCERNMENT

1. Meditate on rūpa, rūpa perish away - anicca.

The meditating insight also perish away - anicca.

2. Meditate on nāma, nāma perish away - anicca.

The meditating insight also perish away - anicca.

(Meditate in the same way for dukkha and anatta.)

In this manner, meditate vipassanā on the three characteristics alternately;

1. sometimes in internal
2. sometimes in external, and in these (two);
3. sometimes rūpa
4. sometimes nāma
5. sometimes cause
6. sometimes effect.

Meditate vipassanā in the same way on the pasts and futures. Similarly, meditate vipassanā by 5 khandha method also on the upādānakkhandhā, having formed the 5 khandha into 5 groups that exist in 11 ways. In this stage the discernment of the 5 khandha mentioned in anattalakkhaṇa sutta is very precious for the meditator; it is the discernment which makes the vipassanā insight mature.

In the bhaṅga ñāṇa stage of meditating vipassanā on causes and effects, although the upādinnakapavatta states which are 'because of the arising of cause, effect arise' are not seen after having not paid attention to them, as the vipassanā insight has already meditated and realized this upādinnakapavatta states well and rightly in paccaya-pariggahañāṇa, sammāsanañāṇa and udyabbayañāṇa stages, if the causes such as avijjā and the effects such as saṅkhāra is taken as object by the vipassanā insight in this bhaṅgañāṇa stage then they will be easily realized and seen. The perishing away of these causes and effects will be seen by the vipassanā insight.

THE POWER OF SEEING PERISHING AWAY

It is not that the meditator who has just reached and is beginning to practise this bhaṅgānupassanāñāṇa stage is always seeing just the perishing away of saṅkhāradhamma as soon as he sits to meditate when his insight is not matured yet. At the beginning, before attaining bhaṅgañāṇa, both arising and perishing away will still be seen to some extent. When the insight becomes sharp meditating vipassanā, the arising phase of saṅkhāradhamma is not longer seen but just the perishing phase only is being seen then. When the bhaṅgañāṇa insight reaches its peak then just the perishing away only of saṅkhāradhamma is always seen (mahāṭīkā-II-441)

Tato pana pubbabhāge anekākāravokārā anupassanā icchitabbāva. (Mahāṭīkā.II.441)

For the maturity of bhaṅgañāṇa, in the previous stage before attaining the peak of bhaṅga-ñāṇa, it is necessary to meditate vipassanā by various methods.

CAN MEDITATE MAINLY ON ANY PREFERRED STATES

In this bhaṅgañāṇa stage of meditating vipassanā on the perishing away of saṅkhāradhamma, if meditating vipassanā on rūpa is better then one can meditate mainly on rūpa. If meditating vipassanā on nāma is better then one can meditate mainly on nāma. It is to meditate like that only after having meditated vipassanā in the discernment (above) completely for many times, say for nāma, if the perishing away (insight) is very powerful and the discernments (above) are completed, the meditator can meditate vipassanā mainly on kusalajavana vīthi wholesome group nāmadhamma only if he wants to. In this case, meditate mainly on the manodvārika kusalajavanavīthi nāmadhamma; and if the meditator is a Samatha-yānika person then meditate mainly on the jhānasamāpattivīthi. As for the three characteristics, if the meditator has meditated on all three characteristics thoroughly then he can meditate mainly on one of the characteristics which is preferred, which is better in being meditated upon. The meditator can meditate on the discernments vatthu + object + vedanā, vatthu + object + viññāna, vatthu + object + phassa with the perishing away of the meditating insight together.

The discernment is:

- (i) Meditate on vatthu, vatthu perish away - anicca.
The meditating insight also perish away - anicca.
- (ii) Meditate on object, object perish away - anicca.
The meditating insight also perish away - anicca.
- (iii) Meditate on vedanā, vedanā perish away - anicca.
The meditating insight also perish away - anicca.

Further meditate on the discernments vatthu + object + viññāna, vatthu + object + phassa similarly. Meditate on all six dvāra both internally and externally, in the three periods.

In the discernment of iriyāpatha and sampajañña, meditate vipassanā by taking the perishing away of the saṅkhāradhamma that exist at the time of being in the bodily posture and bodily activities, as object.

Meditate vipassanā on the characteristics by taking the perishing away of the paṭiccasamuppāda factors as object. In the case meditate vipassanā having taken as object the perishing away only, without taking the causal relationships such as “avijjā produce saṅkhāra” as object any more. Meditate on the 3 periods, internally and externally. Sometimes meditate vipassanā on the meditating insight also; It is paṭivipassanā.

Beginning from this stage until the attainment of ariyamagga the meditator must meditate vipassanā just on the perishing away only of nāma rūpa, causes, effects, saṅkhāradhamma in the 3 periods both internally and externally; and sometimes on the perishing away of the meditating vipassanā insight.

In meditating like that, in the list of nāmadhamma, jhāna nāmadhamma is included, especially the 4 ānāpāna jhānas. If able to meditate vipassanā on these 4 jhānas thoroughly until bhaṅgañāṇa then the four ānāpāna catukka practice are included. However for those whose insight is not matured yet, these 4 catukka will be shown in brief.

ĀNĀPĀNA - FIRST CATUKKA

ĀNĀPĀNA - SECOND CATUKKA

ĀNĀPĀNA - THIRD CATUKKA; ONE POINT TO BE CAUTIONED

ĀNĀPĀNA - FORTH CATUKKA

BENEFICIAL RESULT

* There seems to be a skip in the title!!!

FROM BHAYA-ÑĀṆA TO SAṄKHĀRUPEKKHĀ-ÑĀṆA

In the meditator whose object is khaṇikanirodha, the perishing away of all past-future-present internal and external tebhūmaka saṅkhāradhamma in the 3 realms.

- and who is meditating with bhaṅgānupassanāñāṇa insight many times, again and again,
- and who is continuously, constantly seeing the perishing away of saṅkhāradhamma by bhaṅgānupassanāñāṇa that has reached the higher stage.
- then, because the dukkha nature in these saṅkhāra or in the nāma-rūpa-khandhas of the 3 realms of being constantly, incessantly oppressed by perishing away is very clear,
- even the rūpa and arūpa state of existence which are considered as calm sukha appear as fearful dukkha. This insight is **bhayatupaṭṭhāna-ñāṇa**.

Then, the vipassanā insight which is seeing the faults thoroughly, ie. the anicca fault, the dukkha fault, the anatta fault, the vipariṇāma fault in being subjected to change of the saṅkhāradhamma in the 3 realms of the 3 periods, internal and external is **ādinavānupassanā-ñāṇa**.

When one comes to see the faults like that thoroughly, then the vipassanā insight which is wearied and disgusted with all saṅkhāradhamma in the three realms at the 3 periods is **nibbidānupassanā-ñāṇa**.

In the mind of the meditator who is wearied and disgusted, without attachment even to any single saṅkhāradhamma among the saṅkhāradhamma group in the 3 realms of the 3 periods, there arise the wish to be free from all saṅkhāradhamma. The vipassanā insight the wish to be free from all saṅkhāradhamma of the past and future is **muñcitukamyatā-ñāṇa**.

With the mind wishing to be free from all these saṅkhāradhamma, then having distinguished and discerned all saṅkhāradhamma again by vipassanā insight, the meditator meditates on these saṅkhāradhamma as anicca, as dukkha, as anatta, as asubha. That meditating vipassanā insight is paṭisaṅkhānupassanāñāṇa. The 40 types of discernment shown in the earlier sammasanañāṇa stage can also be practised again in this stage. (see visuddhimagga for other methods.)

If meditate vipassanā thoroughly on the saṅkhāradhamma existing in the 3 periods, in 3 realms alternately as a whole such as internally and externally alternately, causes and effects alternately, as anicca, dukkha, anatta alternately then the perishing away of these saṅkhāradhamma will appear very clearly and very quickly to the vipassanā insight (the perishing away becomes very rough). On that perishing away, continue meditating vipassanā on the three characteristics alternately.

If able to meditate like that, gradually the vipassanā bhāvanā mind will reach the stage where there is no worry and no wish for the saṅkhāradhamma but is neutrally on it. The vipassanā meditation mind will be established calmly only on the object which is the perishing away of saṅkhāradhamma.

When the meditating mind is calm like that, the pañcadvāravīthi minds which knows the five object of colour, sound, smell, taste, touch do not arise; on the side of the nāma which is being meditated upon, manodvārikajavana vīthi minds arise and on the side of the vipassanā insight which is meditating, manodvārikajvana vīthi minds arise only.

At that time while meditating vipassanā on the 3 characteristics alternately of rūpa and nāma alternately, internally and externally alternately:

(1) if the vipassanā bhāvanā mind is stable calmly on internal saṅkhāra object while meditating vipassanā on internal saṅkhāradhamma then continue to meditate vipassanā on internal saṅkhāradhamma only, or

(2) if the vipassanābhāvanā mind is stable calmly on external saṅkhāra object while meditating vipassanā on external saṅkhāradhamma then continue to meditate vipassanā on external saṅkhāradhamma only. If change internal and external again and again the vipassanā samādhi may decline.

Here also:

(1) if, while meditating vipassanā on rūpadhamma, the vipassanābhāvanā mind is stable calmly on those rūpasāṅkhāra object (= on the perishing away of those rūpa saṅkhāra as object) then continue to meditate vipassanā on those rūpadhamma only, or

(2) if, while meditating vipassanā on nāmadhamma, the vipassanābhāvanā mind is stable calmly on those nāma saṅkhāra object (= on the perishing away of those nāma saṅkhāra as object) then continue to meditate vipassanā on those nāmadhamma only.

At such a time, if meditate vipassanā changing between rūpa-dhamma and nāma-dhamma alternately again and again the vipassanā samādhi may decline.

THE PATH TO GO WITH GREAT MINDFULNESS

This is the stage where one must strive with mindfulness so that saddhā and paññā, vīriya and samādhi are balanced. Only when the 5 indriyas: saddhā-vīriya-sati-samādhi-paññā are balanced then one can attain ariyamagga, ariyaphala.

Having taken the perishing away of nāma as object, in meditating vipassanā on their three characteristics, when all the discernments (above) are completed just before attaining equanimity on the perishing away of saṅkhāradhamma - meditate vipassanā mainly on the kusalajavana vīthi nāmadhamma of dhammārammaṇa line. If the meditator is Samathayānika person then at this time meditate vipassanā mainly on the jhāna nāmadhamma called the jhānadhamma that exist in jhānasamāpatti vīthi. Out of the three characteristics, meditate vipassanā mainly on anatta.

In meditating like that, the vipassanābhāvanā mind will become stable calmly on the perishing away of saṅkhāradhamma. At that time the meditator does not hear outside sound etc. If the vipassanābhāvanā mind becomes stable calmly on the perishing away of saṅkhāradhamma without hearing outside sound etc. and becomes unshakable and calm then the strength of the vipassanābhāvanā becomes very powerful.

As mentioned above, at this time, having stopped the meditation on sometimes internal, sometimes external, if the meditating mind is calm on internal then meditate on internal; if the meditating mind is calm on external then meditate on external; if the meditating mind is calm on rūpa then meditate on rūpa; if the meditating mind is calm on nāma then meditate on nāma mainly by one of the three characteristics which one prefers.

In meditating like that, some meditators prefer more to meditate on both rūpa and nāma together; some meditators prefer more to meditate on just rūpa only; some meditators prefer more to meditate on just nāma only; some prefer more to meditate as 'anicca', some prefer as 'dukkha', some prefer as 'anatta'.

The meditator can meditate vipassanā on the saṅkhāra state which is better to meditate upon it as one of the characteristics which is better for him. In meditating like that, there are some meditators who see the perishing away of nāma only, without seeing the perishing away of rūpa. At that time it is to meditate on the characteristics of perishing away of nāma only; do not purposely search for the perishing away of rūpa which is not seen.

At that time, if the meditator is a Suddhavipassanāyānika person the perishing nāma are mostly the manodvārikajavana vīthi mind process which are meditating vipassanā and the bhavaṅga. Meditate vipassanā on the previous mind by the subsequent mind = on the pervious vipassanā vīthi by the subsequent vipassanā vīthi. If the meditator is a Samathayānika person the perishing nāma are the nāma existing in jhānasamāpatti vīthi and the nāma group of vipassanājavana vīthi. At that time, continue to meditate vipassanā thoroughly on the jhāna nāma which the meditator is mainly meditating upon and on the meditating vipassanājavana vīthi nāmadhamma. For the Samathayānika person it is better if he meditates vipassanā mainly on the anatta characteristics of jhāna nāmadhamma which he prefers.

There are also some meditators who see the perishing away of both rūpa and nāma. At that time continue to meditate vipassanā on the characteristic which one prefers, after having taken as object only the perishing away of rūpa then nāma alternately or of rūpa and nāma together. Sometimes meditate vipassanā on the meditating nāna also.

If meditate vipassanā by various methods like that, upekkhā which is equanimity on the saṅkhāradhamma that exist in the three realms of kāma, rūpa, arūpa will be well established. The pāṭikulya on saṅkhāradhamma will also be well established.

Bayaṅca nandiṅca vippahāya sabbasaṅkhāresu udāsino hoti majjhatto. (Vism xxi, §766)

As one sees well the fault of saṅkhāra; and as one meditates vipassanā on the 3 characteristics of the perishing away of saṅkhāra with the wish to be free from saṅkhāra; and as not finding any saṅkhāra which can be held as “I - Mine” ; and having eradicated these 2 extremes:

(i) one extreme which is bhaya, the fear on saṅkhāra and

(ii) another extreme which is nandī, delighting in saṅkhāra,

then the neutrality on all saṅkhāradhamma arises. This insight of the meditator is **saṅkhārupekkhā-ñāṇa** .

TOWARDS ÑĀṆA DASSANA VISUDDHI

FROM SAṅKHĀRUPEKKHĀ ÑĀṆA TO ARIYAMAGGA

If the saṅkhārupekkhā ñāṇa, being matured, sees nibbāna, the state of peace (= as it is free from nāmarūpa dahamma saṅkhāra, the dhātu which has no arising and perishing away), the mind after having relinquished the arising of all saṅkhāra and no longer sees the perishing away of saṅkhāra, ‘runs’ into the peaceful element nibbāna where there is no saṅkhāra = without arising and perishing away. (Vism. xxi, §767)

If the saṅkhārupekkhāñāṇa does not yet see the peaceful element nibbāna, the state of santa = as santisukha, then as that saṅkhārupekkhāñāṇa is not yet matured it occurs again and again with saṅkhāradhamma as its object = taking the perishing away of saṅkhāra as object. (Vism. xxi, §767)

If that is so, then in order for the saṅkhārupekkhāñāṇa to become matured, meditate vipassanā thoroughly;

1. sometimes on anicca characteristic
2. sometimes on dukkha characteristic
3. sometimes on anatta characteristic
4. sometimes rūpa dhamma
5. sometimes nāma dhamma
6. sometimes in internal
7. sometimes in external.

Similarly meditate vipassanā thoroughly on the three characteristics alternately of:

8. sometimes cause
9. sometimes effect.

Meditate on the past and future in the same manner like that. Meditate vipassanā by the 5 khandhā method also again.

If the meditator is a Samathayānika person then meditate vipassanā again mainly on the jhānasamāpatti vīthi nāmadhamma which is preferred as anatta characteristic mainly. Meditate vipassanā especially on fourth jhāna nāmadhamma as anatta characteristic mainly. Sometimes, meditate vipassanā on the meditating vipassanā insight = vipassanā javana vīthi nāmadhamma also. When saṅkhārupekkhāñāṇa becomes matured then insight may attain

(i) from pavatta which is the perishing of saṅkhāra,

(ii) to apavatta which is the non-arising and non-perishing of saṅkhāra.

If still not yet able to attain then try to practise the **anupada-dhamma** vipassanā meditation method. For example, enter into first jhāna. After having emerged from the first jhāna, discern the 34 first jhāna nāmadhamma. Then meditate vipassanā on the three characteristics of each of these nāmadhamma one by one. Meditate on internal and external. Similarly meditate vipassanā on all other jhāna also which one has attained except nevasaññānāsaññāyatana jhāna. Meditate on all three characteristics. Meditate on kāmāvacara nāmadhamma and rūpa also by anupadadhamma vipassanā method. In meditating vipassanā on rūpa by anupadadhamma vipassanā method, meditate vipassanā on the three characteristics of each paramattha dhātu such as pathavī dhātu one by one which exist in each kalāpa such as cakkhudasaka kalāpa. Meditate vipassanā on all rūpas, one by one, which exist in the 6 sense doors, 42 koṭṭhāsa. Meditate on internal and external alternately.

[Sāvaka, disciples are not able to meditate vipassanā on nāmadhamma of nevasaññānāsaññāyatana jhānasamāpatti by anupadadhamma vipassanā method; they can meditate on it by kalāpasammasana method only. Therefore this jhāna is left out in the practice of anupadadhamma

vipassanā method.]

One can attain magga-phala-ñāṇa through the practice of anupadadhamma vipassanā method also. If unable to attain then meditate vipassnā by kalāpasammasana vipassanā method again, as mentioned above from sammasanañāṇa till saṅkhārupekkhāñāṇa. One can be successful according to pāramī.

DISCERN TO SEE SUÑÑATA (THE VOID)

Suññato lokam avekkhassu, mogharāja sadā sato.

attānudiṭṭhiṃ ūhacca, evaṃ maccutaro siyā.

evaṃ lokam avekkhantaṃ, maccurājā na passati.

VIPASSANĀ KAMMATṬHĀNA IS FINISHED