

VIPASSANĀ KAMMATṬHĀNA

MAGGĀMAGGA-ÑĀṆADASSANA-VISUDDHI NIDDESA

SAMMASANA-ÑĀṆA STAGE

The vipassanāpaññā, wisdom going rightly according to the ancient vipassanā path which is free from the defilement of vipassanā (i.e. upakkilesa) is the ancient right path, pubbabhāgamagga that arise before ariyamagga. The 10 types of upakkilesa (defilement of vipassanā) such as obhāsa are not the ancient right vipassanā path, not the pubbabhāgamagga that arise before ariyamagga. The insight which understand, realize and perceive well as they really are both the ancient right vipassanā path pubbabhāgamagga that arise before ariyamagga and the wrong path which is not the ancient right vipassanā path is called maggāmaggañāṇadassanavisuddhi = the insight that is purified from the defilement of vipassanā, realizing that “This is the right path; This is the wrong path.” (Vism. xx 692)

KALĀPA-SAMMASANA - NAYA-VIPASSANĀ

The meditator who would like to accomplish that maggāmaggañāṇadassanavisuddhi insight should strive beginning with nayavipassanā called kalāpasammasana.

Kalāpasammasana --- The method of meditating vipassanā on the three characteristics alternately of nāma-rūpa in the past, future, present, internal, external etc. as a whole in groups is called kalāpa sammasana. The name “kalāpasammasana” is used by the mahāthera (senior monks) who lived in jambudīpa.

Nayavipassanā --- As the Buddha taught in teparivaṭṭa dhammadesanā such as Anattalakkhaṇa sutta, “yaṃ kiñci rūpaṃ atītānāgata paccuppannaṃ ... etc.” - there are 5 upādānakkhandhā:

1. Rūpakkhandhā = Aggregate of rūpa
2. Vedanākkhandhā = Aggregate of vedanā
3. Saññākkhandhā = Aggregate of saññā
4. Saṅkhārakkhandhā = Aggregate of saṅkhāra
5. Viññāṇakkhandhā = Aggregate of viññāṇa ---

that exist in 11 ways as atīta (past) anāgata (future) paccuppanna (present), ajjhata (internal), bahiddha (external), olārika (gross), sukuma (subtle), hīna (inferior), paṇīta (superior), dūra (far), santika (near).

Meditating vipassanā on the three characteristics of these aggregates

1. after having formed a group of 5 according to these aggregates (= five khandha method)
2. or after having formed a group of 12 (= 12 āyatana method)
3. or after having formed a group of 18 (= 18 dhātu method)

is called nayavipassanā. The name vipassanā is used by mahāthera (senior monks) of Srilanka.

THE OBJECTS OF VIPASSANĀÑĀṆA

1. Six types of dhamma that arise in the dvāra (sense doors) together with sense doors Objects (ārammaṇa) are cakkhudvārikadhamma, sotadvārikadhamma, ghānavārikadhamma, jivhādvārikadhamma, kāyadvārikadhamma, manodvārikadhamma.
2. Five khandhā which are rūpakkhandhā, vedanākkhandhā, saññākkhandhā, saṅkhārakkhandhā, viññāṇakkhandhā.
3. Six dvāra which are cakkhudvāra, sotadvāra, ghānavāra, jivhādvāra, kāyadvāra, manodvāra.
4. Six ārammaṇa (objects) which are rūpārammaṇa, saddārammaṇa, gandhārammaṇa, rasārammaṇa, phoṭṭhabbārammaṇa, dhammārammaṇa.

5. Six viññāṇa which are cakkhuvīññāṇa, sotavīññāṇa, ghānavīññāṇa, jivhāvīññāṇa, kāyavīññāṇa, manovīññāṇa.
6. Six phassa which are cakkhusamphassa, sotasamphassa, ghānasamphassa, jivhāsamphassa, kāyasamphassa, manosamphassa.
7. Six vedanā which are cakkhusamphassajāvedanā, sotasamphassajāvedanā, ghānasamphassajāvedanā, jivhāsamphassajāvedanā, kāyasamphassajāvedanā, manosamphassajāvedanā.
8. Six saññā which are rūpasaññā, saddasaññā, ghānasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā.
9. Six cetanā which are rūpasañcetanā, saddasañcetanā, ghānasañcetanā, rasasañcetanā, phoṭṭhabbasañcetanā, dhammasañcetanā.
10. Six taṇhā which are rūpataṇhā, saddataṇhā, ghānataṇhā, rasataṇhā, phoṭṭhabbatāṇhā, dhammataṇhā.
11. Six vitakka which are rūpavitakka, saddavitakka, ghānavitakka, rasavitakka, phoṭṭhabbavitakka, dhammavitakka.
12. Six vicāra which are rūpavicāra, saddavicāra, ghānavicāra, rasavicāra, phoṭṭhabbavicāra, dhammavicāra.
13. Six dhātu pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu.
14. Ten kasiṇa.
15. Thirty two koṭṭhāsa (Bodily parts).
16. Twelve āyatana.
17. Eighteen dhātu.
18. Twenty two indriya.
19. Three dhātu which are kāmadhātu, rūpadhātu, arūpadhātu.
20. Nine kind of existence (bhava) which are kāmabhava, rūpabhava, arūpabhava, saññībhava, asaññībhava, nevasaññīnāsaññībhava, ekavokārabhava (asaññāsatta), catuvokārabhava (4 arūpa realms), pañcavokāra bhava (11 kāma realms, 15 rūpa realms).
21. Four rūpajhāna.
22. Four appamaññā which are mettā, karuṇā, muditā, upekkhā.
23. Four arūpajhānasamāpatti.
24. Twelve factors of paṭiccasamuppāda. (Vism. xx 694)

There are three types of living beings who have to be liberated and are ready to be liberated. Buddha taught vipassanā meditation by many such as five khandha method with the purpose to liberate those three types of beings.

Arahattaphala can be attained if one meditates vipassanā by five khandha method or twelve āyatana method or eighteen dhātu method. If the benefit that one aspires, which is arahattaphala can be fulfilled by meditating vipassanā in any one of the methods then why did Buddha taught in many methods, without teaching just one method

The answer is that Buddha taught with the purpose to liberate the three types of beings. The three types of beings ready to be liberated vary as below:

- a.1 Rūpasammūḷhā = beings who are deluded on rūpa.
- a.2 Arūpasammūḷhā = beings who are deluded on nāma.
- a.3 Ubhayasammūḷhā = beings who are deluded on both nāma and rūpa.
- b.1 Tikkhindriyā = beings with sharp faculty.
- b.2 Majjhindriyā = beings with average faculty, neither sharp nor inadequate.
- b.3 Mudindriyā = beings with inadequate faculty.
- c.1 Saṃkhittarucī = beings who prefer the brief method.
- c.2 Majjhimarucī = beings who prefer the medium method, neither brief nor detailed.
- c.3 Vitthārarucī = beings who prefer the detailed method.

Buddha taught the dhamma in various ways to liberate these three types of beings.

1. Buddha taught vipassanā meditation by 5 khandha method in teachings such as anattalakkhaṇa sutta to liberate persons who are:

- a. Arūpasammūḷhā persons who are deluded on nāma dhammas.
 - b. Tikkhindriyā persons who have sharp faculty.
 - c. Saṃkhittaruḷi persons who prefer the brief method.
2. Vipassanā meditation through 12 āyatana method was taught to liberate:
 - a. Rūpasammūḷhā persons who are deluded on rūpa dhammas.
 - b. Majjhindriyā persons who have average faculty.
 - c. Majjhimaruḷi persons who prefer medium method.
 3. Vipassanā meditation through 18 dhātu method was taught to liberate:
 - a. Ubhayasammūḷhā persons who are deluded on both rūpa and nāma.
 - b. Mudindriyā persons who have inadequate faculty.
 - c. Vitthāraruḷi persons who prefer detailed method.

Vipassanā meditation by means of indriya was taught so that one can easily discern the anatta characteristic.

Only if the meditator realize himself penetratively by sammādiṭṭhi insight/wisdom the following four points;

1. Pavatti = arising of five upādānakkhandhā, the dukkhasaccā,
2. Pavattihetu = the cause of the dukkhasaccā,
3. Nivatti = cessation of the dukkhasaccā and samudayasaccā,
4. Nivattihetu = the practice leading to the cessation of the dukkhasaccā and samudayasaccā,

then the various vipassanā meditation above can produce the benefits which are magga, phala, nibbāna. As those who do not realize these four points themselves penetratively by sammādiṭṭhi insight, cannot attain the benefits magga, phala, nibbāna, Buddha taught vipassanā meditation related to the saccādesanā method and paṭiccasamuppāda method with the purpose that one realizes them.

TAKE NOTE

There are four types of paramattha which are citta, cetasika, rūpa, nibbāna. Among them citta, cetasika, rūpa paramatthas are anicca paramattha, dukkha paramattha, anatta paramattha. Nibbāna is nicca paramattha, sukha paramattha, anatta paramattha.

The righteous person who aspires for nibbāna which is the fourth paramattha, being the real nicca, sukha, anatta paramattha must meditate vipassanā on the three characteristics of the first, second and third paramattha which are citta, cetasika and rūpa together with their causes repeatedly.

In meditating like that:

1. Having formed the citta and cetasika as one nāma group and forming the rūpadhamma as another group, the meditator can attain maggaphala nibbāna if he meditates vipassanā by the nāma-rūpa method, being one group of nāma and one group of rūpa.
2. One can also attain maggaphala nibbāna if he meditates vipassanā by the 5 khandha method, having formed the rūpadhamma as one group and nāmadhamma as four groups which are vedanā-saññā-saṅkhāra-viññāṇa.
3. One can also attain maggaphala nibbāna if he meditates vipassanā by the 12 āyatana method, having formed the nāma-rūpa into twelve groups.
4. One can also attain maggaphala nibbāna if he meditates vipassanā by the 18 dhātu method, having formed the nāma-rūpa into eighteen groups.
5. One can also attain maggaphala nibbāna if he meditates vipassanā by the indriyadesanā method, having formed the nāma-rūpa into twenty two groups.
6. One can also attain maggaphala nibbāna if he meditates vipassanā by the paṭiccasamuppāda desanā method, having divided the nāma-rūpa into twelve factors.
7. One can also attain maggaphala nibbāna if he meditates vipassanā, having formed two groups as dukkhasaccā group and samudayasaccā group in the saccādesanā method.

These nāma-rūpa, 5 khandha, 12 āyatana, 18 dhātu, 22 indriya, 12 paṭiccasamuppāda factors, dukkhasaccā samudayasaccā, which are meditated upon as object of vipassanā insight, are only the citta+cetasika+rūpa. Although the method of discernment is different, the fundamental paramattha-dhātu, ultimate reality which are the object of vipassanāñāṇa are the same.

Therefore the meditator who wants to begin to practise vipassanā meditation must have already attained the nāmarūpaparicchedañāṇa and paccayapariggahañāṇa which are ---

1. having already discerned rūpa and nāma
2. having already discerned the causes.

One may ask that from which states, among the nāma-rūpa-causes-effects that are already discerned, should one begin with to meditate vipassanā. The answer is as follows.

BEGIN FROM THOSE THAT ARE EASY AND CLEAR

Yepi ca sammasanupagā, tesu **ye yassa pākaṭā honti sukkena pariggahaṃ gacchanti, tesu tena sammasaṇaṃ ārabhitabbaṃ.** (Vism.xx 694)

Ye rūpārūpadhammā. **yassāti** yogino. **tesu tena sammasaṇaṃ ārabhitabbaṃ** yathāpākaṭaṃ vipassanābhinivesoti katvā. pacchā pana anupaṭṭhahantepi upāyena upaṭṭhahāpetvā anavasesatova sammāsitaṭṭhā. (Mahāṭīka. II. 391)

Among the lokiya nāma-rūpa suitable for vipassanā meditation, the meditator should strive on the sammāsana task of meditating vipassanā on the three characteristics of those nāma-rūpa which are clear to the insight of the meditator and easy to be discerned.

a. In “the meditator should strive on the sammāsana task of meditating vipassanā on the three characteristics of those nāma-rūpa which are clear to the insight and easy to be discerned,” the commentator considered that one is able to meditate vipassanā on the clear ones = nāma-rūpa which are clear.

b. However after that, meditate vipassanā on the nāma-rūpa which are not yet clear to the insight, by causing = making them clear by means of strategy so that there is no remainder (nāma, rūpa, causes, effects) (Vism. mahāṭīkā. II. 391)

One should take note that the above instructions by the commentary is only for those meditators who have already been successful in discerning five types of pariggaha which are:

1. Rūpapariggaha = discernment of rūpa,
2. Arūpapariggaha = discernment of nāma,
3. Aūpārūpapariggaha = discernment nāma-rūpa,
4. Paccayapariggaha = discernment of the causes of present nāma-rūpa,
5. Addhānapariggaha = discernment of the causes of past and future nāma-rūpa.

It should also be noted that these instructions are not for the meditator to discern as he likes whatever is arising = whatever is easy, without differentiating between concept (paññatti) and ultimate reality (paramattha) and who is a beginner just arrived in a meditation centre without any realization such as -

1. without realizing rūpa till ultimate reality
2. without realizing nāma till ultimate reality
3. without realizing nāma-rūpa till ultimate reality
4. without realizing the causes of present nāma-rūpa
5. without realizing the causes of past and future nāma-rūpa

They instructed, to meditate the vipassanā on only what is arising and clear by referring to the above commentary and subcommentary’s explanation “a” only. They do not refer to the subcommentary’s explanation “b”. The decision of the subcommentary that one should discern all rūpa+nāma clearly with the three pariñāpaññā and to meditate vipassanā completely refers to the aparijānana sutta in samyuttanikāya, saḷāyatanavagga. The following is the decision of the commentary:

DISCIPLINE TO BE FOLLOWED

As the instructions in te parivaṭṭadhammadesanā such as anattalakkhaṇa sutta and the above commentary and subcommentary is to meditate vipassanā on the past, future, present, internal, external etc. nāma-rūpa-cause-effect = all saṅkārādhamma then one may ask that which method and discipline should one follow to practise vipassanā. The discipline to follow in vipassanā is mentioned in the section on enumerating the various vuṭṭhānagāminivipassanā in aṭṭhasālīnī commentary and visuddhi magga (Vism. xxi, 783). Here the explanation of aṭṭhasālīnī commentary will be shown.

Idhekacco āditova ajjhattaṃ pañcasu khandhesu abhinivisati, abhinivisitvā te aniccādito passati.

yasmā pana na suddhaajjhata dassanamatteneva maggavutthānaṃ hoti, bahiddhāpi datṭhabbameva, tasmā parassa khandhepi anupādinna saṅkhārepi aniccaṃ dukkhamanattāti passati. so kālena ajjhataṃ sammasati, kālena bahiddhāti. tassevaṃ sammasato ajjhataṃ sammasanakāle vipassanā maggena saddhiṃ ghaṭiyati. evaṃ ajjhataṃ abhinivisitvā ajjhataṃ vutthāti nāma. sace panassa bahiddhā sammasanakāle vipassanā maggena saddhiṃ ghaṭiyati. evaṃ **ajjhataṃ abhinivisitvā bahiddhā vutthāti** nāma. eseva nayo **bahiddhā abhinivisitvā bahiddhā ca ajjhataṃ vutthānepi**.

Aparo āditova rūpe abhinivisati, abhinivisitvā bhūtarūpaṅca upādārūpaṅca paricchinditvā aniccādito passati. yasmā pana na suddharūpadassanamatteneva vutthānaṃ hoti, arūpampi datṭhabbameva. tasmā taṃ rūpaṃ ārammaṇaṃ katvā uppannaṃ vedanaṃ saññaṃ saṅkhāre viññāṇaṅca idaṃ arūpaṃ nti paricchinditvā aniccādito passati. so kālena rūpaṃ sammasati, kālena arūpaṃ. tassevaṃ sammasato rūpasammasanakāle vipassanā maggena saddhiṃ ghaṭiyati. evaṃ **rūpe abhinivisitvā rūpā vutthāti** nāma. sace panassa arūpasammasanakāle vipassanā maggena saddhiṃ ghaṭiyati, evaṃ **rūpe abhinivisitvā arūpā vutthāti** nāma. esa nayo **arūpe abhinivisitvā arūpā ca rūpā ca vutthānepi**.

“Yaṃkiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma”nti evaṃ abhinivisitvā evameva vutthānakāle pana ekappahārena pañcahi khandhehi vutthāti nāmāti ayaṃ tikkhavipassakassa mahāpaññassa bhikkhuno vipassanā. (aṭṭhasālinī. Myan; 270-271)

Abhinivesoti ca vipassanāya pubbhāge kattabbanāmarūpaparicchedo veditabbo. tasmā paṭhamaṃ rūpapariggaṇhanaṃ rūpe abhiniveso. esa nayo sesesupi. (Vism, mahāṭikā. 2.470)

Abhinivesa means nāmarūpapariccheda, the distinguishing of nāma and rūpa by insight which should be done before vipassanā. Therefore, as an example, understand that the distinguishing /discernment of rūpa by insight first is rūpe abhinivesa = vipassanā meditation beginning with rūpa. It is the same method for the remaining abhinivesa (Vism, mahāṭikā. II.470). Distinguishing the saṅkārādhamma, namely dukkhasaccā, samudayasaccā which are the object of vipassanāñāṇa is called abhinivesa.

Lokuttara ariyamagga can:

1. emerge from internal (= internal saṅkhāra), having meditated vipassanā beginning with internal (= internal saṅkhāra)
2. emerge from external (= external saṅkhāra), having meditated vipassanā beginning with internal
3. emerge from external, having meditated vipassanā beginning with external
4. emerge from internal, having meditated vipassanā beginning with external
5. emerge from rūpa, having meditated vipassanā beginning with rūpa
6. emerge from nāma, having meditated vipassanā beginning with rūpa
7. emerge from nāma, having meditated vipassanā beginning with nāma
8. emerge from rūpa, having meditated vipassanā beginning with nāma
9. emerge from the 5 khandha at one stroke. (aṭṭhasālinī. 270-271)

1. In the sāsanā, some meditators begin with discerning the internal five khandha. After that they meditate vipassanā on the three characteristics anicca, dukkha, anatta of those internal five khandha alternately. However, as the vutthānagāminivipassanā = emerging from saṅkhāra object attaining nibbāna together with maggavīthi mind process can not occur by only meditating vipassanā just on internal five khandha, one must also meditate vipassanā on external five khandha also. Therefore the meditator must also meditate vipassanā on the three characteristics anicca, dukkha, anatta alternately of other's five khandha and inanimate anupādinna saṅkhārādhamma, after having discerned them. That meditator sometimes meditate vipassanā on the three characteristics of internal alternately; sometimes meditate vipassanā on the three characteristics of external alternately. At the time of meditating vipassanā on internal, the vipassanā insight of that meditator who is meditating like that, joins with ariyamagga (it means that at the end of vipassanā insight, ariyamaggañāṇa arise). This is called emerging from internal, having meditated beginning with internal (that means it is the vutthānagāmini vipassanā).

[**Vutthānagāminivipassanā** --- the vipassanācitta process emerging from saṅkhāra object attains nibbāna, being free from saṅkhāra. It is the name of the three insight namely saṅkhārupekkhāñāṇa, anulomañāṇa, gotrabhuñāṇa called sikhāpattāvipassanā having reached the supreme

stage, which attains nibbāna being free from saṅkhāra, emerging from saṅkhāra.]

2. Another type is that: For the meditator who begins vipassanā meditation with internal and then meditates internal and external alternately, if while meditating vipassanā on external, the vipassanā insight joins with ariyamaggañāṇa then it is emerging from external, beginning with internal.

3-4. It is the same in after having begun meditating with external, it emerges from external and from internal.

5. (As there are both nāma and rūpa in each of internal and external:) another meditator begin to meditate among rūpakammaṭṭhāna and nāmakammaṭṭhāna beginning with rūpa (it means he discern beginning with rūpa). After that he discerns to see by vipassanā insight (the three characteristics alternately) distinguishing the bhūtarūpa (= 4 great elements) and 24 types of upādārūpa. However vuṭṭhānagāminivipassanā cannot arise by meditating vipassanā on rūpa only; one must meditate vipassanā (the three characteristics alternately) on nāma also. Therefore the meditator after having distinguished as “this is nāma” the vedanā, saññā, cetasika-saṅkhāra group, viññāṇa that take those rūpa as object - discerns to see by vipassanā insight their three characteristics as anicca, dukkha, anatta alternately. That meditator sometimes meditate vipassanā on the three characteristics of rūpa alternately; and sometimes meditate vipassanā on the three characteristics of nāma alternately. The vipassanā insight of the meditator who is meditating like that joins with ariya maggañāṇa while meditating on rūpa. If so, it is after having begun meditating with rūpa, it emerges from rūpa.

6. If the vipassanā insight of that meditator joins with ariyamaggañāṇa while meditating on nāma then it is “after having begun meditating with rūpa, it emerges from nāma”.

7-8. It is similar in after having begun meditating with nāma, it emerges from nāma and from rūpa.

9. In the arising of vuṭṭhānagāminivipassanā after meditated as “yaṃkiñci samudayadhammaṃ sabbam taṃ nirodhadhammaṃ = All that is subjected to arising is subjected to cessation” --- it is the emerging from the five khandha at one stroke. This is the vipassanā of the monk who has sharp great wisdom (tikkhavipassaka mahāpaññā).(aṭṭhasālinī. 270-271)

The commentary’s instruction to meditate vipassanā beginning with rūpa and nāma which are easy to be discerned at the beginning of vipassanā meditation is meant for those who has already been successful in the five pariggaha and is beginning to switch to sammasana as the subcommentary clarified. After meditating vipassanā by smmasana on the nāma-rūpa which are easy to be discerned, the nāma-rūpa which are not easily clear to the insight must be meditated vipassanā upon their three characteristics after having made them to become clear to the insight by means of strategy (upāya) because:

1. by meditating vipassanā just on rūpa (bhūta rūpa, upādā rūpa) only, ariyamagga cannot be attained;
2. by meditating vipassanā just on nāma (= 4 nāmakhandha) only, ariyamagga cannot be attained;
3. by meditating vipassanā just on internal five khandha only, ariyamagga cannot be attained
4. by meditating vipassanā just on external five khandha only, ariyamagga cannot be attained.

ESSENTIAL POINTS TO NOTE

In vipassanā meditation, it is to meditate vipassanā;

1. sometimes on internal (= internal five khandha)
2. sometimes on external (= external five khandha and inanimate thing anupādinna rūpa)
3. sometimes on rūpa (= bhūta rūpa and upādā rūpa)
4. sometimes on nāma (= four nāma khandha)
5. sometimes as anicca characteristic
6. sometimes as dukkha characteristic
7. sometimes as anatta characteristic, alternately.

Take note that it is not the method to meditate on whatever is arising that one wants without separating and differentiating between concept and ultimate reality. That is, concepts are not the object of vipassanā, only ultimate reality are the object of vipassanā.

THE THREE CHARACTERISTICS

Eko āditova aniccato saṅkhāre sammasati. yasmā pana na aniccato sammasanamatteneva vuṭṭhānaṃ hoti, dukkhatopi anattatopi sammasitabbameva,

tasmā dukkhatopi anattatopi sammasati. tassevaṃ paṭipannassa aniccato sammasanakāle vuṭṭhānaṃ hoti, ayaṃ **aniccato abhinivisitvā aniccato vuṭṭhāti** nāma. Sace panassa dukkhato anattato sammasanakāle vuṭṭhānaṃ hoti, ayaṃ **aniccato abhinivisitvā dukkhato, anattato vuṭṭhāti** nāma. esa nayo dukkhato anattato abhinivisitvā sesavuṭṭhānesupi. (Vism. XXI, 787)

1. A meditator firstly begin to meditate vipassanā saṅkhāradhamma as anicca (having discerned by insight the nature of arising and then perished away) however vuṭṭhānagāminivipassanā cannot arise by meditating only as anicca. It must also be meditated upon as dukkha (having discerned by insight the nature of being oppressed by constant arising and perishing away) and as anatta (having discerned by insight the nature of having no indestructible essence). Therefore he meditates as dukkha and anatta also. If vuṭṭhānagāminivipassanā arise while meditating on saṅkhāradhamma as anicca, it means that person having begun meditating as anicca, emerges from saṅkhāra through anicca.

2-3. If vuṭṭhānagāminivipassanā arise to the meditator while meditating as dukkha and to another meditating as anatta, then it is having begun meditating as anicca, it emerges from saṅkhāradhamma through dukkha and through anatta.

Understand it in the same way for the remaining other emergence, having begun meditating on saṅkhāradhamma as dukkha and as anatta.

According to the decision of the commentary above, the meditator must meditate vipassanā on saṅkhāradhamma.

1. sometimes as anicca
2. sometimes as dukkha
3. sometimes as anatta, alternately.

THE RAY OF ANATTA

Anicca and dukkha characteristics are apparent in the world, whether the enlightenment of a Buddha occurs or not. Anatta characteristic cannot be apparent without the enlightenment of a Buddha. Only when there is enlightenment of a Buddha that anatta characteristic is apparent. Even the wise righteous person such as sarabhaṅga who is a bodhisatta with great psychic powers can only able to teach the saṅkhāradhamma as anicca and dukkha. He was not able to proclaim the teaching on anatta. If such righteous person was able to proclaim the saṅkhāradhamma as anatta it would had been possible that his disciples/listeners could attain ariyamaggaphalañāṇa penetratively. It is true, indeed, that the proclamation of anatta characteristic is not the scope of any person or beings except sabbaññusammāsambuddha, the omniscient Buddha. As such, anattalakkhaṇa is not an apparent characteristic. Therefore the Buddha taught anatta characteristic by means of teaching it together with:

1. anicca characteristic
2. or dukkha characteristic
3. or both anicca and dukkha characteristics. (vibhaṅga aṭṭhakathā. 46-47)

Nānādhātuyo vinibbhujitvā ghanavinibbhoge kate anattalakkhaṇaṃ yāthāva- sarasato upaṭṭhāti. (vibhaṅga aṭṭhakathā. 47)

If able to discern each rūpa-dhātu and nāma-dhātu, removing the rūpa compactness and nāma compactness, one by one until attaining ultimate reality then the anatta characteristics = the ‘sun’, the ray of anatta will arise apparently to the insight of the meditator as it really is rūpa compactness and nāma compactness (ghana) can be removed only when one can discern and distinguish the paramattha dhātu one by one through (discerning their) characteristics-function-manifestation-proximate cause by vipassanā insight, analysing the rūpa compactness, nāma compactness especially the rūpa kalāpa and nāma kalāpa by insights. Only if compactness is removed then one will attain ultimate reality insight. Only if ultimate reality insight is attained then the sun ray of anatta will arise appropriately and brightly. Only if one can meditate with vipassanā insight until the anicca, dukkha, and anatta characteristics become clear to the insight then one can attain ariyamagga.

Therefore if one teach and has the opinion that:

1. It is not necessary to discern to see rūpa-kalāpa and nāma-kalāpa;
2. Sāvaka (disciples) cannot be able to discern rūpa-kalāpa and nāma-kalāpa;
3. Sāvaka cannot analyse rūpa-kalāpa and nāma-kalāpa;
4. Sāvaka cannot discern the rūpa paramattha and nāma paramattha taught by Buddha;
5. Only sabbaññusammāsambuddha can realize rūpa and nāma taught by Buddha; It is only the scope of Buddha;
6. These nāma and rūpa can only be realized by arhanta ---

then that teaching deviates from the path of the teaching and note that it is without any reference from the text. Only when one can analyse the rūpakalāpa and nāmakalāpa then he can attain ultimate reality insight. Nibbāna is the dhamma which can be attained only by going through the paramattha sacca realm (ultimate reality); take note that it is not the dhamma which can be attained by going through paññatti realm (concepts).

KALĀPASAMMASANA AND ANUPADADHAMMAVIPASSANĀ

Samūhagahaṇavasena pavattaṃ **kalāpasammasanaṃ**. phassādi ekekadhamma-gahaṇavasena pavattā **anupadadhammavipassanā**. (dhammasaṅgī-ṭīkā. 109)

There are two types of vipassanā: namely nayavipassanā called kalāpasammasana and anupadadhammavipassanā. The method of grouping the nāma-rūpa saṅkhāradhamma as a whole in group of 2 or 5 or 12 or 18 or 12 etc. by means of nāma-rūpa method, 5 khandha method, 12 āyatana method, 18 dhātu method, paṭīcasamuppāda method etc. and meditating according to group is nayavipassanā called kalāpasammasana. [In this method, taking as object, rūpa existing in the 6 doors and 42 koṭṭhāsa as a whole, one meditates vipassanā on their three characteristics alternately. Similarly one must also meditate vipassanā on past, present, future, internal, external rūpa as a whole gradually on their three characteristics alternately. Also in nāma, one meditate vipassanā on the nāma existing in one mind moment as a whole or grouping them as vedanā group, saññā group, saṅkhāra group, viññāṇa group. The method is similar for past, future, present, internal, external etc.]

The method of meditating vipassanā after having analysed the rūpa one by one existing in a rūpa kalāpa such as pathavī, āpo, tejo, vāyo etc., and the method of meditating vipassanā after having taken as object one by one of the citta cetasika group such as phassa, vedanā, saññā, cetanā etc. existing in a mind moment are called **anupadadhammavipassanā** method.

Among these two methods, visuddhimagga (Vism XX, 692) instructed that the meditator who is beginning the meditation should begin with nayavipassanā called kalāpasammasana.

PAṬĪCCASAMUPPĀDA FACTORS

It is mentioned in visuddhimagga (Vism xx, 694), that paṭīccasamuppāda factors are included in the list of vipassanā insight objects (... dvādasa paṭīccasamuppādaṅgāni etc.)

Sappaccayanāmarūpavasena tilakkhaṇaṃ āropetvā vipassanā paṭipāṭiyā ‘aniccaṃ dukkhaṃ anattā’ti sammasanto vicarati. (mūlapaññāsa aṭṭhakathā. 1.281)

Above reference from mūlapaññāsa commentary also instructed to meditate vipassanā on the three characteristics of nāma-rūpa together with the cause according to the stages of vipassanā insight.

In accordance with these instructions, after having discerned by insight the causal relationships between these paṭīccasamuppāda factors, one must meditate sometimes on the nature of anicca, sometimes on the nature of dukkha, sometimes on the nature of anatta of;

1. sometimes cause,
 2. sometimes effect,
- meditating as ‘anicca’, ‘dukkha’, ‘anatta’ alternately.

The meditator meditates vipassanā ---

1. sometimes on internal

2. sometimes on external, and among these two;
3. sometimes rūpa
4. sometimes nāma
5. sometimes cause
6. sometimes effects
7. sometimes as anicca
8. sometimes as dukkha
9. sometimes as anatta
10. sometimes as asubha,
on the three characteristics alternately.

Asubhā bhavetabbā rāgassa pahānāya. (meghiya sutta, udāna pāli).

In meghiya sutta the Buddha had instructed to practise asubha meditation to remove rāga (lust); and similarly instructed in vijaya sutta (khuddaka. 1.308) to practise asubha meditation to eradicate rāga. Among the three characteristics, asubha is “surrounding” dukkhānupassanā. This vipassanā meditation should be practised on present five khandha.

Furthermore in te parivaṭṭadhammadesanā such as anattalakkhaṇa sutta, the Buddha had instructed to meditate vipassanā on past five khandha and future five khandha. In accordance to these instructions take note that one must meditate vipassanā on past khandha and future khandha similar to the method of meditating vipassanā on present khandha.

Therefore altogether,

11. sometimes meditate on past
12. sometimes meditate on future;
one must meditate vipassanā on these all.

These are important points which the meditator must know in advance relating to the vipassanā meditation. Again one can meditate vipassanā on these nāma-rūpa by various method such as having formed five groups, the five khandha method; having formed 12 groups, the 12 āyatana method, having formed 18 groups, the 18 dhātu method; having formed 12 groups of factors, the paṭiccasamuppāda method etc. In this treatise, the vipassanā meditation by nāma-rūpa method, having formed one group of nāma and one group of rūpa is mainly shown.

VIPASSANĀÑĀṆA AND ABHIÑÑĀ

Concerning the discernment of past and future some venerable teachers have the opinion that only if one attains abhiññā, especially pubbenivāsānussati abhiññā then one can discern the past and future. There are 2 ways of discerning past and future which are by pubbenivāsānussati abhiññā ñāṇa and vipassanā ñāṇa. In the khandhavagga saṃyutta pāli, khajjanīya sutta and the commentary of that sutta taught:

Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā anekavihiṭṭaṃ pubbenivāsaṃ anussaramānā anussaranti. sabbe te pañcupādānakkhandhe anussaranti etesaṃ vā aññātaraṃ. katame pañca

1. “Evaṃ rūpo ahoṣiṃ atītamaddhāna”nti, iti vā hi bhikkhave anussaramāno rūpaṃyeva anussarati.
2. “Evaṃ vedano ahoṣiṃ atītamaddhāna”nti, iti vā hi bhikkhave anussaramāno vedanaṃyeva anussarati.
3. “Evaṃ sañño ahoṣiṃ atītamaddhāna”nti...
4. “Evaṃ saṅkhāro ahoṣiṃ atītamaddhāna”nti...
5. “Evaṃ viññāṇo ahoṣiṃ atītamaddhāna”nti. iti vā hi bhikkhave anussaramāno viññāṇameva anussarati (khandhavagga saṃyutta, khajjanīya sutta. 2.71)

Pubbenivāsanti na idaṃ abhiññāvasena anussaraṇaṃ sandhāya vuttaṃ, vipassanāvasena pana pubbenivāsaṃ anussarante samaṇabrāhmaṇe sandhāyetaṃ vuttaṃ. tenevāha sabbe te pañcupādānakkhandhe anussaranti, etesaṃ vā aññātara nti. abhiññāvasena hi samanussarantassa khandhāpi upādānakkhandhāpi

khandhapaṭibaddhāpi paṇṇattipi ārammaṇaṃ hotiyeva. **rūpaṃyeva anussaratīti** evaṃ anussaranto na aññaṃ kiñci sattaṃ vā puggalaṃ vā anussarati, atīte pana niruddhaṃ rūpakkhandhameva anussarati. vedanādisupi eseva nayoti.

(khandhavagga- aṭṭhakathā. 79)

‘bhikkhus in the world some persons, namely the samaṇabrāhmaṇa can recollect many previous khandha process (former life) by insight if they want. In recollecting like that, these samaṇabrāhmaṇa can recollect the five upādānakkhandha or one of the five upādānakkhandha if they want.

Those samaṇabrāhmaṇa can also recollect by insight, if they want as:

1. “that rūpa had arouse in the past”
2. “that vedanā had arouse in the past”
3. “that saññā had arouse in the past”
4. “that saṅkhāra had arouse in the past”
5. “that viññāṇa had arouse in the past” (khandhavagga aṭṭhakathā. 79)

pubbenivāsa - Buddha taught using the word ‘pubbenivāsa’ recollecting the past khandha process. It was not meant the discernment of past khandha process by pubbenivāsānussati abhiññā power. Actually he meant to teach that the samaṇabrāhmaṇa recollect the past khandha process by vipassanā insight power. Therefore the Buddha himself taught that “they can recollect the five upādānakkhandhā or one of the five upādānakkhandhā by insight”. The difference is that if the past khandha process is recollecting by abhiññā then that pubbenivāsānussati abhiññā can know:

1. the five khandha where lokuttarā states are included (that means it can know the five khandha where lokuttara states had arisen in ariya persons such as previous Buddha)
2. the recollection of five upādānakkhandhā (that means lokuttara states are not included)
3. the recollection of clan, beauty, nutriment, happiness, sufferings etc. connected with the khandha.
4. the recollection of various concepts such as name concept.

However vipassanā insight cannot know the above 1, 3 and 4; it can only know number 2, which is five khandha, the object of vipassanā insight.

“rūpaṃyeva anussarati = can recollect only rūpa by insight” means that recollecting the past khandha process by vipassanā like that, is not recollecting any person, beings, puggala (= atta) but only ultimate reality. It recollects by insight the rūpa khandha which had ceased in the past. Take note that it is similar for vedanā etc. (khandhavagga aṭṭhakathā. 79)

Therefore note that the meditator can discern and see the past five upādānakkhandha by vipassanā insight. Here, note that nāmarūpaparicchedañña and paccayapariggahañña are included as vipassanā.

AN IMPORTANT KEY FACTOR

Being able to recollect the five khandha by insight is essential for discerning past causes. If one has not yet been able to discern the 5 past khandha then he can never discern past cause which are part of past five khandha, similarly ‘the arising of a past effect because of a respective further past causes’ and ‘the arising present effect because of the relevant past cause’ can never be discerned. Similarly if one is not able to discern future 5 khandha then ‘the arising of future effect because of present cause (or relevant past cause)’ and ‘the arising of a further future effect because of relevant future cause’ can never be discerned. This is because future effect and future cause are part of future 5 khandha.

An important key factor in searching for past cause and effect, and future cause and effect is being able to discern the nimitta that appear at the time of verge of death (maraṇāsanna), which could be either kamma or kammanimitta or gatinimitta. As that nimitta appears due to the force of kamma which is going to produce the effect, it is the important central key factor in searching for the kamma which will produce effect or the kamma which had produced effect or the kamma which is producing effect. It is the nimitta that arise in the appropriate 6 dvāra (sense doors) at the time of maraṇāsanna; it is especially the nimitta which appear in bhavaṅga mind clear element (manodvāra) at the time of being on the verge of death. Only when able to discern these 6 dvāra, especially manodvāra, then can one further discern the object nimitta which arise in the appropriate dvāra.

Only if able to discern that nimitta then can one be able to discern the kamma which produce the effect, and the avijjā, taṇhā, upādāna surrounding that kamma.

Only if able to discern especially bhavaṅga mind clear element (manodvāra) then can one be able to discern vīthi mind processes which arise in between bhavaṅga mind clear element (manodvāra). The causes (avijjā, taṇhā, upādāna, saṅkhāra, kamma) are the states that are included in these vīthi mind processes. They are part of vīthicitta.

In the search for past causes, it is very important to be able to discern the object of past maraṇāsannajavana. To be able to discern the object of that maraṇāsannajavana, it is very important to be able to discern the bhavaṅga mind clear element (manodvāra) existing at the time of maraṇāsanna in the past life. Only if able to discern like that one can discern ---

1. the object of maraṇāsannajavana which appeared in that bhavaṅga mind clear element (manodvāra)
2. the vīthi mind processes including maraṇāsannajavana vīthi which arise in between these bhavaṅga mind clear element (manodvāra)
3. the fundamental cause, kamma which produce that object to appear
4. the avijjā, taṇhā, upādāna which can cause that kamma.

Similarly if there is still future life for the meditator he must be able to discern the object of maraṇāsannajavana which appear at time of near death (maraṇāsanna) in the present life. To be able to discern that one must firstly be able to discern the bhavaṅga mind clear element (manodvāra) that arise at the time of near death. Only if able to discern like that, the object of maraṇāsannajavana which appear in that manodvāra; the kamma which is going to produce the effect, causing that object to appear; and the avijjā, taṇhā, upādāna which are the supporting causes of that kamma can be discerned.

Similarly for the meditator who still has to go round the future saṃsāra, in searching for the causal relationships (paṭiccasamuppāda) between the successive future lives he must also be able to discern the object (the nimitta) of the maraṇāsannajavana which will appear in manodvāra existing at the time near the future cuti (death). As that nimitta appear because of the kamma which will produce a new future life, the kamma which cause that nimitta to appear is a fundamental cause for the future khandha such as the second future etc. That nimitta can arise also because of past kamma called aparāpariya; or it can arise because of kamma accumulated in the present life; or it can arise because of the future life kamma, including kamma accumulated before the future death. If one search for the kamma based on that nimitta then one can easily find it. One can also find the avijjā, taṇhā, upādāna which support the kamma. To be able to discern like that, it is necessary to be able to discern the six dvāra, especially bhavaṅga mind clear element (manodvāra) of the maraṇāsanna period.

Therefore to be able to discern the past and future khandha is a very important requirement not only for vipassanā meditation on past and future khandha but also for the discernment of causal relationships paṭiccasamuppāda and for vipassanā meditation on the paṭiccasamuppāda factors.

MEDITATE VIPASSANĀ BEGINNING WITH THOSE EASY TO DISCERN

In accordance with the discipline that one can meditate vipassanā beginning with nāma-rūpa which are easy to discern and are easily clear to the insight, in this treatise, the vipassanā meditation beginning with present nāma-rūpa will be shown first.

Firstly reestablish the concentration progressively which has already attained until the highest. If one can attain fourth jhāna concentration then establish that fourth jhāna concentration again in every sitting. If the meditator is a suddhavipassanāyānika person and has practised four great elements meditation then he should establish the concentration, taking the four great elements as object until the light becomes powerful.

As it is shown in this treatise beginning with rūpa kammaṭṭhana and as it will be easier if switch to vipassanā beginning with rūpa, begin the vipassanā meditation with rūpa.

Firstly regarding the real rūpa existing in the six sense doors, 42 koṭṭhāsa:

- a. group the 54/44 types of rūpa existing in one sense door as a whole.

- b. group the 44/... types of rūpa existing in one koṭṭhāsa (bodily part) as a whole.
 c. group all rūpas existing in the six sense bases, 42 koṭṭhāsa as a whole. Then ---

1. Having discerned through insight, taking as object, the nature of ‘arising’ and ‘perished away’ of these rūpa, meditate as **anicca** for many times again and again. Meditate on internal and external alternately for many times repeatedly. In meditating externally like that, meditate from near to far gradually until infinite universe for many times, again and again.

2. Having discerned through insight the nature of “being oppressed by constant arising and perishing away” of these rūpa, meditate as **dukkha** for many times again and again. Meditate on internal and external, from near to far for many times repeatedly. Extend the insight until infinite universe.

3. Having discerned through insight, taking as object, the nature of having no indestructible essence called atta in these rūpa, meditate as **anatta** for many times again and again. Meditate on internal and external alternately, extending from near to far gradually until intimate universe.

Note: As non-real rūpa are not object of vipassanā meditation on the three characteristics, from this stage onwards do not discern the non-real rūpa.

In meditating vipassanā on the three characteristics continuously and repeatedly, internally and externally like that, be able to see the swift and quick arising and perishing away nature clearly. Meditate as ‘Anicca’, as ‘dukkha’, as ‘Anatta’ moderately slow. Be able to see by insight the arising and passing away as quick as possible but meditate on the characteristics moderately slow.

Having seen the arising and perishing away of rūpakalāpa, do not take that as the object for meditating on the characteristics. After having analysed the rūpakalāpa, discern by insight the arising and perishing away of rūpaparamattha (ultimate reality) only. Only when it is seen meditate vipassanā on the three characteristics.

VIEW AS CESSATION OF RŪPA AND NĀMA

Rupakalāpa are the smallest compactness particles where paññatti much as samuhapaññatti are still not yet removed. As paññatti are not the real existence, they cannot be seen for a long time. When a meditator practise one kammaṭṭhāna, according to his paramī he may find rūpakalāpa. Without being able to discern the pramattha states such as pathavī-āpo-tejo-vāyo-vaṇṇa-gandha-rasa-ojā etc., and without attaining the insight of ultimate reality if he meditate as anicca, dukkha or anatta on the arising of passing away of these rūpakalāpa, the meditator soon cannot find the rūpakalāpa, as paññatti cannot be meditated vipassanā upon thoroughly by insight for a long time. When rūpakalāpa are not seen like that and as the momentum of the concentration is still not weaken yet he may find white or transparent mass. If he keeps his mind calm and stable on that white or transparent mass the mind will be calm and stable on that object. Some meditator said that this is the cessation of rūpa. Then if the meditator reduce a little of his effort, the mind which is calm and stable on that object, may drop into bhavaṅga. They say that falling into bhavaṅga (as they are not aware of the object being meditate upon presently, they think they know nothing) is cessation of nāma. It is said that occurrence is seen by insight. Be cautioned.

Take note the teaching of the pāli, commentary and subcommentary mentioned above; that ariyamagga cannot be attained —

1. by meditating vipassanā on just internal five khandha only,
2. by meditating viapasanā on just external five khandha only, and among these,
3. by meditating vipassanā just on rūpa only,
4. by meditating vipassanā just on nāma only; and
5. one cannot escape from saṃsāra (ariyamagga cannot be attained) if doesn’t realize the causal relationships, paṭiccasamuppāda distinguishably by three pariññāpañña and
6. one cannot escape from saṃsaradukkha without realizing distinguishably all five upādānakhandha (nāma-rūpa) by three pariññāpañña.

Another point is that one must take note that if one discern the four elements and ākāsa existing in that transparent mass, rūpakalāpa can soon be seen again.

Note: In vipassanā meditation on rūpa, meditate vipassanā also on non-living rūpa called anupādi-
ṇṇasaṅkhāra.

VIPASSANĀ MEDITATION ON NĀMA

After one is quite satisfied with his vipassanā meditation on rūpa, switch to meditate vipassanā on nāma. It is better to switch to meditate vipassanā on nāma after being able to meditate vipassanā on rūpa proficiently and thoroughly.

As nāma were discerned according to āyatanadvāra at the stage of discerning nāma, begin vipassanā meditation on nāma according to āyatanadvāra. Taking as object the nature of “arising then perished away” of the associate mental states (sampayuttadhamma) which accompany vīthi mind moment and the bhavaṅga mind moment that exist in between vīthi, meditate as “anicca, anicca ...”. Meditate on all types of kusalajavana vīthi and akusalajavana vīthi such as cakkhudvāra vīthi, both internally and externally. Firstly beginning from the near, meditate on internal and external alternately for many times. When it becomes powerful, extending it gradually, meditate internally and externally on 31 realms until infinite universe as a whole for many times repeatedly. If one is satisfied with meditating on anicca characteristic, then similarly meditate as “dukkha, dukkha ...” repeatedly after having taken as object the nature of being oppressed by constant arising and perishing away in these nāma. Also if satisfied with the meditation on dukkha characteristic meditate as “anatta, anatta ...”, after having taken as object the nature of the absence of an indestructible essence atta in nāma. Meditate on all types of wholesome group of kusalajavana and unwholesome group of akusalajavana in all six lines such as rūpārammaṇa line, in both internal and external. In meditating on nāma like that, meditate on the whole vīthi process (as shown in nāma kammaṭṭhāna tables) of the following;

1. Cakkhudvāravīthi, manodvāravīthi which take rūpārammaṇa as object
2. Sotadvāravīthi, manodvāravīthi which take saddārammaṇa as object
3. Ghānavāravīthi, manodvāravīthi which take gandhārammaṇa as object
4. Jivhādvāravīthi, manodvāravīthi which take rasārammaṇa as object
5. Kāyadvāravīthi, manodvāravīthi which take phoṭṭhabbārammaṇa as object
6. Manodvāravīthi which take dhammārammaṇa as object.

IF THE MEDITATOR IS A SAMATHAYĀNIKA PERSON

If the meditator is a samathayānika person, it is better to meditate vipassanā beginning with nāma of the jhānasamāpattivīthi which he has attained. For example: Enter into first jhāna. After having emerged from the first jhāna, meditate vipassanā beginning with the nāma of the first-jhānasamāpattivīthi on their three characteristics alternately. Meditate vipassanā similarly on nāma of second-jhānasamāpattivīthi etc. Meditate vipassanā on the nāma totally which exist in the jhānasamāpattivīthi which one has attained. Meditate on the three characteristics alternately for many times, again and again. If satisfied then meditate vipassanā on the three characteristics of nāma existing in all six lines such as cakkhudvāravīthi, manodvāravīthi which take rūpārammaṇa as object etc. , according to line (is line by line).

GIVE PRIORITY TO MEDITATING ON THE CHARACTERISTICS PREFERRED

Evaṃ saṅkhāre anattato passantassa **diṭṭhisamugghāṇaṃ** nāma hoti. aniccato passantassa **mānasamugghāṇaṃ** nāma hoti. dukkhato passantassa **nikantipariyādānaṃ** nāma hoti. iti ayaṃ vipassanā attano attano ṭhāneyeva tiṭṭhatī.
(Vism. xx 721)

The meditator must meditate vipassanā on the three characteristics of saṅkhāradhamma so that it is proficient and powerful. In meditating like that, only if one anupassanāñāṇa is supported by the remaining two anupassanāñāṇa through powerful upanissayapaccayasatti, then that anupassanāñāṇa will become sharp, powerful and purified. Only if that anupassanāñāṇa become sharp, powerful and purified, then it can eradicate kilesa.

The anattānupassanāñāṇa being supported by both aniccānupassanāñāṇa and dukkhānupassanāñāṇa through powerful upanissayapaccayasatti, will become sharp, powerful and purified. So, the meditator who has meditated thoroughly on saṅkhāradhamma by aniccānupassanā and dukkhānupassanā insights, meditate for many times, again and again on that saṅkhāradhamma by anattānupassanā insight. Give priority to meditating by anattānupassanā insight. If can meditate like that, attānupassanā insight will become matured, sharp powerful and purified which can “pull out (remove)” diṭṭhi, wrong views on saṅkhāradhamma. All wrong views micchādiṭṭhi are based on attādiṭṭhi, anattānupassanā is directly opposite to attādiṭṭhi. Therefore anattānupassanā can remove wrong views diṭṭhi.

Another point is that aniccānupassanāñāṇa, being supported by both dukkhānupassanāñāṇa and anattānupassanāñāṇa through powerful upanissayapaccayasatti, will become sharp, powerful and purified. The meditator who has meditated on saṅkhāradhamma by dukkhānupassanā and anattānupassanā insights repeatedly and thoroughly, must further meditate on saṅkhāradhamma by aniccānupassanā insight repeatedly and thoroughly. Give priority to meditating by aniccānupassanā. Then, the aniccānupassanā insight will become matured, sharp, powerful and purified which can “pull out (remove)” māna (conceited) views on saṅkhāradhamma as permanent such as “idaṃ niccaṃ, idaṃ dhuvaṃ” (= this is permanent, this is everlasting) then one can be haughty with māna like baka-brahmā.

Furthermore, the dukkhānupassanāñāṇa being supported by both aniccānupassanāñāṇa and anattānupassanāñāṇa through powerful upanissayapaccayasatti, will become sharp, powerful and purified. The meditator who has meditated on saṅkhāradhamma by aniccānupassanā and anattānupassanā insight repeatedly and thoroughly must further meditate on saṅkhāradhamma by dukkhānupassanā insight repeatedly and thoroughly. Give priority to meditating by dukkhānupassanā. Then the dukkhānupassanā insight will become matured, sharp, powerful and purified, which can cause cessation of attachment on craving (taṇhā nikanti) which hold the saṅkhāradhamma as “mine, mine”. Only if there is sukhasaññā (perception of enjoyment on saṅkhāradhamma), the taṇhāgāha = taṇhā view which hold the saṅkhāradhamma as “mine, mine” can arise. Dukkānupassanā insight is directly opposite to taṇhā view, attachment. Therefore dukkhānupassanā insight can cause the cessation of taṇhā view. (Vism xx 721 & Mahāṭikā. II. 415-416)

Therefore after having meditated on the three characteristics thoroughly, then give priority to meditating on one of the characteristics which one prefers for a rather longtime. If that anupassanā insight is not powerful, then meditate again on the other two characteristics. However kilesa are removed by vipassanā insight temporarily only. Only ariyamaggañāṇa can eradicate totally without remainder by samuccheda. To attain ariyamagga one must strive for the maturity of vipassanā insight.

ADDHĀPACCUPPANNA

Among the nāma-rūpa which have already arose, are arising and will arise within one whole life from paṭisandhi to cuti, meditate vipassanā again and again for many times thoroughly on:

1. the three characteristics of just rūpa only alternately
2. the three characteristics of just nāma only alternately.

It is necessary to meditate for many times by every anupassanā. Meditate one round on internal, one round on external, one round on anicca, one round on dukkha, one round on anatta **for many times, again and again.**

FIVE KHANDHĀ METHOD

The meditator should again discern the nāma according to āyatanadvāra, especially as in the nāma kammaṭṭhāna tables again. Firstly again discern the cakkudvāravīthi and manodvāravīthi where somanassasahagata ñāṇasampayutta mahākusala javana arise. After having formed the rūpadhamma as one group and the nāmadhamma as four group which exit in each mind moment such as:

1. the basis vatthurūpa (54) and rūpārammaṇa are rūpakkhandhā
2. vedanā in each (moment) is vedanākkhandhā
3. saññā in each is saññākkhandhā

4. the remaining cetasika saṅkhāradhamma in each are saṅkhārakkhandhā
5. consciousness in each is viññāṇakhandhā,
meditate vipassanā on them. Meditate on their three characteristics alternately.

Meditate vipassanā simily on each of the following vīthi by five khandha method:

1. the remaining cakkhudvāravīthi and manodvāravīthi which take rūparammaṇa as object
2. sotadvāravīthi and manodvāravīthi which take saddārammaṇa as object
3. ghānavāravīthi and manodvāravīthi which take gandhārammaṇa as object
4. jivhādvāravīthi and manomdvāravīthi which take rassārammaṇa as object
5. kāyadvāravīthi and manodvāravīthi which take phoṭṭhabbārammaṇa as object
6. manodvāravīthi which take dhammārammaṇa as object.

From pañcadvārāvajjana until manodvāravīthi's tadārammaṇa in every line, as shown in nāma kammaṭṭhāna tables, meditate vipassanā on the three characteristics alternately of:

1. Just rūpa only throughout the line
2. Just vedanā only throughout the line
3. Just saññā only throughout the line
4. Just cetasika saṅkhāra only throughout the line
5. Just viññāṇa only throughout the line.

In meditating like that, meditate by the five khandha method also on the bhavaṅga mind moment that exiting in between vīthi. In the same way, meditate on the manodvāravīthi which take dhammārammaṇa as object.

Which quite satisfied with meditating vipassanā on internal by five khandha method, meditate is the same way on external. From the near till the far, meditate in internal and external alternately for many times again and again. Meditate vipassanā, having taken the 31 realms as object, i.e. having extended the insight until infinite universe.

In meditating vipassanā by means of nāma-rūpa method and five khandha method, the meditator should try to attain until khaṇapaccuppanna. To attain khaṇapaccuppanna with clear insight, meditate on the bhavaṅga nāmadhamma that exit in between vīthi mind processes also until khaṇapaccuppanna.

When quite satisfied with meditating vipassanā on the present by five khandha method, further meditate vipassanā on the five khandha called addhāpaccuppanna which is from paṭisandhi until cuti. Meditate vipassanā on the three characteristics alternately of:

1. just rūpa only
2. just vedanā only
3. just saññā only
4. just cetasika saṅkhāra only
5. just viññāṇa only,

in both vīthicitta and vīthimutacitta, from paṭisandhi to cuti throughout. It is necessary to meditate on anicca for many rounds; on dukkha for many rounds; on anatta for many round. Meditate on each khandhā throughout from paṭisandhi to cuti. For example, only after having meditated on rūpakhandhā throughout from paṭisandhi till cuti, then change to meditate on vedanākkhandhā similarly. Meditate on internal one round and external one round alternately.

MEDITATE ON RŪPA AND NĀMA TOGETHER ALSO

When quite satisfied with meditating vipassanā by both nāma-rūpa methods and the five khandha method, then the meditation can also meditate on rūpa and nāma together if he wants to do so. Firstly meditate vipassanā again on just rūpa and just nāma, internally and externally, until sharp (insight). When able to meditate proficiently and thoroughly, pair the nāma and rūpa together in every mind moment according to āyatanadvāra as shown in nāma kammaṭṭhāna state's tables which are;

1. basic vatthu rūpa and object rūpa
2. citta cetasika nāma group of every mind moment,
then taking as object their perishing away or their arising and perishing away, meditate vipassanā

on their three characteristics alternately.

(For example in cakkhudvāra vīthi) meditate on anicca one round, on dukkha one round, on anatta one round, alternately after having been able to discern the arising and perishing away of nāma-rūpa paired together in every mind moment such as in pañcadvārāvajjana (in reflecting mind moment) the basic vatthu rūpa's 54 types of rūpa and rūpārammaṇa are arising and perishing away, the 11 nāmadahamma are arising and perishing away. Meditate according to āyatanadvāra. Meditate on all six dvārs (sense doors). Meditate on all kusalajavanavīthi and akusalajavanavīthi (according to the tables of nāma kammaṭṭhāna stage). Meditate on internal and external alternately.

After having meditated internally and externally on the three characteristics alternately of:

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

Then further meditate vipassanā similarly on

1. just rūpa only
2. just nāma only
3. rūpa and nāma paired together, from paṭisandhi till cuti.

Meditate as whole accordingly as they had arose, are arising and will arise. Then further meditate vipassanā by the five khandha method similarly from paṭisandhi till cuti.

PAST-PRESENT-FUTURE

After having meditated vipassanā on nāma-rūpa from paṭisandhi till cuti called addhāpaccuppanna by means of both nām- rūpa methods and five khandha method again and again thoroughly, and if quite satisfied with it then the meditator can further progress to meditate vipassanā past, present, future nāma-rūpa.

Aniccādivasena vividhehi ākārehi dhamme passaṭīti vipassanā. (Abhi-aṭṭhakathā, I. 175)

As it is the meditation on saṅkhāradhamma by means of various states such as anicca, dukkha, anatta, so it is called **vipassanā**.

As mentioned like that in the commentary, only when at the stage of meditating on parammattha saṅkhāra on their three characteristic it is called vipassanā. Take note that the meditation of the meditator who has not yet attained ultimate reality insight (paramatthañāṇa) of nāma-rūpa and who meditates on what is arising without separating and differentiating between paññatti (concept) and paramattha (ultimate reality) cannot yet be called vipassanā.

Meditate vipassanā repeatedly again and again on

1. the three characteristics alternately of rūpa only
2. the three characteristics alternately of nāma only
3. the three characteristics alternately of nāma-rūpa paired together

in one past life as far as the meditator can discern from paṭisandhi till cuti; then in another (nearer) past life from paṭisandhi till cuti; then in the immediate past life from paṭisandhi till cuti; then in the present life from paṭisandhi till cuti; then in the first future life from paṭisandhi till cuti; then if there is still future life, in the second future life from paṭisandhi till cuti; then in the future lives as much as can discern. For those who does not understand clearly yet, the meditation method will be shown further as follows.

(For example) if the meditator is the one who can discern the nāma-rūpa, causes and effects saṅkhāradhamma until the 5th past life, he should meditate vipassanā on the three characteristics alternately again and again of --

1. just rūpa only
2. just nāma only
3. rūpa and nāma paired together, from past lives till present life, from present life till future life(s), such as ---

1. from paṭisandhi till cuti in 5th past life, then
2. from paṭisandhi till cuti in 4th past life, then
3. from paṭisandhi till cuti in 3rd past life, then
4. from paṭisandhi till cuti in 2nd past life, then

5. from paṭisandhi till cuti in 1st past life, then
6. from paṭisandhi till cuti in present life, then (if there is future life)
7. from paṭisandhi till cuti in 1st future life, then (if there is still future life)
8. from paṭisandhi till cuti in 2nd future life, etc.

Meditate sometimes on internal, sometimes on external, sometimes on internal and external alternately.

Similarly meditate by means of the five khandha method on:

1. just rūpa only
2. just vedanā only
3. just saññā only
4. just cetasika saṅkhāra only
5. just viññāṇa only,

Sometimes as anicca, sometimes as dukkha, sometimes as anatta, one round on internal, one round on external alternately. Meditate for many times again and again. In meditating like that, meditate vipassanā on whatever rūpa, vedanā, saññā, saṅkhāra, viññāṇa, whether they are

1. oḷārika = gross rūpa, vedanā, saññā, saṅkhāra, viññāṇa or
2. sukuma = subtle rūpa, vedanā, saññā, saṅkhāra, viññāṇa or
3. hīna = inferior rūpa, vedanā, saññā, saṅkhāra, viññāṇa or
4. paṇīta = superior rūpa, vedanā, saññā, saṅkhāra, viññāṇa or
5. dūra = far rūpa, vedanā, saññā, saṅkhāra, viññāṇa or
6. santika = near rūpa, vedanā, saññā, saṅkhāra, viññāṇa.

If able to meditate like that, then it means that the meditator is able to meditate vipassanā on the five khandha - which are rūpa, vedanā, saññā, saṅkhāra, viññāṇa - existing in 11 ways which are past, future, present, internal, external, gross, subtle, inferior, superior, far, near. Then he is able to meditate the anatta lakkhaṇa sutta way of meditation as follows:

ANATTALAKKHAṆA SUTTA WAY OF MEDITATION

tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbam rūpaṃ netam mama, nesohamasmi, na meso attā ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam.

1. yā kāci vedanā ...pe...
2. yā kāci saññā ...pe...
3. ye keci saṅkhārā ...pe...
4. “yaṃ kiñci viññāṇam ...pe... (samyutta, II. 56)

Netam mama nesohamasmi na meso attāti samanupassāmīti aniccaṃ dukkhaṃ anattāti samanupassāmī. (uparipañṇāsa aṭṭhakathā. 232)

= As the five khandha are only anicca dukkha anatta, monks, in this sāsana, meditate on all these rūpa existing in 11 ways such as ---

1. past rūpa (atīta)
2. future rūpa(anāgata)
3. present rūpa (paccuppanna)
4. internal rūpa (ajjhatta)
5. external rūpa (bahiddha)
6. gross rūpa (oḷārika)
7. subtle rūpa (sukuma)
8. Inferior rūpa (hīna)
9. superior rūpa (paṇīta)
10. far rūpa (dūra)
11. near rūpa (santika) as --
 - a. “netam mama” = “this rūpa is not my rūpa” (as dukkha)

- b. “nesohamasmi” = “this rūpa is not I” (as anicca)
 c. “na meso attā” = “this rūpa is not my atta/self” (as anatta),
 removing nāma-rūpa compactness by the vipassanā light (samyutta, II. 56)

Meditate in the same way in the four nāmakkhandha which vedanā, saññā, saṅkhāra, viññāṇa. Take note that the translation (for nāma) is the same.

GROSS-SUBTLE; INFERIOR-SUPERIOR; FAR-NEAR

Meditating like that, the meditator can meditate on the nāma-rūpa differentiating them as gross subtle etc. if he wants ---

1. Pasāda rūpa = five transparent rūpa and gocara rūpa = seven object rūpa = altogether 12 rūpas are the rūpa which are easy to be discerned by the meditator’s insight. So they are called gross oḷārika rūpa.

2. The remaining other 16 types of rūpa being not easy to be discerned by the insight of meditators, are called sukhuma (subtle) rūpa.

3. Among nāma, as akusala vedanā, saññā, saṅkhāra, viññāṇa are easy to be discerned by the meditator’s insight and are gross, so they are called oḷārika.

4. As kusala vedanā, saññā, saṅkhāra, viññāṇa and (vipāka + kriyā) abyākata vedanā, saññā, saṅkhāra, viññāṇa, such as pacadvārāvajjana; pañcaviññāṇa; sampañcchana; santīraṇa; voṭṭhapana; tadārammaṇa; paṭisandhi; bhavaṅga; cuti; kriyajavana etc., are not easily discerned by the insight of meditator and are subtle so they are called sukhuma.

5. Rūpa which are effect of akusala are hīna (=inferior)

6. Rūpa which are effect of kusala are paṇīta (=superior)

7. Oḷārika (gross) nāma are hīna (=inferior)

8. Sukhuma (subtle) nāma are paṇīta (=superior)

9. As subtle rūpa are not easily discerned by the insight of meditator and are far from the insight, they are dūra (=far)

10. As gross rūpa are easily discerned by the insight of meditator and are near to the insight they are santika (=near)

11. As akusala vedanā, saññā, saṅkhāra, viññāṇa are far from vipāka and kriya vedanā, saññā, saṅkhāra, viññāṇa called abyākata; and are also far from kusala vedanā, saññā, saṅkhāra, viññāṇa. So they are dura (far). Similarly as kusala and abyākata vedanā, saññā, saṅkhāra, viññāṇa are far from akusala vedanā, saññā, saṅkhāra, viññāṇa, so they are dūra (far).

12. As akusala vedanā, saññā, saṅkhāra, viññāṇa are near to akusala vedanā, saññā, saṅkhāra, viññāṇa, so they are santika (near). As kusala + abyākata vedanā, saññā, saṅkhāra, viññāṇa are near to kusala + abyākata vedanā, saññā, saṅkhāra, viññāṇa, so they are santika (near).

The ways of differentiating them can be found in visuddhimagga XIV, 502 etc.

If the meditator is able to meditate vipassanā thoroughly on:

1. Rūpa existing in six sense doors (dvāra), 42 koṭṭhāsa and

2. Kusalajavana vīthi, akusalajavana vīthi, nāma groups together with vīthimutta nāma groups which are paṭisandhi, bhavaṅga, cuti of past till present and from present till the final future by means of the two grouped nāma-rūpa methods or the five grouped five khandha methods, existing in the three period past, future, present and in both internal and external, then gross-subtle-inferior-superior-far-near nāma-rūpa are also included among them. There is no remainder.

Therefore one can meditate vipassanā as above on:

1. just rūpa only, then

2. just nāma only, then

3. nāma and rūpa paired together ---

by the rūpa-nāma method. There is a case where the pañcagga dāyaka couple attained anāgāmmimaggaphala through meditating vipassanā in saṅkhāradhamma after having grouped rūpa and nāma as two groups by the rūpa-nāma methods (dhammapada commentary.II.369)

Also if meditate vipassanā on nāma-rūpa after having grouped them into five groups by the five khandha method then, like the elder monks called the group of five (pañcavaggiya) can attain arahattaphala. (samyuttanikāya.II.55)

So it is better if one is able to meditate vipassanā separately on gross, subtle, inferior, superior, far, near nāma-rūpa in the three periods of past, future and present, existing internally and externally.

ASUBHA BHĀVANĀ

The Buddha taught the asubhasaññā meditation in girimānanda sutta (anguttara nikāya-3-343). It is saviññāṇaka asubha = asubha meditation on the living. In megghiya sutta (Udāna-120) the Buddha taught, “asubhā bhāvetabbā rāgassa pahānāya” = practise asubha meditation to be able to remove lust (rāga). In vijaya sutta (suttanipāta-307-308) also the Buddha taught saviññāṇaka asubha = asubha meditation on the living and aviññāṇaka asubha = asubha meditation on the dead. The asubha meditation is part of dukkhānupassanā.

SAVIÑÑĀṆAKA ASUBHA

In asubha meditation of paying discerning attention on the repulsiveness of the 32 bodily parts of living beings, there are two methods which are the method to attain jhāna by paṭikūlamanasikāra and the method to see the asubha fault of the body called ādīnavānupassanā. If pay attention on paṭikūla = repulsiveness of all 32 bodily parts as a whole or some of the parts as a whole or individual parts which exist internally (ajjhata), then the meditator can attain first jhāna concentration. If pay attention similarly on external (bahiddha) bodily parts then the meditator can attain upacāra concentration. This is already explained in the earlier stage. At this stage, only the meditation on the 32 bodily parts by way of ādīnavānupassanā will be shown.

Meditate as “asubha, asubha ...” taking as object the repulsiveness of the 32 bodily parts. Be able to see the repulsiveness asubha nature by insight clearly. Meditate on internal and external alternately. Extend gradually as much as possible.

At this time, when the bhāvanā meditation insight being well-pastured (i.e. well practiced) in the realm of ultimate reality rūpa and ultimate reality nāma is now meditating on the repulsiveness asubha of the 32 bodily parts, they will disappear and then only small particles rūpa will be found. This is the power of the insight which pasture much (i.e. practise much) in the ultimate reality truth realm (paramattha sacca). In meditating on asubha of the 32 bodily parts in internal and external, if the meditator cannot find the small particles rūpakalāpa easily then if he discerns the four great elements on the bodily parts individually or as a whole, he will find the small particles rūpakalāpa easily by the power of the well-practiced bhāvanā insight. When the rūpa kalāpa are found them after having analysed these rūpakalāpa so that ultimate reality insight is attained as that mentioned in the earlier rūpa kammaṭṭhāna stage, meditate vipassanā again on their three characteristics alternately. Meditate on internal and external alternately. However, in meditating like that, it is only when the meditator is quite satisfied with the meditation on asubha that he should switch to discern the four great elements on the bodily parts and meditate vipassanā on the ultimate reality (paramattha) rūpa, existing in the rūpakalāpa.

THE BODY FULL OF WORMS

Another type of saviññāṇaka asubha = asubha meditation on the living is mentioned in pheṇapiṇḍūpama sutta and its commentary. The body is full of worms where the worms mate and multiply, where they (worms) defecate and urinate; where they are sick; and is their “cemetery”. Meditate as “asubha, asubha ...”, taking as object the repulsiveness of the body being a place full of impurities and repulsiveness. Meditate on internal and external alternately.

(samyutta commentary.II.294)

When meditated for many times like that, then due to the power of insight which pastures much on ultimate reality truth (paramatthasacca) realm then, very soon, the meditator will find the rūpakalāpa. Then after having discerned the ultimate reality rūpas existing in those rūpakalāpa, meditate vipassanā again on the three characteristics of those ultimate reality rūpas. If the meditator cannot discern the rūpakalāpa easily then when he is quite satisfied with the asubha meditation if he then begin to discern the four great elements on the worms or on the body full of worms, he will very soon find the rūpakalāpa due to the power of the insight which is well trained in ultimate reality realm. After having discerned the ultimate reality rūpa existing in those rūpakalāpa, meditate

vipassanā again on them. Meditate on both internal and external.

ASUBHA NATURE OF ULTIMATE REALITY RŪPA

The nature of asubha also exist in ultimate reality rūpa which are:

1. Duggandha = having bad smell.
2. Asuci = having impurities and repulsiveness.
3. Byādhi = having sickness.
4. Jarā= old age = the matured duration phase.
5. Maraṇa = death and loss = perishing away phase. (samyutta commentary.II.294)

Having discerned these asubha nature by vipassanā insight, meditate as “asubha, asubha...”. Meditate on internal and external alternately.

In this manner , in saviññāṇaka asubha = asubha meditation on the living, having divided the nature of asubha into three types, meditate on;

1. The repulsiveness of 32 bodily parts.
2. The repulsiveness of 32 bodily being full of worms
3. The repulsiveness of ultimate reality rūpa.

AVIÑÑĀṆAKA ASUBHA = ASUBHA MEDITATION ON THE DEAD

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakam vinīlakam vipubbakajātaṃ. so imeva kāyaṃ upasaṃharati ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto ti. (dīghanikāya.II.235)

Furthermore, monks, a monk may find corpse that is dead one day ago or two days ago or three days ago which is bloated, discoloured, trickling with pus and discarded in a cemetery. Seeing thus, the monk reflects on his own body that “My body also has such nature; such nature will occur; it cannot go beyond such nature. (mahāsatiṭṭhāna sutta- dī-2-235)

Dīghabhāṇaka-mahāsīvatthero pana “navasivathikā ādīnavānupassanāvasena vuttā”ti āha. (dīghanikāya-aṭṭhakathā.II.394, majjhimanikāya-aṭṭhakathā.I.305)

The elder monk arahanta mahāsīva, who is reciter of dīghanikāya mentioned that the Buddha taught the nine types of cemetery asubha meditation = navasivathika as ādīnavānupassanā.

The meditator who wants to practise the aviññāṇa asubha meditation in accordance with the above pāli and commentary must choose a corpse and meditate on it. In the samatha stage of asubha meditation to attain first jhāna concentration, male meditators must meditate on male corpse and female meditators must meditate on female corpse. In this vipassanā stage, as an ādīnavānupassanā meditation, it is not necessary to choose selection between male corpse and female corpse. The difference or similarity in gender is not essential. However in samatha stage as the meditator has to meditate attentively on an external corpse only and as rāga (lust) may arise to disturb (the concentration) at the time of paṭibhāga nimitta, so it is to meditate on the corpse of the same gender only. In this vipassanā stage of ādīnavānupassanā (= discerning to see the fault of the body of oneself and others) as it is the method of meditation to see the fault of internal and external alternately, the meditator can meditate, taking as object any corpse that is easily to be discerned, without choosing the gender. It is mentioned in the text in vijaya sutta (suttanipāta), that the four assemblies of monks, nuns, laymen, laywomen were instructed to meditate asubhabhāvanā on the corpse of sirīmā as subject. In samatha stage, the meditator meditates only on external corpse, especially on a single corpse only attentively to attain jhāna. However in vipassanā stage, the meditator meditates on internal and external alternately to see the fault, ādīnava.

THE METHOD OF MEDITATION

When the meditator can meditate vipassanā on the three characteristics of alternately of nāma-rūpa = five khandhā in the past future present, internally and externally thoroughly then at that time due

to the vipassanā insight of the meditator bright brilliant light will be arising; or else when the meditator sits for meditation if he again establishes the 4th jhāna concentration which he has attained then due to the insight accompanied with that 4th jhāna concentration, bright brilliant light will be arising. After establishing the concentration step by step gradually; or after practising vipassanā meditation stage by stage progressively it becomes appropriate to meditation aviññāṇaka asubha = asubha meditation on the dead. However if that light of insight is dim, being not powerful then establish the concentration gradually again. When the light becomes brilliantly bright due to the insight with that concentration the meditator can practise on aviññāṇaka asubha meditation.

When the light becomes brilliantly bright due to either samatha meditation insight or vipassanā meditation insight then the meditator takes as object a corpse which he has remembered and has seen it, by that light of insight. Discern shining by that light of insight just like shining by a torch light. Its repulsiveness, asubha must be clear to the insight. It is better if the corpse is decomposed, trickling with foul pus. Meditate on the corpse as “asubha, asubha...”, paying attention on its repulsiveness. As the repulsiveness appears to the insight, when the meditating mind is stable on that asubha object the meditator tries to discern his own body by insight. The meditator discerns to see the repulsiveness of his own body as if like that external decomposed corpse. When the meditator sees the repulsiveness of his own body being decomposed, he meditate as ‘asubha, asubha’.

If the meditator is not able to discern the repulsiveness of himself by insight then he meditates on the external asubha again. After that he meditates on internal again. If he practises like that for many times then he will be able to discern the internal repulsiveness. However if he is still not yet able to discern it then if he discerns by insight towards the future of himself beginning from the present moment then he will easily find the dead asubha of himself. This discernment will be easy for those meditators who have already discerned or are able to discern the causal relationships, paṭiccasamuppāda between present causes and future effects.

If the meditator can discern the repulsiveness of himself by insight = by the light of insight then he meditates on internal and external alternately as ‘asubha, asubha ...’. In meditating like that, he meditates also on those persons whom he has rāga (lust), extending gradually, as ‘asubha, asubha’ on internal and external alternately.

If he meditates like that as ‘asubha, asubha’ on internal and external for many times then due to the power of the earlier vipassanā meditation as well as being much pastured (ie. much practised) in the ultimate reality paramatthasacca realm, the meditator can see the small particles rūpakalāpa of internal and external corpses; or else the corpse may appear to the insight of meditator as changing gradually to heap of bones and then dust of bones. If the meditator discerns the future of the corpse by insight gradually then the insight can discern it until it becomes a heap of bones and then dust of bones. Meditate as ‘asubha, asubha’ in every stage (If the corpse’s decomposition). If one can find the small particles rūpa kalāpa easily then after having discerned the ultimate reality rūpa existing in these rūpakalāpa, especially utuja rūpa, meditate vipassanā on their three characteristics.

If one cannot yet easily find the small particles rūpakalāpa then if he begin to discern the 4 great elements in these internal and external corpses he will then find the rūpakalāpa existing in these corpses. If he analyse these rūpakalāpa then he can find the utujaojaṭṭhamaka rūpa which are produced in succession by the tejodātu that exist in a rūpakalāpa. After having discerned these rūpa further meditate vipassanā on them. Switching the meditation from asubha to vipassanā meditation should be done only when one is quite satisfied with the asubha meditation.

AN UNUSUAL

If the corpse discerned is infested with maggots then when some meditation discern by insight the 4 great elements of such corpse they may not only find the utujaojaṭṭhamaka rūpa but also some other rūpakalāpa such as transparent element = pasādarūpa and non-transparent rūpa. The reason is that the meditator is seeing the rūpakalāpa of the living maggots which are subsisting on the corpse, being mixed together (with the rūpakalāpa of the corpse). It is not that transparent pasādarūpa and catusamuṭṭhānika are existing in the corpse.

When the meditator found the rūpakalāpa in internal and external corpse then after having analysed those rūpakalāpa, meditate vipassanā on the three characteristics of the ultimate reality

paramattharūpa.

PAṬICCASAMUPPĀDA FACTORS

In visuddhimagga, chapter XX, 694, the paṭiccasamuppāda factors are included in the list of objects of vipassanā insight, which reference to the paṭisambhidāmagga pāli. Therefore the meditator must meditate vipassanā on the paṭiccasamuppāda factors also.

Discern again the causes and effects by means of anuloma (forward sequence) paṭiccasamuppāda method which is taught as “avijjā paccayā saṅkhārā = because of the arising of avijjā, saṅkhāra arise” etc.. Discerning like that the meditator at this stage must meditate vipassanā on these factors.

Understand that in the successive past and successive futures that:

If the present life is put in the centre (of the cycle of paṭiccasamuppāda):

1. avijjā-saṅkhāra are of the past.
2. viññāṇa-nāmarūpa-salāyatana-phassa-vedanā-taṇhā-upādāna-bhava are of the present,
3. jāti-jarā maraṇa are of the future;

And if the first past life is put in the centre (of the cycle of paṭiccasamuppāda):

1. avijjā-saṅkhāra are of the second past life,
2. viññāṇa-nāmarūpa-salāyatana-phassa-vedanā-taṇhā-upādāna-bhava are of the second past life,
3. jāti-jarā-maraṇa are of the present life;

And if the first future life is put in the centre (of the cycle of paṭiccasamuppāda):

1. avijjā-saṅkhāra are of the present life,
2. viññāṇa-nāmarūpa-salāyatana-phassa-vedanā-taṇhā-upādāna-bhava are of the first future life,
3. jāti-jarā-maraṇa are of the second future life.

This is the discernment of linking the causes and effect (causal relationship) between 3 lives again and again.

SOME EXAMPLE OF THE DISCERNMENT

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

Avijjā (arising-perishing) Anicca;

Saṅkhāra (arising-perishing) Anicca;

Meditate on avijjās and saṅkhāra which had arose, arise and will arise in the nāma-rūpa process of one self as discerned in the paṭiccasamuppāda first method. Avijjā is generally the lobhaditṭhi group manodvārikajavana vīthi mind process. Saṅkhāra can be kusala or akusala saṅkhāra accordingly, it is manodvārikajavana vīthi mind process. As an example, for the meditation's present life specifically, that saṅkhāra accumulated in the past was only kusala saṅkhāra. Meditate (on anicca of avijjā saṅkhāra) in lives which had occurred, is occurring and will occur. Meditate in the same way on dukkha and anatta characteristics.

2. Because of the arising of saṅkhāra, Paṭisandhiviññāṇa arises.

Saṅkhāra (arising and perishing) anicca;

Paṭisandhiviññāṇa (arising and perishing) anicca;

Meditate (on anicca) as well on all the other vipākaviññāṇa in the 6 sense door (dvāra) = all vīthi such as cakkhudvāra vīthi, bhavaṅga viññāṇa; also cutiviññāṇa .

Meditate (vipassanā) on the remaining paṭiccasamuppāda factors until jāti, jarā, maraṇa according to that which are already discerned in the linking of causes-effects by paṭiccasamuppāda first method. Meditate vipassanā on the three characteristics alternately of both cause and effect. It is true that according to the sutta method it is necessary to discern only the vipākavatta states in viññāṇa-nāmarūpa-salāyatana-phassa-vedanā (mahātī. 2, 323) in the discernment of linking causes and effects, causal relationships. However in vipassanā, as they are being inseparable avinābhāva, it is not wrong to meditate mixed together with pañcadvārāvajjana-voṭṭhabbana-javana-manodvārāvajjana-javana with the purpose that no paramattha (ultimate reality) dhātu are left out. As much as one can discern, meditate from the successive pasts until the last future. Meditate on internal and external alternately. Meditate as a whole on external; do not distinguish the person, beings.

40 'TO' = 40 WAYS OF DISCERNING

In this Lakkhaṇa Sammasana Stage, 40 ways of discerning called 40 'TO' are mentioned in Visuddhimagga (Vism xx, 697) with reference to Paṭisambhidāmagga. With the intention to be able to remember it easily, the Venerable abbot of Mahā Visuddhārāma mentioned it through verses enumerating Anicca into 10, Dukkha into 25 and Anatta into 5 in his book Paramatthasarūpabhedanī. Dividing the three characteristic into three groups according to those verses will be shown.

10 ENUMERATION OF ANICCA LAKKHAṆĀ

Rupaṃ aniccaṃ palokaṃ, calaṃ pabhaṅgu addhavaṃ:
vipariṇāmaśārakaṃ, vibhavaṃ maccu saṅkhataṃ.

1. ANICCATO

Anaccantikātāya, ādiantavantatāya **aniccato**. (Vism xx, 698)

Anaccantikātāyāti accantikātābhāvato, asassatatāyāti attho. sassatañhi accantikaṃ parāya koṭiyā abhāvato. (Mahāṭīkā)

[There are two extremities in Nāmarūpa which are the front extremity, being “arising” and the rear extremity, being the “perishing away”. They are called the Upāda extremity and Bhaṅga extremity. Nāmarūpa are not Sassata eternal which can go beyond the rear extremity Bhaṅga. They cannot go beyond the rear extremity Bhaṅga and they have a beginning which is the Upāda extremity and an end which is Bhaṅga extremity. Therefore they are Anicca Dhamma.

Meditate on Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa by 5 khandha method after having formed 5 groups. After having discerned the definition mentioned above, meditate on Rūpa, (Vedanā, Saññā, Saṅkhāra, Viññāṇa) as Anicca.

Here “cannot go beyond Upāda extremity” means the Nāmarūpa do not exist yet before the arising. Also the nature of waiting, getting ready to arise does not exist. Furthermore, after perished away they do not pile up at one place. They occur only at the moment of arising-duration- perishing away (Upāda-Ṭhiti-Bhaṅga), between the two non-existence, i.e. the non-existence before arising and the non-existence after perishing away. As they have extremity of Upāda extremity of perishing and do not exist beyond these two extremities, Nāmarūpa are called Anicca. Therefore] meditate as Aniccaṃ = there is no permanency (not permanent).

2. PALOKATO

Byādhi-jarā-maraṇehi palujjanatāya **palokato**. (Vism)

Meditate as Palokaṃ = having the nature of perishing (because of crumbling through sickness, ageing and death).

3. CALATO

Byādhi-jarā-maraṇehi ceva lābhālābhādīhi ca lokadhammehi pacalitatāya **calato**. (Vism)

Lokadhammā lābhādīhetukā anunayapaṭighā; tehi, byādhiādīhi ca anavaṭṭhitatā **pacalitatā**. (Mahāṭīkā)

[Love and hatred have fundamanental cause which are the worldly dhamma such as gain & loss. Due to these worldly dhamma, the quivering & agitation of the mind such as love & hatred occur. As Nāmarūpa can be unstable quivering due to sickness, ageing & death and worldly dhamma such as gain & loss, then] meditate as Calāṃ = unstable and quivering.

4. PABHAṄGUTO

Upakkamena ceva sarasena ca pabhaṅgupagamanasīlatāya **pabhaṅguto**. (Vism)

[As it has the nature of perishing in disarray due to one's own effort or others' effort or its own nature], meditate as Pabhaṅgu = it has the nature of perishing in disarray.

5. ADDHUVATO

Sabbāvatthanipātītāya, thirabhāvassa ca abhāvatāya **addhuvato**. (Vism)

[As there is the nature of dropping down; i.e. dying at any state of life such as at the young, tender playful age just like a fruit which can drop down from the tree at any time since the stage of a tender fruiting; and even if one does not drop down to die, there is no essence in any all ways, having no strong firmness], meditate as Addhuvam = there is no firm stability.

6. VIPARIṄĀMA DHAMMATO

Jarāya ceva maraṇena cāti Dvedhā pariṇāmapakatitāya **vipariṇāmadhammato**. (Vism)

[As there is the nature of being subjected to change = changing through 2 ways which are Jarā (Ṭhiti = duration) and death (Bhaṅga = perishing away)], it is Vipariṇāmam = the nature of change (it means changing from Upāda stage to Ṭhiti = Jarā, Bhaṅga = maraṇa).

7. ASĀRAKATO

Dubbalatāya, pheggu viya sukhabhaṅjanīyatāya ca **asārakato**. (Vism)

[As it is feeble being perishable naturally and as it can be easily perished like sapwood], it is Asārakam = not having a firm essence.

8. VIBHAVATO

Vigatabhavatāya, vibhavasambhūtatāya ca **vibhavato**. (Vism)

[As having no growth, expansion or increment because it perishes away after arising and as there is the nature of annihilation base on Vibhava-taṅhā, Vibhava-diṭṭhi], it is Vibhavam = it has the nature of annihilation.

9. MARAṄADHAMMATO = MACCU

Maraṇapakatitāya **maraṇadhammato**. (Vism)

[As there is the nature of death = perishing away], it is Maraṇadhammam = Maccu = having the nature of death (= having the nature of perishing away).

10. SAṄKHATATO

Hetupaccayehi abhisāṅkhatatāya **saṅkhatato**. (Vism)

[As being formed/ restored directly by hetu cause = Janaka cause and by the supporting Upatthambhaka cause = Paccaya cause], it is Saṅkhatam = being formed/ restored by causes again & again.

The causes which can produce Rūpa directly are Kamma; they are the Janaka causes = Hetu causes. The Kilesa-vaṭṭa causes being Avijjā Taṅhā Upādāna are the Upatthambhaka causes which support that past Kamma. However, kilesa-vaṭṭa support Kusala-kamma by Paccaya-satti such as Upanissaya. Kilesa-vaṭṭa support Akusala-kamma by Paccaya-satti such as Upanissaya and by causes such as Sahajāta.

Furthermore, Citta Utu & Āhāra are also the Upatthambhaka causes which support the Rūpa. Although Citta utu Āhāra produce some Cittaja Utuja, Āhāraja Rūpas and support some, it is not the same as the way kamma-satti produce Kammaja Rūpas. Citta support Cittaja Rūpas by Satti such as Sahajāta. Utu support Utuja Rūpas by Satti such as Upanissaya and Āhāra support Āhāraja Rūpas by Satti such as Āhāra Paccaya. As they are not Kamma-satti, they are not mentioned as Janaka causes but are mentioned as Upatthambhaka causes.

The Hetu cause (= Janaka cause) of Vipāka Nāma is kamma. Kilesa-vaṭṭa being Avijjā Taṇhā Upādāna, is similar as mentioned for Rūpa above. Take note that the causes such as Vatthu, Ārammaṇa, Phassa etc. being the present causes of all Kusala, Akusala, Abyākata are the Upatthambhaka causes.

Meditate as ‘Anicca’, or ‘Paloka’ etc... on the Rūpa (Vedanā, Saññā, Saṅkhāra, Viññāṇa) which one is going to meditate upon, discerning it by insight according to the states explained above. These are the 10 enumeration for Anicca lakkhaṇā.

25 ENUMERATION OF DUKKHA LAKKHAṆĀ

Dukkhaṅca rogāghaṃ gaṇḍaṃ, sallābādhaṃ upaddavaṃ;
bhayītyūpasaggātāṇaṃ, aleṇāsaraṇaṃ vadhaṃ;
aghamūlaṃ ādīnavaṃ, sāsavaṃ māraāmisam;
jātijjaraṃ byādhi sokaṃ, paridevamūpāyāsam;
saṃkilesasabhāvakaṃ.

1. DUKKHATO

Uppādavayapaṭipīlanatāya, dukkhavatthutāya ca **dukkhato**. (Vism)

Uppādavayapaṭipīlanatāyāti uppādena, vayena ca pati pati khaṇe khaṇe taṃsamaṅgino vibādhanasabhāvattā, tehi vā sayameva vibādhetaḥbattā. Udayabbayavanto hi dhammā abhiṇhaṃ tehi paṭipīlitā eva honti, yā pīlanā “saṅkhāradukkhatā”ti vuccati.

Dukkhavatthutāyāti tividhassāpi dukkhassa, saṃsāradukkassa ca adhiṭṭhānabhāvato. (Mahāṭīkā)

[As Nāmarūpa torture the person who is endowed with Nāmarūpa by oppressive arising and oppressive perishing away in every moment, or another way, the Nāmarūpa themselves are oppressed by constant incessant arising and perishing away; and being the basis-vatthu for

- A. Dukkha Dukkha which is Dukkha-vedanā,
- B. Vipariṇāma Dukkha which is Sukha-vedanā, (it means that it is Sukha at duration stage but Dukkha at perishing stage.)
- C. Saṅkhāra Dukkha which are Upekkhā-vedanā and Nāmarūpa except Vedanā,

or in another way the basis for Saṃsāra-vaṭṭa Dukkha], Dukkhaṃ = it is the type of Dukkha which is despicable, mean and suffering.

SAṅKHĀRA DUKKHA- All Saṅkhāra Dhamma existing in the 3 Realms can be called as Saṅkhāra Dukkha. However as Dukkha Vedanā and Sukha Vedanā are separately called as Dukkha Dukkha and Vipariṇāma Dukkha respectively, here Upakkhā Vedanā and all Tebhūmaka Saṅkhāra Dhamma existing in the 3 Realms except Vedanā are mentioned as Saṅkhāra Dukkha. All these Tebhūmaka Nāmarūpa Saṅkhāra Dhamma are Saṅkhāra Dukkha because there is Saṅkhāta Dukkha which conditioned their arising and because of being oppressed by constant arising and perishing away.

2. ROGATO

Paccayayāpanīyatāya, rogamūlatāya ca **rogato**. (Vism)

[As the effect Nāmarūpa can exist only if the appropriate causes support, that is being adequately caused to exist by the causes; in another way, caused to exist by the appropriate causes; and as it is like the cause of chronic disease], it is Rogam = a painful bad disease.

[It means that as Nāmarūpa are the base where all bodily diseases and mental diseases occur, they are like chronic disease.]

3. AGHATO

Vigarahaṇīyatāya, avaḍḍhiāvahanatāya, aghavatthutāya ca **aghato**. (Vism)

[As being like Akusala which is censured by Buddha and other Ariya person; and being able to bring about loss to beings; and being the basis where Akusala called Agha occur], it is Āgham = loss / non-benefit.

4. GAṄDATO

Dukkhatāsūlayogitāya, kilesāsucipaggharaṇatāya, uppāđajarābhaṅgehi uddhumātaparipakka-pabhinnatāya ca **gaṅdato**. (Vism)

[As being accompanied with suffering called the three types of Dukkha which are Dukkha Dukkha, Vipariṇāma Dukkha, Saṅkhāra Dukkha; being able to cause oozing with defilement Kilesa such as Rāga etc... by means of object or association (sampayutta) accordingly; being swollen as in the sudden arising phase Uppāda the present, not existing previously and being ripen as in the duration phase Ṭhiti and being erupted as in the perishing phase Bhaṅga], it is Gaṅdam = an unsightly boil.

Kilesāsucipaggharaṇatāya- “to cause oozing with defilement kilesa such as Rāga by means of object or association (Sampayutta) accordingly” is mentioned meaning that the arising of a subsequent Rāga taking the previous Rāga as object and the arising of Kilesa such as Rāga together with associates Citta Cetasika which take an object that can cause Kilesa. They are pus oozing from Nāmarūpa. It is just like pus oozing from a boil.

5. SALLATO

Pīlājanakatāya, antotudanatāya, dunnīharaṇīyatāya ca **sallato**. (Vism)

[A) As it produces oppression by arising and perishing away;

B) And like Dukkha Vedanā etc... penetrates within the body, when Saṅkhāra Dhamma arise in the body it pierces with arising & perishing away;

C) And as the ‘spike’ Nāmarūpa Saṅkhāra Dukkha is very difficult to be pulled out except by the ‘tweeze’ Ariya-magga], Sallam = it is a spike that pierces.

6. ĀBĀDHATO

Aseribhāvajanakatāya, ābādhapadatṭhānatāya ca **ābādhato**. (Vism)

[A) like a patient who is severely sick and cannot move by himself in posture but is helped around by others, i.e. having a body which is depend upon others, similarly the khandha cannot arise by itself but is dependent upon others i.e. the causes,

B) And as it is the cause of all diseases] Ābādham = it is an overwhelming torturous disease.

7. UPADDAVATO

Aviditānaṃyeva vipulānaṃ anattānaṃ āvahanato, sabbupaddavavatthutāya ca **upaddavato**. (Vism)

[1) As it can bring many unforeseen adversities such as punishment, old age, sickness, death, Apāya etc...

2) As it is the basis for all kinds of torturous adversity] Upaddavaṃ = it is torturous adversity.

8. BHAYATO

Sabbabhayānaṃ ākaratāya, dukkhavūpasamasañkhātassa paramassāsassa paṭipakkhabhūta-tāya ca **bhayato**. (Vism)

[A) As the Khandha is 'pit' of dangers such as the danger of present life and danger of future existence;

B) and as it is being opposite to the supreme relief Nibbāna called the cessation of all suffering], Bhayaṃ = it is a great, plentiful danger without happiness (it is a frightful danger.)

9. ITITO

Anekabyasanāvahanatāya **itito**. (Vism)

[As the khandha can bring a various types of loss/destruction], Iti = it is a terrifying danger.

10. UPASAGGATO

Anekehi anattthehi anubaddhatāya, dosupasaṭṭhatāya, upasaggo viya anadhivāsanārahātāya ca **upasaggato**. (Vism)

[A) As it is always followed by loss such as loss of relatives in external and diseases in internal;

B) and as it is bound up with faults such as Rāga by means of object or associate (Sampayutta);

C) and as it is unbearable as if like diseases & distress caused by Yakkha and spirits], Upasaggaṃ = it is bound up with torturous adversity.

11. ATĀṄATO

Atāyanatāya ceva, alabbhaneyyakhematāya ca **atāṅato**. (Vism)

[A) As it cannot protect it from perishing away after arising, since it is natural the khandha perished away after arising;

B) As it is not able to get free from danger although there is the wish to protect it], Atāṅaṃ = there is no protection from danger.

12. ALEṄATO

Allīyituṃ anarahatāya allīnānampi ca leṅakiccākāyitāya **aleṅato**. (Vism)

[A) As the khandha is not worthy of being a shelter for one who fearing the danger of suffering wishes to seek a shelter;

B) and as it is not able to perform the function of eradicating suffering for those who are dependent upon the body (= Khandha) when in fear of suffering], Aleṅaṃ = it is danger being not a place to hide.

13. ASARAṄATO

Nissitānaṃ bhayasārakattābhāvena **asaraṅato**. (Vism)

[As it is not able to eradicate suffering danger such as birth, old age, sickness, death etc. for those who fearing such danger seek refuge in it], Asaraṅaṃ = it is danger being not refuge.

14. VADHAKATO

Mittamukhasapatto viya vissāsaghātītāya **vadhakato**. (Vism)

[As it is just like an enemy, posing as a friend with smiling face, can kill the one whom he has become intimate with], Vadhaṃ = Vadhakaṃ = like a murderer who kills all the time, it kills in conventional truth, humans deities Brahma beings so that they exist no longer than three moments.

As it kills the one whom it has become intimate with and whom thinks that “Rūpa Vedanā Saññā Saṅkhāra Viññāṇa are happiness and not suffering” so the Khandha is Vissāsaghāti = the murderer who kills the one whom he has become intimate with. It is indeed true that beings in adversity because of holding the view regarding Khandha that “it is mine” = “etaṃ mama”. It means that the Khandha called dukkha-sacca arise because of the taṇhā-lobha called Samudaya-sacca. In another way, as in killing the one who has become intimate, so the Khandha kills the one it has become intimate with. Therefore it is called Vissāsaghāti.

15. AGHAMŪLATO

Aghahetutāya **aghamūlato**. (Vism)

Aghassapāpassahetutā **agahhetutā**. (Mahāṭīkā)

[As it is the fundamental cause of harsh unwholesome Akusala], Aghamūlaṃ = it is the root of loss and suffering.

16. ĀDĪNAVATO

Pavattidukkhātāya, dukkhassa ca ādīnavatāya **ādīnavato**. atha vā ādīnaṃ vāti gacchati pavattatīti ādīnavo, kapaṇamanussassetam adhivacanaṃ, khandhāpi ca kapaṇāyevāti ādīnavasadisatāya **ādīnavato**. (Vism)

Pavattidukkhātāyāti bhavapavattidukkhabhāvato. bhavapavatti ca pañcannaṃ khandhānaṃ aniccādiākārena pavattanameva, so ca ādīnavo. yathāha “yaṃ bhikkhave pañcupādānakkhandha- dhā aniccā dukkhā vipariṇāmadhammā, ayaṃ bhikkhave pañcasu upādānakkhandhesu ādīnavo”ti. tenāha “**dukkhassa ca ādīnavatāyā**”ti. **ādīnanti** bhāvanapūṃsakaniddeso yathā “ekamantaṃ”ti, ativiya kapaṇanti attho. Bhusattho hi ayaṃ ā-kāro. (Mahāṭīkā)

[A] The Anicca etc. states of 5 khandha are called Bhava Pavatti = existence of Bhava. The presence of such states are also called the fault (Ādīnava) of Khandhas. As the Buddha had taught “Monks, the 5 Upādāna Khandhas are Anicca Dukkha Vipariṇāma Dhamma. Monks, this Anicca Dukkha Vipariṇāma Dhamma are the fault of the 5 Upādāna Khandha. Therefore as there is Bhava-pavatti-vaṭṭa-dukkha, that is the Anicca etc. states of 5 Khandha;

B) and as there are faults of 5 Khandha, Dukkha-sacca which are Anicca Dukkha Vipariṇāma Dhamma], Adīnavaṃ = it is a bad, defiling fault (It means the states which have Anicca, dukkha, Vipariṇāma Dhamma.

[In another way, a poor & destitute man is called Ādīnava. As 5 khandha is like that poor man who is destitute and have no refuge], Adīnavaṃ = it is poor & destitute, without refuge. (It means that after arising uppāda phase when reaching the perishing phase, Bhaṅga, there is nothing to rely upon to avoid being perished.)

17. SĀSAVATO

Āsavapadaṭṭhānatāya **sāsavato**. (Vism)

Āsavānaṃ ārammaṇādinā paccayabhāvo **āsavapadaṭṭhānatā**. (Mahāṭīkā)

[the Kilelsa-vaṭṭa, being Avijjā-Taṇhā-Upādāna, which is the fundamental cause of Nāmarūpa is Āsava Dhamma. These āsava Dhamma arise because 5 khandha, nāmarūpa support by means of Paccaya-satti such as Ārammaṇa-paccaya-satti. As 5 khandha, Nāmarūpa are the nearest cause padaṭṭhāna of Āsava Dhamma], Sāsavato = it is the development of the 4 Āsava Dhamma.

18. MĀRĀĀMISATO

Maccumārakilesamārānaṃ āmisabhūtatāya **mārāmisato**. (Vism)

Maccumārassa adhiṭṭhānabhāvena, **kilesamārassa** paccayabhāvena saṃvaḍḍhanato **āmisabhūtatā**, khandhāpi khandhānaṃ āmisabhūta paccayabhāvena saṃvaḍḍhanato, tadantogadhā **abhisaṅkhārā**. **devaputtamārassa** pana “mametana”ti adhimānavasena āmisabhāvoti khandhādīmārānampi imesaṃ yathārahaṃ āmisabhūtatā vattabbā. (Mahāṭīkā)

[There are 5 types of Māra, which are Devaputta Māra, Kilesa Māra, khandha Māra, Maccu Māra, AbhisaṅkhāraMāra, Among them, Kilesa Māra and Maccu Māra are directly mentioned in the commentary. The sub-commentary explained that all 5 Māra can be considered.

Khandas are the place where Maccu Māra which is death, occurs. (it means that if there is no khandha then death cannot occur). Khandhas are also the cause where Kilesas, being Avijjā-Taṇhā-Upādāna, are dependent upon and the cause of their increasing. As khandha is the cause of khandha and as khandha cause the increasing of khandha, khandha is the thing (āmisa) that khandha ‘eats’ and ‘chews’. Therefore khandha is the cause which khandha depend upon to arise and is also the cause of the increasing. Abhisaṅkhāra Māra, being the kusala & Akusala Saṅkhāra which can form a new life are included in the khandha. Khandha arise because of Abhisaṅkhāra Dhamma, Abhisaṅkhāra also arise according to khandha. The Abhisaṅkhāra are also the Nāma-khandha namely kusala saṅkhāra & Akusala saṅkhāra. As for Devaputta Māra understand that it as the Adhimāna Āmisa, which is perceiving as “Ētaṃ mama = mametaṃ= all the states (Dhamma) are mine”. Therefore as 5 khandha are the thing that the Devaputta, kilesa, khandha, Maccu and Abhisaṅkhāra Māras - ‘eat, chew and use’], it is Mārāmisam = it is the thing that the 5 Māra (kilesa Māra, Maccu Māra) ‘eat, chew and use’.

19. JĀTIDHAMMATO

20. JARĀDHAMMATO

21. BYĀDHIDHAMMATO

Jāti-jarā-byādhi-maraṇapakatitāya **Jāti-jarā-byādhi-maraṇadhammato**. (Vism)

[As there is birth = arising phase, old age = duration phase , sickness],

19/ Jāti = it has arising phase,

20/ Jarā = it has duration phase,

21/ Byādhi = it has sickness.

(Maraṇa Dhammato is already included in the 10 enumeration of Anicca Characteristic.)

22. SOKADHAMMATO

23. PARIDEVADHAMMATO

24. UPĀYĀSADHAMMATO

Soka-parideva-upāyāsahetutāya **soka-parideva-upāyāsadhammato**. (Vism)

[As khandha are the causes of the arising of Soka, Parideva, Upāyāsa],

22/ soka = it has sorrow/ anxiety,

23/ Paridevaṃ = it has lamentation,

24/ Upāyāsa = it has despair.

25. SAṂILESİKADHAMMATO

Taṇhādhiṭṭhiduccaritasamkilesānaṃ visayadhammatāya **saṃkilesikadhammato**. (Vism)

Saṃkilesattayaggahaṇena tadekaṭṭhānaṃ dasannaṃ kilesavatthūnampi saṅgaho daṭṭhabbo. tadārammaṇā hi dhammā tadanativattanato saṃkilesikā eva. Tathā khuddā, taṇhā, jaṭādīsu (khudātaṇhājarādīsu) sarīrassa, saṃkilesassa ca saṅgaho daṭṭhabbo. (Mahāṭīkā)

[As khandha are the object of Kilesa which make the mind process (or the living beings where

they occur) defiled together with 3 Saṃkilesa Dhamma which are Taṇhā Saṃkilesa, Ditṭhi Saṃkilesa, Duccarita Saṃkilesa], Saṃkilesika Dhammaṃ = Saṃkilesa Sabhāvakaṃ = it increases the defilement of the 3 Taṇhā Ditṭhi Duccarita or the 10 kilesas.

Study the above thoroughly. Then after having formed the Nāmarūpa into 5 groups by the 5 khandha method, meditate on each (of the enumeration), having discerned their respective meaning and nature, such as “Dukkha, Dukkha... Roga, Roga...” etc.

5 ENUMERATION OF ANATTA LAKKHAṆĀ

Anattāti ca paraṃ rittaṃ, tucchaṃ suññanti tālisaṃ;
vedanādayo khandhāpi tatheva pañcakāpi vā.

1. ANATTATO

Sāmi-nivāsi-kāraka-vedakādhiṭṭhāyakavirahitatāya **suññato**. sayañca asāmikabhāvāditāya **anattato**. (Vism)

[As the 5 khandha itself does not have the nature of being Sāmi, Nivāsi, Kāraka, Vedaka, Adhiṭṭhāyaka which are;

1. Sāmi Atta, which owns the body khandha
2. Nivāsi Atta, which lives always in every life, without changing although body khandha change
3. Kāraka Atta, which performs does all the work & function
4. Vedaka Atta, which feels the object
5. Adhiṭṭhāyaka Atta, which determines & decides on all the work & function], Anattā = it is not (Sāmi, Nivāsi, Kāraka, Vedaka, Adhiṭṭhāyaka) Atta.

2. SUÑÑATO

[As every khandha is void of Sāmi Atta, Nivāsi Atta, Kāraka Atta, Vedaka Atta, Adhiṭṭhāyaka Attas], Suññaṃ = it is void of (Sāmi, Nivāsi, Kāraka, Vedaka, Adhiṭṭhāyaka) Atta.

3. PARATO

Avasatāya avidheyyatāya ca **parato**. (Vism)

Avasatāyāti avasavattanato. yathā payosatanto puriso payassa vasaṃ na gacchati. evaṃ subhasukhādibhāvena vase vattetuṃ asakkuṇeyyato. **avidheyyatāyāti** “mā jīratha, mā mīrathā”ti ādinā vidhātuṃ asakkuṇeyyato. (Mahāṭīkā)

[Khandhas arise according to the causes as mentioned in the Paṭiccasamuppāda stage of discerning causal relationships. Like a man who has his own decision does not need to follow according to other’s wish, similarly the khandha do not follow according to one’s own wish such as wishing that pain Dukkha-vedanā does not arise, wishing that only pleasant Sukha- vedanā arise, wishing to be beautiful & good-looking etc. As it does not follow other’s wish and is not able to give command such as “Do not be old; Do not be sick; Do not die”], Paraṃ = an outside stranger who is always not intimate.

4. RITTATO

Yathā parikappitehi dhuva-subha-sukhattabhāvehi rittatāya **rittato**. (Vism)

[Outside the Sāsana there are those who, holding wrong views Micchādītṭhi, believe that the Nāmarūpa, 5 khandha are (1) Dhuva = permanent state, (2) Subha = beautiful (3) Sukha = happiness (4) Atta. However these Nāmarūpa, 5 khandha are always empty of Dhuva, Subha,

Sukha, Atta which are believe to be so by those who have wrong views Micchā-diṭṭhi. Therefore], Rittam = they are always without and empty of essence which are Dhuva, Subha, Sukha, Atta.

5. TUCCHATO

Rittatāyeva **tucchato** appakattā vā. appakampi hi loke tucchanti vuccati. (Vism)

[An essence which is Dhuva, Subha, Sukha, Atta does not exist in the 5 khandha, Nāmarūpa. Therefore as the 5 khandha, Nāmarūpa are empty of Dhuva, Subha, Sukha, Atta], it is Tucchaṃ = it is worthless / in vain.

In another way, although the 5 khandha, Nāmarūpa are empty of Dhuva, Subha, Sukha, Atta, it is not that they do not exist in ultimate realities. they exist in arising phase, duration phase, perishing phase, (Uppāda-Ṭhiti-Bhaṅga). As the life time of ultimate realities, which occur in arising phase, duration phase, perishing phase, is very short so Nāmarūpa, ultimate reality can exist only for a very short time. As they can exist for a short time only, Tucchaṃ = it is worthless / in vain.

THE BASE CAUSE FOR BEING ANICCA DUKKHA ANATTA

Rūpaṃ bhikkhave aniccaṃ, yopi hetu yopi paccayo rūpassa uppādāya, sopi anicco. aniccasambhūtaṃ bhikkhave rūpaṃ, kuto niccaṃ bhavissati.

(samyuttanikāya.II.20, sahetuaniccasuttaṃ.)

Monks, rūpa is anicca. There are hetu cause = janaka cause which can produce the rūpa directly; there are also paccaya cause = upatthambhaka cause which supports it. These cause are anicca, Monks, how can the rūpa which is produced by anicca cause, be nicca

In accordance with the Buddha's teachings in such suttas since the causes themselves such as avijjā-taṇhā-upādāna-saṅkhāra-kamma which can produce five khandhā are anicca, dukkha anatta. So the effects nāmarūpa/ five khandha are also anicca, dukkha, anatta. The meditator must further meditate to realize by insight that as the causes themselves are anicca, dukkha, anatta, the effects are also anicca, dukkha, anatta.

200 VARIETIES OF NAYA-VIPASSANĀ

In rūpa khandhā or in each khandha there are

1. aniccānupassanā 10 enumerations
 2. dukkhānupassanā 25 enumerations
 3. anattānupassanā 5 enumerations,
- which is a total of 40 ways of discerning (bhāvanā).

As there are 40 ways of discerning in each khandhā so there are a total of 200 varieties of sammasanañāṇa called naya-vipassanā in the 5 khandhas.

Firstly meditate on anicca only of the 5 khandhas in vīthi such as cakkhudvāra vīthi according to the tables show in nāmakamatthāna stage, throughout every row (ie. sequence of mental process). Meditate on all 6 lines such as rūparammaṇa line. Meditate on internal and external alternately; then gradually meditate until the 40 ways of discerning are finished. The meditator must meditate for 40 times.

Similarly, meditate on all the 40 anupassanā one after another, from the successive pasts till the last future life by the 5 khandha method. There are also 40 times (of meditation). However it is better if able to meditate more. Meditate on internal and external.

If the meditator wants, he can meditate on these 40 ways of discerning by nāmarūpa method. Meditate on all 6 types of vīthi such as cakkhudvāra vīthi by the nāmarūpa method, internally and externally alternately. Then the meditator can meditate on the successive past lives till the last future life by the nāmarūpa method. Meditate on both internal and external. Meditate for many

times, again and again.

PAÑÑĀBHĀVANĀ CAN BE ACCOMPLISHED

evaṃ kālena rūpaṃ kālena arūpaṃ sammāsivāpi tilakkhaṇaṃ āropetvā anukkamena paṭipajjamāno eko paññābhāvanaṃ sampādeti. (Vism.xx. 705)

anukkamenāti udayabbayañāṇādhigamānukkamena **paññābhāvanaṃ sampādeti** arahattaṃ adhigacchati. (Vism, mahāṭikā.II.405)

If the meditator meditates vipassanā by the 5 khandha method or if possible by the 12 āyatana method, 18 dhātu method as well and by nāmarūpa method on -

1. Sometimes just rūpa only
2. Sometimes just nāma only
3. Sometimes rūpa and nāma paired together or in another way:
 1. Sometimes on just rūpa only
 2. Sometimes on just vedanā only
 3. Sometimes on just saññā only
 4. Sometimes on just saṅkhāra only
 5. Sometimes on just viññāṇa only
 6. Sometimes on internal
 7. Sometimes on external
 8. Sometimes on past, future, present in internal and external
 9. Sometimes anicca characteristic
 10. Sometimes dukkha characteristic
 11. Sometimes anatta characteristic,

and if he practises vipassanā meditation like that according to the stages of vipassanā ñāṇa might then paññā bhāvanā can be accomplished = arahatta phala can be attained. If it is not yet accomplished then it is necessary to meditate for many times, again and again.

If not able to accomplish it then one can switch to meditate by rūpasattaka method and arūpa sattaka method.

RŪPASATTAKAVIPASSANĀ METHOD OF MEDITATION

ādānanikkhepanato, vayovuḍḍhatthagāmito;
āhārato ca ututo, kammato cāpi cittato;
dhammatārūpato satta, vitthārena vipassati. (Vism.xx. 706)

1. ĀDĀNANIKKHEPARŪPA METHOD

Meditate vipassanā on the three characteristics alternately of rūpa that exist in the period between paṭisandhi and cuti, internally and externally.

2. VAYOVUḌḌHATTHAGAṆMA METHOD

It is to meditate on the cessation stage by stage of life, assuming the life span of the meditator is 100 years, generally (It may be more or less).

- A. Dividing the 100 years into 3 periods as stages (33-34-33) years then it is 33 years in each (period/stage).
- B. Dividing the 100 years into 10 periods then it is 10 years in each period.
- C. Dividing the 100 years into 20 periods then it is 5 years in each period.
- D. Dividing the 100 years into 25 periods then it is 4 years in each period.
- E. Dividing the 100 years into 33 periods then it is 3 years in each period.
- F. Dividing the 100 years into 50 periods then it is 2 years in each period.
- G. Dividing the 100 years into 100 periods then it is 1 years in each period.
- H. Dividing the 100 years into 300 periods then it is in the period of each individual season (there are 3 seasons in Burma/Myanmar)
- I. Dividing the 100 years into 600 periods then it is 2 months in each period.

J. Dividing the 100 years into 2400 periods then it is one pakkha = 15 days in each period.

Meditate vipassanā on the three characteristics alternately of rūpas arising in each period, one period after another, gradually. Meditate to realize also that the rūpa existing in one period of life does not shift to go to the next period of life. Discern to realize that they perished at that moment.

After that divide the rūpas existing in one day:

1. into 2 periods namely day time and night time,
2. and into 3 periods for the day time namely morning, afternoon and evening and 3 periods for the night time namely night fall, midnight and before the break of dawn. (that means dividing into 6 periods for one day).

Meditate on the three characteristics alternately of the rūpa existing in each of these periods. (Assuming that the life span is 100 years, it is to meditate on the 6 periods in each and every day. It is not just to meditate on one day only). After meditating vipassanā like that then meditate on the 3 characteristics alternately of each of the following rūpa which exist in each of the 6 periods of one day:

1. the rūpas occurring while going forward
2. the rūpas occurring while returning
3. the rūpas occurring while looking straight
4. the rūpas occurring while looking aside. (It is to meditate on each day of the 100 years).

After that, in the moments of bodily postures (iriyāpatha) and comprehension of activities (sampajāna) involved in one day such as going for ward, returning etc., meditate vipassanā on the three characteristics of the rūpa occurring in each of the following 6 types;

1. rūpa occurring while lifting the foot from the ground,
2. rūpa occurring while pushing the raised foot forward (until where the other stationary foot is),
3. rūpa occurring while pushing the foot forward, going beyond the stationary foot.
4. rūpa occurring while putting the foot down, after having gone beyond the other stationary foot.
5. rūpa occurring while touching the ground,
6. rūpa occurring while the foot is pressing on the ground just before lifting it again for the next step.

(Understand that the instruction to meditate vipassanā on the three characteristics of the rūpa occurring while in those postures, iriyāpatha and activities, sampajāna are by way of upalakkhaṇa and nidassana, just like 'if shown just the shadow, one knows what it is'). Meditate on all bodily movements occurring daily during the 100 years.

3. ĀHĀRAMAYARŪPA METHOD

Meditate vipassanā on each of the 3 characteristics of the catusantatirūpa (which are produced by the 4 Causes, kamma-citta-utu-āhāra) that are occurring in the following 2 types of period of each day:

1. Catusantati rūpa that are occurring when one is hungry;
2. Catusantati rūpa that are occurring after having enter food sufficiently.

4. UTUMAYARŪPA METHOD

Meditate vipassanā on each of the 3 characteristics of the following rūpa occurring daily:

1. Catusantati rūpa that are occurring when it is hot.
2. Catusantati rūpa that are occurring when it is cold.

5. KAMMAJARŪPA METHOD

Meditate vipassanā on the 3 characteristics, having discerned the arising and perishing of the following rūpa in one dvāra without changing to another dvāra;

1. Cakkhudvāra = 54 types of rūpa arising in the eye
2. Sotadvāra = 54 types of rūpa arising in the ear
3. Ghānavdvāra = 54 types of rūpa arising in the nose

4. Jivhādvāra = 54 types of rūpa arising in the tongue
5. Kāyadvāra = 44 types of rūpa arising in the body
6. Manodvāra = 54 types of rūpa arising in the heart.

It is to meditate vipassanā on each day rūpa of every dvāra.

6. CITTASAMUṬṬHĀNARŪPA METHOD

Meditate vipassanā on the 3 characteristics alternately of all the catusantatirūpa occurring daily as follow;

1. Somanassita = rūpa that are arising when being glad.
2. Domanassita = rūpa that are arising when being sad.

7. DHAMMATĀRŪPA METHOD

The meditator most meditate on utujaojattḥamaka rūpa, saddanavaka rūpakalāpa existing in the world of inanimate things / non-living things such as iron, brass, lead, gold, silver, pearl, ruby, cat's eye(gem), conch shell, crystal, coral, trees, water, earth, forest, mountains etc. which are anindriya baddha = not connected with indriya called kammaja rūpa such as jīvitindriya etc. Discern the 4 great elements existing in these inanimate things such as gold, silver, ruby, trees, water, earth, forest, mountains etc. by the light produced by vipassanā insight. When seeing the rūpakalāpa, discern the 8 or 9 types of ultimate reality paramattha rūpa existing in these kalāpa. Then meditate vipassanā on the three characteristics alternately of these ultimate reality rūpa.

Note: Rūpa from number 1 to 6 are rūpa of the animate or living world; meditate on both internal and external. As for number 7 dhammatā rūpa, it is inanimate anupādinna sankhāradhamma; meditate on external inanimate world only.

ARŪPA SATTAKA METHOD

There are 7 methods in the vipassanā meditation method of arūpasattaka which are kalāpa, yama-ka, khaṇika, paṭipāṭi, diṭṭhiugghāṭana, mānasamugghāṭana, nikantipariyādāna methods.

KALĀPA METHOD = METHOD IN GROUPING AS A WHOLE

The mind which is meditating vipassanā on the rūpa in the 7 rūpasattaka methods as anicca (or dukkha or anatta) alternately is meditated upon again by a subsequent vipassanā mind as anicca (or dukkha or anatta) alternately. this method is called kalāpa method.

Meditate as 'anicca' on the rūpa in the 7 rūpasattaka methods after having grouped then as a whole without separating the 7 methods such as ādānanikkhepa rūpa etc. That vipassanā mind which is meditating as 'anicca' is to be meditated upon again by a subsequent vipassanā mind as anicca; then by a subsequent vipassanā mind as 'dukkha'; then by a subsequent vipassanā mind as 'anatta'.

Also, meditate as 'dukkha' on the rūpa in the 7 methods (as a whole). That vipassanā mind which is meditating as dukkha is to be meditated upon again by a subsequent vipassanā mind as anicca; then meditate vipassanā as dukkha; then as anatta.

Further more meditate as anatta on the rūpa in the 7 methods (as a whole). That vipassanā mind which is meditating as anatta is to be meditated upon again by a subsequent vipassanā mind as anicca, then as dukkha, then as anatta. This method is called kalāpa method. It is the vipassanā meditation on the rūpa in the 7 methods, grouping then as a whole.

PREVIOUS VIPASSANĀ MIND, SUBSEQUENT VIPASSANĀ MIND

It is mentioned in the ñāṇavibhaṅga commentary (abhidhamma commentary) that the mind which is meditating vipassanā (for phuthujana and sekkha) is mahākusala manodvārikajavana vīthi mind process.

Sekkhā vā puthujjanā vā kusalaṃ aniccato dukkhato anattato vipassanti. kusale niruddhe vipāko tadārammaṇatā uppajjati. (Paṭṭhāna.I.133)

Sekkhāriya persons and puthujjana persons meditate vipassanā on kusala dhamma as anicca, dukkha, anatta. When the kusala dhamma = vipassanā kusalajavana ceased then subsequent to that vipassanā kusalajavana, kāmāvacara vipāka tadārammaṇa arise.

Taṃ kusalassa javanassa ārammaṇabūtaṃ vipassitakusalaṃ ārammaṇaṃ katvā uppajjatīti attho. (Abhidhamma aṭṭhakathā.III.436)

Kāmāvacara vipāka citta arise, functioning as tadārammaṇa, taking as object the kusala dhamma which is the object of that vipassanā kusalajavana. (abhidhamma aṭṭhakathā.III.436)

Take note that in accordance with the above text, subsequent to the not matured yet taruna vipassanā javana, tadārammaṇa can arise.

Tilakkhaṇārammaṇikavipassanāya tadārammaṇaṃ na labbhati. vuṭṭhānagāminiyā balavavipassanāya tadārammaṇaṃ na labbhati. (abhidhamma aṭṭhakathā.II.147)

According to the explanation of the above commentary, take note that subsequent to the powerful balavavipassanā javana, tadārammaṇa cannot arise. Therefore there are 2 types as to whether tadārammaṇa arise or do not arise subsequent to vipassanā javana. The vipassanā manodvārika javana vithi mind processes are as follows:

VIPASSANĀ MANODVĀRIKAJAVANAVĪTHI

manodvāravajana (1)	javana (7)	sahetuka tadārammaṇa (2)	/ahetuka tadārammaṇa (2)
accompanied with ñāṇa and pīti - 12	34	34	/12/11
accompanied with ñāṇa but not with pīti - 12	33	33	/11/11
accompanied with pīti but not with ñāṇa - 12	33	33	/12/11
not accompanied with ñāṇa and pīti - 12	32	32	/11/11

Take note that the whole manodvārikajavana vīthi mind process together with the accompanying mental factors (cetasikas) are called as:

1. the mind which is meditating as anicca; the mind meditating as dukkha; the mind meditating as anatta.
2. the 1st mind, 2nd mind etc.
3. the previous mind, the subsequent mind, by means of ekatta method.

The reason is that the object of the 1st manodvārika vipassanā mind process is the rūpa dhamma of the 7 methods; and the object of the 2nd manodvārika vipassanājavana vīthi is the 1st manodvārika vipassanā javana mind process = nāma dhamma. It is extremely difficult that in the javana vīthi mind process which has only one āvajjana, one mind takes rūpa as object and another mind takes nāma as object. Therefore take note that the vīthi which takes rūpa as object is one vīthi and the vīthi which takes nāma as object is another vīthi. Take note that the whole of one vīthi mind process is called previous mind or subsequent mind etc. by the ekatta method. Tadārammaṇa may or may not arise. If tadārammaṇa arises then it may be ahetuka tadārammaṇa or sahetuka tadārammaṇa accordingly.

2.YAMAKA = METHOD BY PAIRS

After having meditated as anicca on the ādānanikkhapa rūpa, meditate vipassanā on that meditating mind by a subsequent mind as anicca, as dukkha, as anatta separately. (Note that it is similar for having meditated as dukkha and as anatta).

Take note that the method is the same in vayovuddhatthaṅgama rūpa, āhāramaya rūpa, utumaya rūpa, kammaja rūpa, cittasamuṭṭhāna rūpa and dhammatā rūpa. In the kalāpa method, the rūpa in the 7 methods are meditated upon as a whole, without differentiating the method; but as for the yamaka method, meditate after having separated them into individual methods. This is the only difference.

However, although it is to meditate after having separated the individual methods, it is necessary to meditate thoroughly in each method. This is especially so in the *vayovuttṭhaṅgama rūpa* of the *rūpa sattaka*; (meditate on the *rūpa* and then meditate on the meditating *vipassanā* mind thoroughly according to the divided stage of periods of life such as) meditate on the *rūpa* of the 1st periods of life then meditate again on the meditating insight = meditating mind; after that meditate on the *rūpa* of the 2nd periods of life then meditate = again on the meditating insight = meditating mind; etc. Understand that the way is the same for the other *rūpa*.

3.METHOD BY KHAṆIKA

The meditator meditates on the *ādānanikkhepa rūpa* as *anicca* and then;

1. he meditates on that 1st meditating mind (1st *vipassanā manodvārikajavana vīthi*) by a 2nd mind (= 2nd *vipassanā manodvārikajavana vīthi* mind),
2. then on the 2nd mind by a 3rd mind,
3. then on the 3rd mind by a 4th mind,
4. then on the 4th mind by a 5th mind, as *anicca*. (Also meditate as *dukkha* and as *anatta* alternately.)

Note that the way is the same in meditating on *ādānanikkhepa rūpa* as *dukkha* and as *anatta*. Understand that it is similar for the other *rūpa* such as *vayovuḍḍhatthaṅgama rūpa* etc. Meditate on the *rūpa* according to the *rūpasattaka* methods and at each time (i.e. at each method), the *vipassanā manodvārikajavana vīthi* meditating on the *rūpa* must be meditated upon in 4 sequences (as above). It is the meditation on a preceding *vipassanā manodvārikajavana vīthi* mind process.

4. METHOD BY PAṬIPĀṬI

After having meditated on *ādānanikkhepa rūpa* as *anicca*, then meditate as *anicca*:

1. on that 1st mind which is meditating like that by a 2nd mind
2. then on that 2nd mind by a 3rd mind
3. then on that 3rd mind by a 4th mind
4. then on that 4th mind by a 5th mind
5. then on that 5th mind by a 6th mind
6. then on that 6th mind by a 7th mind
7. then on that 7th mind by a 8th mind
8. then on that 8th mind by a 9th mind
9. then on that 9th mind by a 10th mind
10. then on that 10th mind by a 11th mind.

Also meditate as *dukkha* and as *anatta*. [Understand that the way is the same for meditating on *ādānanikkhepa rūpa* as *dukkha* and as *anatta*; and also for meditating on the other *rūpa* such as *vayovuḍḍhatthaṅgama rūpa* etc. as *anicca* or as *dukkha* or as *anatta*.]

5.DIṬṬHIUGGHĀṬANA =METHOD BY REMOVING WRONG VIEWS DIṬṬHI

If meditate *vipassanā* on the *saṅkhāra dhammas* states of *anatta* (= as *anatta*) thoroughly then it means the removal of *diṭṭhi*. [*Anattānupassanāñāṇa* which has the support of *aniccānupassanāñāṇa* and *dukkhānupassanāñāṇa* by means of powerful *upanissaya-paccaya-satti* force can remove *diṭṭhi* = *attadiṭṭhi*].

6. MĀNAUGGHĀṬANA= METHOD BY REMOVING MĀNA

If meditate *vipassanā* on the *saṅkhāra dhamma*'s states of *anicca* (= as *anicca*) thoroughly then it means the removal of *māna*. [*aniccānupassanāñāṇa* which has the support of *dukkhānupassanāñāṇa* and *anattānupassanāñāṇa* by means of powerful *upanissaya-paccaya-satti* force can remove *māna*].

7. NIKANTI PARIYĀDĀNA = METHOD SUCH THAT TAṆHĀ NIKANTI IS ENDED AND NOT TO ARISE

If meditate vipassanā on the saṅkhāra dhamma's states of dukkha (= as dukkha) thoroughly then it means the ending of nikanti which is the subtle taṇhā. [dukkhānupassanāñāṇa which gets the support of aniccānupassanāñāṇa and anattānupassanāñāṇa by means of powerful upanissaya-paccaya-satti can end taṇhā; therefore taṇhā does not arises.]

CAUTION: Meditating on just anatta only of saṅkhāra dhamma then anattānupassanāñāṇa cannot remove diṭṭhi; meditating on just dukkha only then dukkhānupassanāñāṇa cannot end taṇhā; meditating on just anicca only then aniccānupassanāñāṇa cannot remove māna. Only if one anupassanāñāṇa is supported by remaining 2 anupassanāñāṇa then that anupassanāñāṇa can remove the relevant defilements kilesa. (Look in Vism.xx. 721 and Mahāṭīkā.II. 415-416)

In accordance with the above instruction after having meditated vipassanā thorough on the three characteristics alternately of saṅkhā dhamma existing in the 3 periods, internally and externally by means of rūpa nāma method, 5 khandha method, paṭiccasamupāda method then meditate;

1. on mainly anicca only
2. on mainly dukkha only
3. on mainly anatta only,

of these saṅkhāra dhamma for at least one sitting (meditation) on each. How could the perception of soul/atta in saṅkhāradhamma occur in the insight of the meditator whose insight of anattānupassanā on saṅkhāradhamma existing in the 3 periods past-future-present internally and externally is matured Similarly, how could the perception of permanency (nicca) in saṅkhāradhamma occur in the insight of the meditator whose insight of aniccānupassanā on saṅkhāradhamma is matured Similarly, how could the conceited māna view as 'I, I' occur. Māna views arise only in those who have the perception of permanency. Similarly, how could the perception of happiness (suka) in saṅkhāradhamma occur in the insight of the meditator whose insight of dukkhānupassanā on saṅkhāradhamma is matured Attachment, taṇhānikanti can occur in the mental process of those who have the perception of happiness, sukha in saṅkhāradhamma. Therefore taṇhānikanti, attachment cannot occur in the meditator whose insight of dukkhānupassanā is matured.

BECAME PROFICIENT

Ettāvatā panassa rūpakammaṭṭhānampi arūpakammaṭṭhānampi paguṇaṃ hoti.
(Vism.xx. 721)

If able to meditate skilfully by means of both rūpasattaka and arūpasattaka methods internally and externally then the meditator becomes proficient in rūpa kammaṭṭhāna and nāma kammaṭṭhāna.

It is much better if able to meditate on past-future-present internally and externally.

SAMMASANAÑĀṆA STAGE IS FINISHED