**Contemplation on the five aggregates of clinging meditation**

The form/body, consisting of four great elements, originates from food, and ceases in the absence of food. Therefore, the form/body is impermanent; impermanent; impermanent.

The form/body that is impermanent, suffering and becoming otherwise, is I am not; is not mine; is not myself.

The feeling originates from contact, and ceases in the absence of contact. Therefore, this feeling is impermanent; impermanent; impermanent.

The feeling that is impermanent, suffering and becoming otherwise, is I am not; is not mine; is not myself.

The perception originates from contact, and ceases in the absence of contact. Therefore, this perception is impermanent; impermanent; impermanent.

The perception that is impermanent, suffering and becoming otherwise, is I am not; is not mine; is not myself.

The volitional formation originates from contact, and ceases in the absence of contact. Therefore, this volitional formation is impermanent; impermanent; impermanent.

The volitional formation that is impermanent, suffering and becoming otherwise, is I am not; is not mine; is not myself.

The consciousness originates from name-and-form, and ceases in the absence of name-and-form Therefore, this consciousness is impermanent; impermanent; impermanent.

The consciousness that is impermanent, suffering and becoming otherwise, is I am not; is not mine; is not myself.

**Contemplation on the five aggregates of clinging meditation**

Form aggregate:

Forms that were *in the past*, formed from the four elements and have changed: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Forms that are *in the present*, formed from the four elements and are changing: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Forms that will be *in the future* will be formed from the four elements and will change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Internal forms* formed from the four elements and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*External forms* formed from the four elements and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Gross forms* formed from the four elements and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Subtle forms* formed from the four elements and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Inferior forms* formed from the four elements and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Superior forms* formed from the four elements and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Forms that are *far away*, formed from the four elements and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Forms that are *nearby,* formed from the four elements and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Feeling aggregate

Feelings that were *in the past* that arose from contact and have changed: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Feelings that are *in the present* that arise from contact and are changing: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Feelings that will be *in the future* that will arise from contact and will change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Internal* feeling that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*External* feelings that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Gross* feelings that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Subtle* feelings that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Inferior* feelings that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Superior* feelings that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Feelings that are *far away* that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Feelings that are *nearby* that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Perception aggregate

Perceptions that were *in the past* that arose from contact and have changed: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Perceptions that are *in the present* that arise from contact and are changing: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Perceptions that will be *in the future* that will arise from contact and will change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Internal* perceptions that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*External* perceptions that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Gross* perceptions that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Subtle* perceptions that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Inferior* perceptions that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Superior* perceptions that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Perceptions that are *far away* that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Perceptions that are *nearby* that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Volitional formations aggregate

Volitional formations that were *in the past* that arose from contact and have changed: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Volitional formations that are *in the present* that arise from contact and are changing: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Volitional formations that will be *in the future* that will arise from contact and will change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Internal* perceptions that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*External* volitional formations that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Gross* volitional formations that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Subtle* volitional formations that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Inferior* volitional formations that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Superior* volitional formations that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Volitionalformations that are *far away* that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Volitional formations that are *nearby* that arise from contact and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Consciousness aggregate

Consciousness that was *in the past* that arose from mentality and materiality and have changed: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Consciousness that is *in the present* that arise from mentality and materiality and are changing: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Consciousness that will be *in the future* that will arise from contact and will change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Internal* consciousness that arises from mentality and materiality and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*External* consciousness that arises from mentality and materiality and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Gross* consciousness that arises from mentality and materiality and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Subtle* consciousness that arises from mentality and materiality and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Inferior* consciousness that arises from mentality and materiality and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

*Superior* consciousness that arises from mentality and materiality and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Consciousness that is *far away* that arises from mentality and materiality and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.

Consciousness that is *nearby* that arises from mentality and materiality and are subject to change: they are impermanent, impermanent, impermanent. They are not me, not mine, not myself.