

Audio : <http://broteoh.com/wp-content/uploads/2017/02/Teoh-WPCS-140223-SSL02.mp3>

Short notes to assist in the understanding:

2.1 Understanding sakkayaditthi (self-delusion) via understanding the 5 Aggregates of Form & Mind

In the 1st Noble Truths **final summary**, the Buddha summarized all of suffering as:

‘In short these **5 aggregates of grasping** (or panca **upadana khandas**) are dukkha for they are **not self**. If **impermanence** and you grasp and cling on to them via **self-delusion** or **sakkayaditthi** then suffering will arise.’

In order to **investigate** into this truth we must inquire: ‘**What are these 5 aggregates of Form & Mind?**’ Only then can we put them to test via **dhamma investigation**.

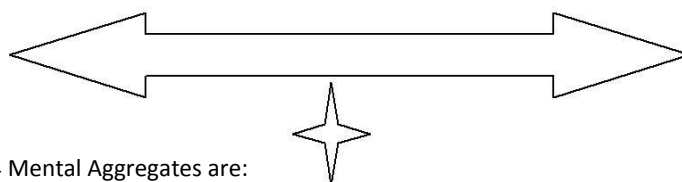
Regarding these 5 aggregates of Form & Mind there are **2 aspects** to it:-

i) 1st aspect is as a ‘**human being**’ – i.e. we have a **physical body or form** (aggregate of **rupa**) then there is a **mind (or Nama** in pali) trapped inside this form. In pali the **Form & Mind** is called **Nama Rupa**. The Buddha then **sub-divide** this mind into 4 **mental aggregates** hence the 5 aggregates of Form and Mind. To understand this mind we only need to inquire ‘**What can our mind do?**’ Our mind can **feel** (aggregate of feeling or **vedana**); it can also **perceive** things via the senses (aggregate of perception or **sanna**); it can also arise **mental activities** (like thinking, planning, scheming, views and opinions, etc), **mental states, mental formations, mental intentions** etc. (aggregates of content of consciousness or **sankhara**); then finally it can become **conscious** of things (aggregates of consciousness or **vinanam**).

ii) 2nd aspect is as a ‘**5 mental aggregates of Form & Mind**’ **which arise with every moment** of sense door consciousness. This 2nd aspect is more important and the Buddha refers to it constantly under his dependent origination or paticca samuppada teaching.

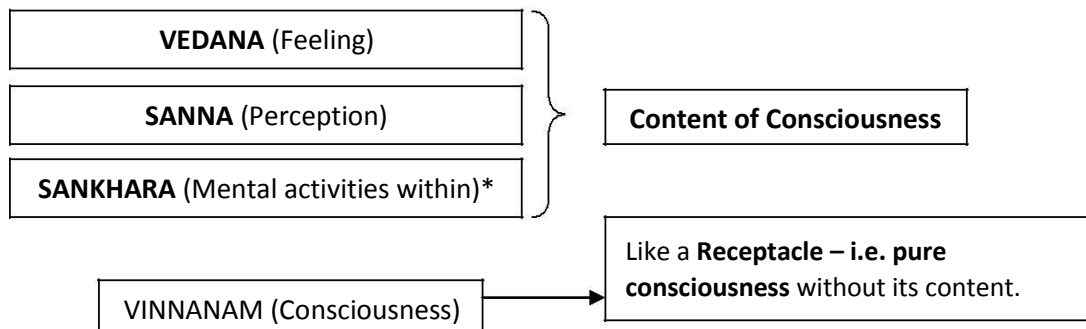
PHYSICAL Body or **FORM** - 1st Aspect of the **Form** or **Rupa**.

2ND Aspect of Form – Mental forms.



MENTAL Forms that enters mind via **perception/sanna** aggregate

MENTAL – the 4 Mental Aggregates are:



Sankhara is actually the **content of consciousness** and it is **inclusive** of **vedana** and **sanna** but the Buddha separated VEDANA and SANNA from sankhara is because **Sanna** is the aggregate that brings the **external mental form** into the **mind** and **vedana** is one of the **foundations of mindfulness** and also **one** of the **links** in the **dependent origination** or **12 links teaching**, hence its **importance**.

True Mind is **not** the consciousness. Consciousness is one of the **by-product** or **manifestation** of the True mind. **Consciousness** and **its content** becomes the **thought** and thoughts are **responds to memories**. When we inquire 'What can the mind do?' We will come **to understand via meditation** that Mind is capable of arising **feeling** upon **contact** through **tactile consciousness**. Similarly to see, hear or smell and think there must be **contact** of **mind** with the **sense bases** and their **respective sense data** to trigger off their respective **sense door consciousness** and **its content** to arise the **thought**. Within that content there is **feeling, perception** and **activities or reactions** of mind etc borne of your **views and opinions**. Your mind can also perceive, feel and react accordingly. **Perception** comes through **memories and knowledge** whereas **reaction** and **stirring** of mind to arise the various **mental states** comes from your **views and conditionings**. Without right understanding or wise attention (**yoniso manasikara**), **feeling** will **condition craving** at the moment of sense experience and this **craving** which is **a reaction of mind** can be either positive or negative for sensual craving. Then there is also the 'craving to be' and 'not to be'.

To be in equanimity there must be **wisdom** to see things as they are.

SEEING THINGS AS THEY ARE is Direct or Pure seeing (i.e. **pure awareness** before the knowing).

The **user** of THOUGHT is very important. If the user of thought is **deluded** then thought will become **wrong thoughts** that will condition ones fear, **worries, anxieties, selfishness, emotional negativities, attachment or grasping**, etc leading to the whole mass of suffering. When the user of thoughts has **wisdom** then thoughts become **right thoughts** hence **non-grasping**. This is the reason why the **enlightened ones**, their 5 mental aggregates of Form and Mind (which are their thoughts) are **pure** aggregates which are **non-grasping** because they have no more delusion. Without wisdom **self-delusion** will be there to delude you into **grasping** and **clinging** on to their 5 aggregates of **Form & mind** as **very 'real'** and you will think that you are the 5 aggregates of Form and Mind and that you are a human being that is alive and living. But according to the Buddha if you are **heedless, spiritually you are as if death** following Dhammapada verse 21 because the heedless can never understand this **Anatta nature** of our Form and Mind. The Buddha wants you to understand that these 5 aggregates of Form and Mind is **not 'YOU'** because it is not **a permanent unchanging entity** that you can cling on to and hold on to and said – this is 'ME', this is 'I' and this can be 'Mine'; but instead it is just **a condition arising, causal phenomenon** that come and go according to nature's law – Anatta in nature.