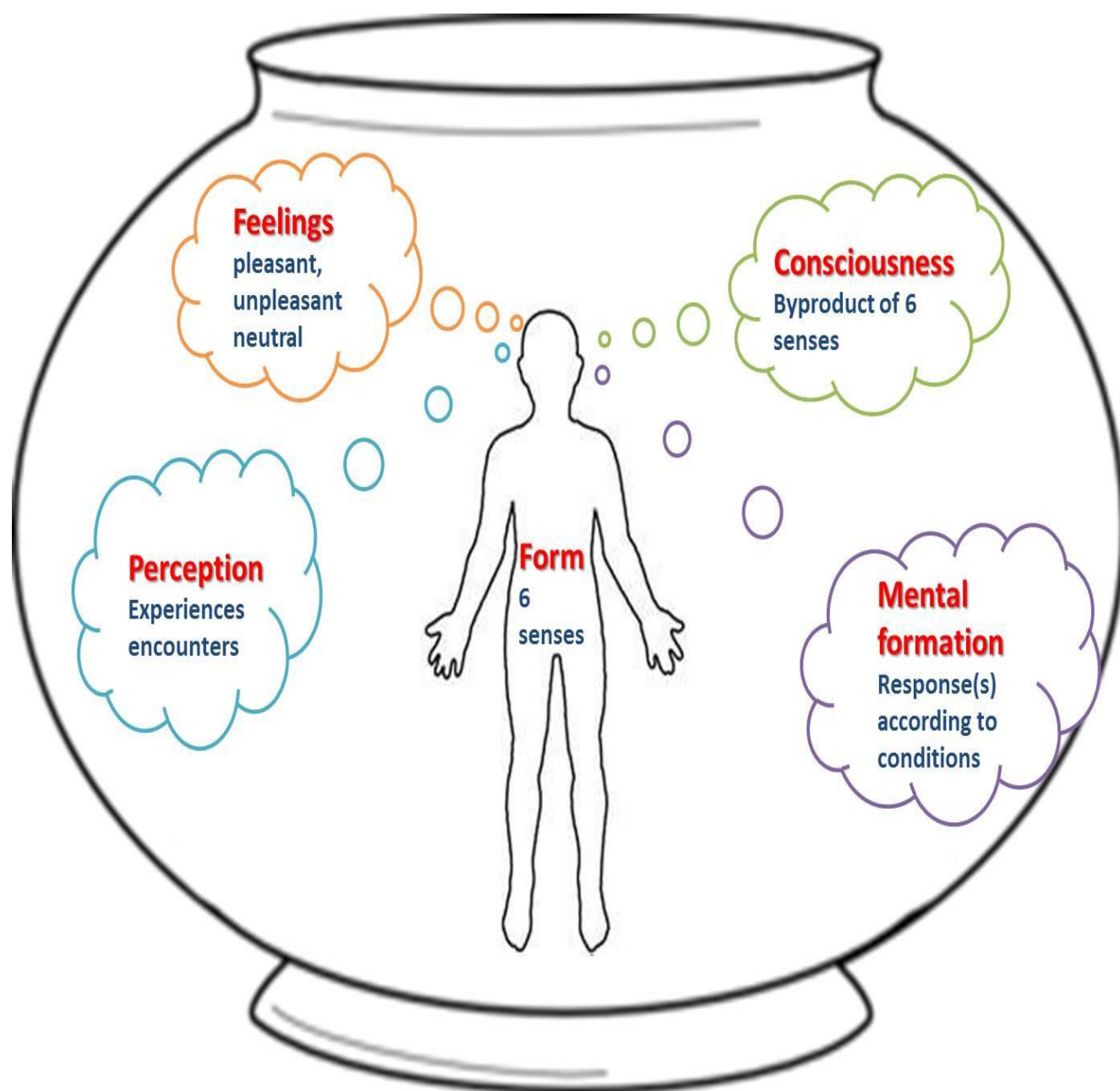


Investigation on the Five Aggregates of Clinging



Investigation on the Five Aggregates of Clinging

*Think in the following way and
investigate with wisdom.*

Since forms are derived from the nature of solid, water, heat and wind, forms are subject to change, with the changing of the four great elements;

Forms are impermanent...

impermanent... impermanent.

As I have no such power over form that I may say, 'let my form be 'thus', let my form not be 'thus',

forms are not mine, not I am, not myself.

Since feelings, pleasant, unpleasant and neutral, arise in dependence of contact, (feelings arise dependent on the contact of eye, contact of ear, contact of nose, contact of tongue, contact of body and contact of mind), feelings are subject to change with the change of contact.

Feelings are impermanent...
impermanent... impermanent.

As I have no such power over feeling that I may say, ,let my

feeling be 'thus', let my feeling not be 'thus', feelings are not mine, not I am, not myself.

Since perception arises in dependence of contact, (perception of forms, sounds, smells, tastes, tangibles, and thoughts arise from the contact of eye, contact of ear, contact of nose, contact of tongue, contact of body and contact of mind), perception is subject to change with the change of contact.

Perception is impermanent...
impermanent... impermanent.

As I have no such power over perception that I may say, ,let my perception be 'thus', let my perception not be 'thus', perception is not mine, not I am, not myself.

Since volitions arise in dependence of contact, (volitions regarding forms, sounds, smells, tastes, tangibles and thoughts arise from the contact of eye, contact of ear, contact of nose, contact of tongue, contact of body and contact of mind), volitions are subject to change with the change of contact.

Volitions are impermanent...
impermanent... impermanent.

As I have no such power over
perception that I may say, ,let my
volitions be 'thus', let my volitions
not be 'thus', volitions are not
mine, not I am, not myself.

Since consciousness (consciousness
of eye, consciousness of ear,
consciousness of nose,
consciousness of tongue,
consciousness of body and
consciousness of mind) arises in
dependence of mentality and
materiality, consciousness is

subject to change with the change
of mentality and materiality.

Consciousness is impermanent...
impermanent... impermanent.

As I have no such power over
consciousness that I may say, ,let
my consciousness be 'thus', let my
consciousness not be 'thus',
consciousness is not mine, not I
am, not myself.

Any kind of form whatever in the
past, any kind of form whatever in
the future, any kind of form
whatever in the present, internal
forms, external forms, gross forms,

subtle forms, inferior forms,
superior forms, forms that are far,
forms that are near;
all forms are not mine, not I am,
not myself.

Any kind of feeling whatever in
the past, any kind of feeling
whatever in the future, any kind of
feeling whatever in the present,
internal feelings, external feelings,
gross feelings, subtle feelings,
inferior feelings, superior feelings,
feelings that are far, feelings that
are near;
all feelings are not mine, not I am,
not myself.

Any kind of perception whatever
in the past, any kind of perception
whatever in the future, any kind of
perception whatever in the
present, internal perceptions,
external perceptions, gross
perceptions, subtle perceptions,
inferior perceptions, superior
perceptions, perceptions that are
far, perceptions that are near;
all perceptions are not mine, not I
am, not myself.

Any kind of volition whatever in
the past, any kind of volition
whatever in the future, any kind of

volition whatever in the present,
internal volitions, external
volitions, gross volitions, subtle
volitions, inferior volitions,
superior volitions, volitions that
are far, volitions that are near;
all volitions are not mine, not I am,
not myself.

Any kind of consciousness
whatever in the past, any kind of
consciousness whatever in the
future, any kind of consciousness
whatever in the present, internal
consciousness, external
consciousness, gross
consciousness, subtle

consciousness, inferior
consciousness, superior
consciousness, consciousness that
are far, consciousness that are
near;

all consciousness are not mine, not
I am, not myself.

Sādhu! Sādhu! Sādhu!



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