

 **Because of gratification, we cling to the five aggregates.**

By Sayalay Susilā

**Because of not knowing clearly, we develop attachment.
Because of knowing clearly, we give up attachment.**

Just as a dog, tied to a post. If it walks, it walks right around that post. If it stands, it stands right next to that post. If it sits, it sits right next to the post. If it lies down, it lies down right to that post.

In the same way, the uninstructed person regards the five aggregates as “This is mine, this is my self, this is what I am”. If he walks, stands, sits or lies down, he is right next to these five clinging aggregates. Thus one should reflect on one’s mind with every moment “For a long time has this mind been defiled by passion, aversion and delusion”.

SN 22.100

Like a crooked murderer who disguised himself as a faithful servant to gain your trust and afterwards will kill you. You assume the five aggregates to be self and do not discern this murderer which will lead you to long term loss and suffering.

SN 22.85

Like a born blind man, who was given a grimy rag, believing it was a clear and spotless cloth, thus, develops attachment to it. We have been fooled by our mind, thinking five aggregates are permanent and bring happiness. MN 75

Understanding above suttas is important so that we do not get attached to the five aggregates and do not determine any of them to be “my self”. These five aggregates, not clung to, lead to long term happiness and well-being.



What is the gratification, what is the danger, and what is the escape from the five aggregates?

Form

The pleasure and joy, bhikkhu, that arise in dependence on each of the aggregates – this is the gratification. These aggregates are impermanent, suffering and subject to change – this is the danger. The removal and abandonment of desire and lust – this is the escape. MN 109

The five aggregates are empty

Form is like a large lump of foam. Feeling is like a water bubble. Perception is like a mirage. Formation is like a banana tree. Consciousness is like a magician. Upon investigating, they would appear empty, void, and without substance. SN 22.95

Mental Formation

Mahā Kotthita asked:

What is the appropriate way to contemplate the five aggregates?

Venerable Sarīputta replied: “A virtuous monk should attend in an appropriate way to the five aggregates of clinging by contemplating them as impermanent, unsatisfactory, a cancer, an arrow, painful, an affliction, alien, a dissolution, an emptiness and not as self.” SN 22.122

Clinging to the Five Aggregates is dangerous.
Let go and not get attached to them.

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