



## The Immediate Purpose

is to overcome our habitual reactions towards likes and dislikes.

**In** our daily life, our six sense bases are always opened to the impingement of the six sense objects, namely eye to form, ear to sound, nose to smell, tongue to taste, body to tangible objects, and mind to various thoughts. The untrained mind grasps at agreeable objects as mine with craving, as myself with identity view. But if the object is unagreeable or unpleasant, the mind rejects it compulsively. When the object is neutral, we are in dull indifference, delusively think that there is no feeling.

**These** habitual reactions give rise to three kammic potencies. 1. Current Life Effective Kamma. When one reacts with aversion, fire element in the body is excessive. This phenomenon causes one's face turns red and his body becomes hot. When a person is constantly in a state of anger, his health is also affected. The 'unhealthy' energy generated also affects others as well as the environment. 2. Next Life Effective Kamma. Craving and aversion are considered unwholesome kamma that leave behind kammic tendencies in one's life continuum. When this kamma matures, one may be reborn in a woeful state accordingly. 3. Indefinitely Effective Kamma. We are owners of our own kamma. As long as we are still cycling in the round of rebirths, this indefinitely effective kamma has the potential to come to fruition when the conditions are ripe.

**So** we meditate to stop our habitual reactions and undermine their kammic effects.

## The Ultimate Purpose

is to see the five aggregates as they really are in order to end suffering. Suffering comes from the attachment to the five aggregates. We cling to the aggregates because we fail to see their dangers or faults. We are blinded by beauty and pleasure stimulated by the five aggregates. Our practice is to see the five aggregates as they really are as impermanent, suffering and non-self repeatedly in order to arouse disenchantment. Being disenchanted, we become dispassionate, then letting go the cause of suffering (i.e., attachment) is possible.

**The** five aggregates are bundles of materiality, feeling, perception, fabrication and consciousness. They

work together to form the conventional truth

of "I". For example when one looks (eye

consciousness) at one's image in the

mirror (materiality), one perceives

one's own beauty, that perception

causes very pleasant feeling

to arise, followed by delight

(fabrication): "I am beautiful!"

In reality, what really exist are just

the characteristic, function and

manifestation of five aggregates.

**The** compactness of continuity

of consciousness creates illusion of a

permanent and substantial self existence.

Consciousness arises one after another in rapid succession, performing their functions but we are unable to see the continuity of the process and we take them as self - I am seeing, hearing, etc. Unable to break down the compactness of the continuity, we mistaken consciousness aggregates as a permanent self.

**So** to let go of grasping, we meditate to see the true nature of the five aggregates.

