

## **BUDDHISM TABLE 2**

### **FIVE SKANDHAS [PALI: KHANDHAS] (AGGREGATES OF BEING)**

<b>1. Form (rūpa)</b>	The physical body. All the other four aggregates are mental phenomena.
<b>2. Sensations or Feelings (vedanā)</b>	This denote two things: (1) it is raw sensory input before it is processed by the mind (e.g., the light that enters your eyes, the sound in your ears, etc., before the mind has a chance to identify them). (2) it is a judgment that these things are pleasant, unpleasant or neutral
<b>3. Perceptions (saṃjñā [in Pali: sañña])</b>	The mind imposes an interpretation on sense data, so that one recognizes a visible form of brown and green light as a tree, or a particular smell as a skunk, etc.
<b>4. Volition (saṃskāra [in Pali: sankhara])</b>	This means two things: (1) it is the mental constructions that interpret the things that one recognizes within a matrix of feelings, memories, connotations, associations, habits, etc. As such, it is an effect of one's past actions. (2) it denotes the tendency to act in a certain way as a result of such recognitions. As such, it is a cause of future karma and mental constructions. Later Buddhist analyses of the contents of this aggregate include sub-categories as effort, joy, sympathy, etc.
<b>5. Consciousness (vijñāna [Pali: viññāna])</b>	Awareness or attention, as well as the repository of karmic seeds that carries forward from moment to moment and life to life.