

Lesson Four
Mindfulness of Perception Aggregate (Sanna)

This is the fourth lesson from our Mindfulness of the 5 Aggregates series.

We have come to the third Aggregate and that is perception (Sanna). Perception is not taught in the basics, first 3 bases. So I shall explain and illustrate a bit more of this Aggregate to help you recognise it.

Firstly, here is what the Buddha taught:

*"Bhikhavve Bhikkhu, Iti vedana
Iti sannanaya samudayo
Iti sannanaya atthangamo"*

*(Monks, this is perception.
Thus is the arising of perception.
Thus is the disappearing of perception.)*

What is perception (Sanna)?

The Buddha taught in the Abhidhamma, that each mind that arises and passes away has a set of mental states (Cetasika).

Perception is one of these mental states. It arises in every consciousness.

This is the mental state that is responsible
for seeing things in a certain way.

For example, a businessman looks at situations as opportunities. They'll think if there is a need or a gap in the market and often decide from the perspective of profits and bottom-line. But a doctor won't be able to think or see it that way. They perceive things from a different angle. Most probably they'll consider if it'll help to save anyone or alleviate pain. Parents tend to look at a place to check if there are dangers such as sharp corners if they are with their child, which a non-parent wouldn't pick up.

These are biases and perspectives that are
not accidental but conditioned or developed.

Lets use the businessman example. They excel in business because they have the 'eye' for it compared to a doctor or any non-businessman. He needs only to take 'one-look' and he could immediately know if the product will sell or not, which sometimes people call it gut-feeling.

In reality, that 'eye' or 'one-look' or
'gut-feeling' is the perception that has
been developed and conditioned
through years of trial and error,

These knowledge and experience have become part of the perception that arises in their consciousness. It has become 'in-built', as part of the perception. Therefore the business knowledge (concepts) arises together with perception in his consciousness. As a result, his perspective of things has that

business bias or slant, which a non-business man doesn't have. He sees what non-business man doesn't. For a businessman whose perception is developed in business angles, there is no need for long process of thinking or analysing which perhaps a business student might have to do so.

Certainly, meditators also have different perspectives compared to non-meditators.

What makes a meditator different?
What does it take to have the 'eye' of
a Wisdom meditator?

This is an important question, which answer we all should know. A meditator sees things with Wisdom. That is the 'eye' or that 'one-look' of a Wisdom meditator. That means they can immediately see if their actions and decisions lead to Dukkha (suffering) or Sukkha (happiness) because he perceives with Wisdom. Wisdom is in-built as the part of the perception of a meditator, just like the businessman whose knowledge from his years of experience has become in-built as part of his perception. For the meditator who is accomplished, Wisdom arises together with and as part of the perception in his consciousness.

This follows with another very important question. What does it take for Wisdom to be in-built as part of the meditator's perception?

Develop a perception of realities.
That is to say, recognise realities.

Develop a perception to distinguish between
concept and realities.

Perception can be developed

Let us understand it a bit more.

Perception's function includes perceiving experiences, identifying object and, not only that it also interprets it. That is what enables us to recognise and gives us a bias. It is what differentiates between our perspectives (that's why we all have different opinions!), and between that of a businessman and non-businessman or a doctor in the above examples.

In this chapter, we want to learn to recognise one of the realities of mental state (Cetasika) and that is perception. I will give a few examples to illustrate what perception does to help you identify and recognise it.

Examples

When we experience something new, lets say we taste or eat something new. You might think this is new and you don't recognise it. Perception is still present except, it may not be identifying or associating it based on a past experience. So it identifies whatever it can. For instance, it is yellow in colour, tastes sweet and smells like vanilla. In other words, the perception marks the object so that you'll be able to recognise this new fruit.

The more you taste, or see or smell or experience it,
the more information is being received and registered.

And soon, it becomes a familiar object that you could
recognise and remember.

The next time you're served with this strange fruit, you'll immediately know its name, taste, texture, smell and everything associated with it previously because you have built up that recognition.

Another example, you first met Bro James whom you have never heard of or met before. He doesn't look or sound like anyone you know. So, you sit down in his meditation class and begin listening to the Dhamma talk. The perception starts to mark the impressions of that encounter. You hear sound (Dhamma talks), you see colour & form (how Bro James looks). If those impressions and registrations are strong, you will remember it very well. The next time you see this object again, you will associate it with 'Bro James' and the Dhamma talks you heard.

In a way, you may say the perception is
memorising the objects (hearing, seeing and etc.)
and building recognition.

If you have only met someone briefly and then you meet him again, most likely you may feel he looks vaguely familiar. You may not recall his name or where you've met or any other details. Some people speak of their grandparents fondly. But for those who have not met theirs before would feel indifferently (equanimity) about grandparents. This is because there was no previous perception of them.

Impactful experiences in our life
register strongly.

For instance most of us have strong memories of our parents as they are constantly near us. If someone has hurt you badly in the past, it would

make a strong impression too. If you see that person again, you might feel cautious because you recognise him as 'enemy'.

Distinguishing between reality and concept (mind made)

In order to develop our perception for Wisdom we also want to be able to distinguish between concept and realities (in this chapter, perception). Let us use the above example again. 'Enemy' is a concept. Even though he may have been at fault previously, it doesn't mean he is at fault now. What is real here and now is just a mental state playing a specific function of remembering something. That is all.

But we don't see this reality and certainly not as a function. Not normally. Why?

We don't see realities because we have not developed our perception to recognise it.
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Normally, we only see concepts as we are trained to do so all our lives. Why do we want to perceive realities?

In the above example, the concept that he is an enemy arises together with perception in the consciousness. Unless we have developed our perception to recognise what reality is, it is impossible to distinguish between concept and reality.

If we can't perceive reality, we won't be able to see that concept is mind made.

On the contrary, we see concepts as real, important and substantial. So we believe and we hold on. And for as long as we hold on to a concept that brings pain, it will continue to bring out illwill and mental pain, even though he isn't doing or saying anything hurtful at present. We probably would respond rudely as well if an enemy says hi now. This is how most of us find it so hard to forgive and forget a past because we are trapped in and holding onto concept.

In this instance, we should for our own happiness, let go of that concept. When we let go of what gives pain, the effect is freedom from pain.

It is easy to let go, if we could perceive that concepts are mind made

The importance of right perception for Wisdom

Developing our perception is the fundamental training in Wisdom Meditation.

That means we are training to see things rightly, with Wisdom so that we discontinue to do things that bring about suffering. The effect of that is happiness.

For example, we complain much about the heat and sweat. No one likes the heat and humidity. But if we get a good sweat after a workout, we say that was a great workout! In reality, there is no difference in elements but we complain about sweating and walking in the heat. Why? That is because we perceive and understand exercise to be good for us, whereas we perceive walking in the heat and sweating in those circumstances to be simply a nuisance.

This is just a matter of perception. Yet, it brings out different concepts, feeling and an entirely different set of conditioning for the mind.

In Wisdom Meditation practice, we continually train our perception to perceive things as they are (realities) rather than concepts, which is how we perceive by default (untrained).

The Buddha discovered and taught the way to overcome our problems permanently (to end our suffering) is to perceive realities and its Nature. This is right perception. When it is fully developed, Wisdom arises with perception, naturally.

This sets the mind with conditions where it produces wholesome happiness rather than mental pain (suffering).

How to develop our perception to see things as they really are (to recognise realities)?

Be mindful of realities.

Just to recap some basic points, what are we suppose to be mindful of? Specifically, we are to be mindful of realities as the Buddha pointed out in the Discourse. The Buddha taught in Abhidhamma that there are 4 realities, namely, consciousness (Citta), mental states (Cetasika), form (Rupa) and Nibbana (end of suffering or highest happiness). These are the ultimate realities of things.

However between these, consciousness, mental states and form are conditional (that means subject to conditions) and Nibbana is unconditional (that means independent of conditions). That is to say the highest happiness of Nibbana is not dependent on conditions and is stable.

In this chapter, we learn about a mental state (Cetasika) called perception.

In order to develop our perception of realities we must be mindful of it.

Mindfulness requires us to perceive and recognise the object of awareness (reality-objects). Therefore developing recognition of the realities is not only basic but also essential for building up mindfulness. However, learning to recognise something is difficult if we don't know what it is in the first place. Just like a person who is blind from birth has no idea what purple colour is as he hasn't seen it before.

For instance, in the basics we teach beginners that the body is made of the 4 great elements. As beginner you would not know what these elements are, how they feel like and where or how to experience or look for it. It is very likely that beginners will still think of body as head, torso, arms, and legs and so on, which are all concepts. So we have to explain the difference between reality and concept. We give examples of how those elements feel like and where to direct our attention to and how to anchor the mind there.

These instructions and illustrations are still concepts (right concepts) but necessary as it communicates the know-how. It gives a reference whereby when we start to practise, we could experience and realise it. Just like swimming.

Learning the know-how of swimming does not mean we can swim. We must jump into the pool to execute, practise and perfect the way to swim.

Therefore we must apply the know-how we learnt in order to realise the way to solve our problems and know how to be happy. The execution for Wisdom Meditation is not physical but in the mind.

In practice

I have illustrated what perception is and what it does with a few examples earlier. We could begin to detect this Aggregate through its functions. That includes identifying, recognising, comparing, distinguishing, remembering, connecting.

For example, when we perceive something new, what do we do? Sometimes, we connect new experiences with something familiar. For

instance, we say, "This tastes like durian mixed with jackfruit". "You are like my sister, she also likes blue colour." Besides perceiving the objects, perception makes comparison. For instance, "oh, this taste better than durian."

Be mindful and note the connection or comparison or recognition, as "perception".

Perception plays those roles.

"Durian or jackfruit-durian or sister, etc." are concepts. For practice, don't anchor your mind there. Redirect it to reality and repeat "perception" (in relation to the recognising, connecting, comparing). Repeat it several times to strengthen your recognition of the perception Aggregate.

This is how we develop our perception necessary for Wisdom.

We must be able to recognise realities because the mind should be directed to and anchored on realities.

Therefore, we must be able to distinguish that from concepts.

Similarly, in formal practice when we begin to perceive realities, especially with new experiences, the perception also tends to associate it with something familiar in the next moment. For instance, beginners after perceiving the actual rise and fall movement (air element) have described feeling it like a balloon. Some described it like a rubber or tension band being

stretched out. This is the perception associating a new experience with something familiar that it remembers.

Be mindful. This is just the perception doing its job. The reality is air element. The association of something familiar is perception. These are the realities. Note these.

Recognise realities, and continually
anchor our mind on realities.

This is the way to develop our perception
necessary for Wisdom.

Rubber band, balloon, are concepts. Be clear of what realities are in order to differentiate between concept and realities.

Why must the mind be anchored on realities, not on concepts?

Because only when the mind is anchored on
conditional ultimate realities that it will finally
realise the unconditional ultimate reality (Nibbana).

If it is anchored on concepts (mind made), it produces more concepts. And it continues round and round in concepts unable to see Nature or overcome our mental pain (suffering).

How to practise mindfulness of Perception Aggregate?

As taught in the Discourse, there are 2 aspects to the practice, namely internally and externally.

Being mindful of perception Aggregate internally means to be mindful of perception that arises with the mind consciousness, whereas externally means to be mindful of perception with the sense consciousness such as seeing consciousness, hearing, smelling, tasting and body consciousness.

Internally

<p>When we are mindful of perception Aggregate internally, we are aware that it perceives or recognises mental objects in the mind consciousness.</p>

And the mind clearly sees and knows that it arose from the mind door, not from external sense doors such as hearing, seeing and etc.

Examples

Have there been times when you were driving and wondered how you missed a turn and got lost? This is because there are moments where you were daydreaming or thinking of something else and not paying attention to driving. Those things you think or daydream about are objects that arise from the mind door, not from external base of seeing.

Sometimes we walk pass someone we know but we don't see them. How come? That is because our attention is directed to seeing something else

or we could be busy thinking. If we are busy thinking, these thoughts are from the mind door.

In practice

In daily life, we continue our practice by constantly recognising realities whenever possible (in this chapter, perception) and distinguish that from concepts.

For instance, when we catch ourselves remembering something and it makes us sad. Maybe we are caught up in an argument and we bring back a past event and it heats up the argument even more. Sometimes we think about the future and then we get fearful, as we are unsure of what it will be. Most elderly and single people think of their old age and worry if they will be alright in the future. Married people worry if their lives will be happy ever after. Parents worry about their children if they will be able to take care of themselves when they grow up. Other times we think of our economic situations and it worries us not knowing if our future is secure. Some people feel jealous when they see other people have what they don't.

All these worries, fear, sadness, anger, loneliness, jealousy and depression, etc. brings out mental pain (suffering).

Why?

That's because we are unaware (not mindful) of perception. Instead, we are caught with concept. Unable to see the reality of perception Aggregate, we get trapped in these concepts, which produces suffering.

So, what do we do?

Be mindful and note "perception" or "Sanna". That is the reality. It also helps to recognise the reality of perception if we note what is being

perceived (in reality). What is perceived here in reality is mental object (Dhamma Aramana).

It could be that we remember what someone said before. That is mental sound. It could be that you remember about watching news about the economy. These are mental colours and mental sound. These are mental objects in reality. Nothing more. The Sanna has perceived that.

Mindfulness of Aggregates requires that we distinguish between reality and concepts. The notion that "You wronged me. You, me, economy, security, or that there will be no one (or someone) is there for me when I get old, it will be painful (or not painful) when I get old and etc." are all concepts. It may not be so. It is not real, now.

The reality is just a Sanna (perception) perceiving, remembering, interpreting, distinguishing or discriminating.

There is nothing more to it. It is merely a function of that mental state. If we could just see it for what it is, then we'll realise that there isn't a 'me' who is hurt. It is just a perception (of object), which must arise.

The mental pain (suffering) that we feel wasn't another person's fault either. The suffering was brought about by concepts.

Because concept and reality arise together, we perceive things with concept when our perception of realities is undeveloped.

In practice, each time we direct the mind to be mindful of realities, we are actually directing the mind away from being trapped in concept (especially the ones that produce suffering).

Therefore, developing our perception to perceive realities, seeing things as they really are, immediately stops the illwill and suffering.

We apply the same technique in formal practice. We could do that in sitting, or even standing or lying down postures.

However, when we cannot recognise perception clearly then we should go back to grosser objects such as the Rupa (form) and anchor the mind there to build up mindfulness and concentration until other subtler realities (such as perception) become clear.

Externally

When we are mindful of perception Aggregate externally, we are aware that it perceives or recognises an external sense-base object in one of the 5 sense consciousness.

The mind clearly sees what it perceives are external objects (Rupa Aramana). It knows the specific sense consciousness with which perception arose, be it hearing, seeing or etc.

Examples

Here is one daily life example. Often times we buy things not because we need it. We buy because of concepts. For instance, clothes sell better when the seller chooses a certain model, pose a certain way and photographed it in a certain setting. All these create a certain notion, which are concepts. People perceive the concepts, not clothes. They buy into the concept, not the clothes.

In practice

Direct the mind to the reality. Note that it is just the perception and what is perceived is colours or form (Rupa, derivative earth element). The look and style are concepts (mind made). Don't anchor the mind there. In that way, it can also cut or reduce the attachment that the concept causes.

In formal practice, we apply the same technique in noting the perception Aggregate and distinguishing it from concept every time it gets entangled. In that way, we continuously redirect and anchor our mind on realities to build up mindfulness and concentration, so that we could perceive Nature clearly for purposes of Wisdom.

The Arising and Passing Away of Perception Aggregate

The practice of Mindfulness of the Perception Aggregate goes further than just recognising the realities and distinguishing between realities and concept. As the Buddha mentioned earlier, we must know the arising and disappearing of perception.

So, be mindful of which consciousness
perception is arising with.

Recognise the (Perception) Aggregate, and note which consciousness it comes with. Be mindful of why it disappears.

Pay attention to the realities and its arising and disappearing phenomena.

In Practice

Once we have built up a certain degree of mindfulness and concentration, we will be able to recognise subtler realities such as the Perception Aggregate. When the mind could stay on the realities without much straying, we can start directing the mind as follows.

Be mindful and look deeply, which consciousness the perception arose with or which sense-base did perception arise from? What is being perceived in reality? Perception arises in every consciousness, which comes with an object. Continue to direct our mind to be aware of its arising and disappearing in this way.

When there is concentration, clarity of mind and proper direction, we will begin perceive clearly the perception arising with different consciousness together with the object it perceives.

Example

In your sitting meditation, you may start to notice word-thoughts (chatter) at first. As your mindfulness becomes sharper it begins to notice that it arise from the mind door or arise with the mind consciousness. You will clearly perceive its object and realise that perception merely plays a function and nothing more. If mindfulness is sharp and mind is clear, you

may even perceive how it arose and glimpse some of the conditions that influence the perception.

Continue to sustain the mind on its arising and disappearing phenomena, moment after moment.
This builds up mindfulness, concentration & clarity of mind.

Direct and sustain the mind on its arising.

Be attentive and note which sense-base did perception arise from or note in which sense consciousness it arose with?

Be attentive and note what object is being perceived in reality?

Direct the mind to be aware of when, how and why did perception pass away?

Through this, you perceive and understand that perception arises because of conditions. You'll perceive and understand those conditions. Similar to feeling Aggregate, perception arises because there was an object and contact at the sense base (including the mind base).

Directing our mind to perceiving this arising and passing away phenomena will enable us to understand the various factors that influence our Sanna (perception) and concepts (mental formations).

As we perceive the cause and effect phenomena clearly, we will eventually realise from our own practice, that perceptions is not me or I, you or he or she or they or anyone. It doesn't and cannot belong to anyone. It is just a mental state that must arise in every consciousness because there is object coming into contact with the sense base (including mind base). These are the conditions for it and it passes away because those conditions disappear. New and different perception with different object arises because a new set of conditions provides for it again and so on.

This is the Nature of Anatta (non-ego).

The mind does not cling onto perception when it sees this Nature. It doesn't hold on to perception of past, present or future. It is just there because it must be there to complete a job.

Realising this Nature is important because we are trapped in concepts for not seeing rightly.

We hold onto concepts because we don't realise that it is the perception that is responsible for not seeing rightly. It is undeveloped and untrained to recognise things as they really are. Wisdom (meaning seeing Nature fully) can only arise when perception of realities is fully developed.

When we see Nature clearly, we don't cling onto concepts. We know it is mind made and won't get trapped in it even though it still arises.

Questions and Answers

Question 1

What is concept?

Answer to Q. 1

Concepts are mind made. In reality, it is a type of mental formation. Here are some examples to illustrate concepts.

A chair is a concept.

In fact, it is just a few pieces of wood joined together. Even wood is a concept. In the ultimate reality, it is merely material (Rupa) Aggregate.

Similarly, 'James' is a concept. In reality, a living being is an aggregated phenomenon of mind and form.

We identify a being with his preferences, behaviour and mannerism, which are manifestations of the mind. We also identify a being with how he looks. In reality, it is just material form (Rupa). The realities that make up the material form are earth element (hardness, softness, stiffness, tension, colour and form), air element (movements, vibrations), temperature element (heat and cold) and water element (that binds all together).

Some people think black is bad luck, red symbolises good luck while white is pure, yellow is happy, blue is calm and etc.

In reality all colours are just colours. Colour is a derivative earth element. Good luck, bad luck, purity, happy, calm, sad and etc. that we associate with colours are concepts.

Likewise, theories are also concepts, including what we learnt from Dhamma talks, Q&A, discussions and analysis.

For instance, we learnt about the 4 Noble Truths, namely suffering, cause of suffering, end of suffering and the way to end of suffering – these are concepts (of realities). But in ultimate reality, suffering is feelings, a mental state (Cetasika), which you actually experience. Could you recognise that reality when you experience that feeling, there and then? That is the reality. That is what suffering actually is, in reality. What is the cause of suffering in reality? It is attachment. Again, knowing this is merely theory. Could you recognise attachment and did you actually see the connection between that and suffering in that moment? And so on. Until and unless we perceive all these truths in realities, we could attend Dhamma talks and discussions on the 4 Noble Truths for 10 years or even our entire life, yet not be anywhere near realising any of the truths (in reality).

Therefore we must distinguish very clearly between concepts and realities so that we direct our mind appropriately and that is towards reality. Otherwise, we are just 'stuck in' theories.

Question 2

Are concepts bad?

Answer to Q. 2

Let me first explain that concepts are just a kind of mental formation. There are wholesome and unwholesome mental formations. Whether the concept is beneficial or not depends on whether it is wholesome or unwholesome.

Examples

We learnt about meditation, we learnt about realities and how to establish mindfulness on realities and why we should do it and etc. These are concepts that are wholesome and are based on realities. It

is wholesome because it arises with detachment, non-hate and knowledge. It is reality-based as opposed to unreal or imagination or mind-made. It is knowledge that leads to end of suffering and higher happiness when put into practice.

Contrast the above example with this.

Often times we daydream. For instance, we imagine about getting rich and think when we become rich we'll give part of the money to a charity. This is just a concept. It is purely mind-made and not based on reality. However, it is considered wholesome as that concept arose with detachment consciousness. But because it is not based on reality, it does not lead to the perception of Nature. And whether or not, we actually give when we have the money, is another matter at another moment.

We learn a lot of concepts in school and lets take chemistry for instance. Those concepts pertaining to chemistry are not mind-made. They are based on worldly knowledge, not realities of mind and form. So when learning these concepts, there is a lot of knowledge-based consciousness arising in the mind. It is considered wholesome even though it is worldly knowledge. Worldly knowledge does not lead to perception of Nature or realisation of Nibbana. It only leads to worldly matters. But lets just say someone decided he could make a bomb or some chemical weapons for mass destruction with this knowledge. Then it becomes an unwholesome as it arose with intention to kill or cause harm at that present moment. It leads to suffering.

We also go to school to acquire special skills or knowledge for our living. For instance, we study to become an accountant. We apprentice with craftsmen to become masters in that craft or trade. These are concepts and are necessary for lay people to make a living or operate in the layman's world. There are 4 livelihoods that are

considered wrong by the Buddha. So whether or not the concepts are good or bad depends also on how we make use of it.

Lets consider another situation.

Some people believe that if they wear white, they become purified. This is a concept. It is not based on reality and has no truth in the worldly sense (such as chemistry). It neither leads to worldly gains, purity or end-of-suffering (Nibbana).

In reality it is through the abstinence mental state in keeping our precepts that purifies our conduct whilst, Samadhi purifies our mind. In reality, it is a developed concentration (Ekagatta) mental state through mental cultivation. This results in a sustained period of wholesome minds arising and the absence of defilements.

Question 3

Often we hear that we shouldn't think while meditating, so is no-concept the aim of our practice?

Answer to Q.3

Thinking is 'concept-making'. During meditation, we should be aware of it so not to get caught up in the concepts. Instead we should be detached, perceive it and know it for what it is and that it, merely concept, mind-made. Don't indulge it. The moment we are aware of it for what it is and detached, it stops. Absence of thinking or concepts is a by-product of the mind anchoring on realities and seeing things as they really are. Therefore a meditator cannot stop thinking or 'concept-making' at will. He has to learn to perceive realities, anchor and sustain the mind there to build up concentration. Only then thinking or 'concept-making' stops.

Question 4

What about naming or labelling the meditation object, is that concepts and should we do it or drop it?

Answer to Q.4

Naming, labelling or even asking question during practice are concepts, not the realities itself. However it helps to direct the mind to the reality-object. Therefore, it is helpful in the beginning stages or when the mind needs a strong direction and anchoring. But once we are able to perceive or recognise the reality, we should drop the naming, labelling or asking.

Question 5

Why must concept arise?

Answer to Q.5

Concept must arise because it has been conditioned to arise. For instance, we have been taught that a certain colour is blue. As a result, whenever we see that colour, the idea of blue automatically arises together with perception, feeling and consciousness.

Question 6

Is it possible to have no-concepts in daily life?

Answer to Q.6

It is not, as some concepts are quite necessary such as those that enable us to make a living. The problem is with wrong concepts, not all concepts. What we need to do is to learn new wholesome concepts that are beneficial and

profitable. Learn those that will help us towards making progress in practice. When we begin to anchor the mind on realities, even in daily life, then worldly concepts that are unnecessary and especially the ones that produce suffering will slowly diminish because we train our minds to let it go and anchor on realities and to bring up wholesome minds which can only produce wholesome concepts if any.

Question 7

Could we anchor the mind on realities in daily life?

Answer to Q.7

There are many occasions when we can anchor our mind on realities in daily life and there are many times when we simply cannot. For instance, while driving we must attend to driving, obey the traffic rules and pay attention to the road, cars, etc. for our safety and others. We simply cannot anchor the mind on the realities of mind and form. But there are other times such as when you are in a safe place such as your home, and not doing anything like working, then it is a good time to train the mind to anchor on realities. There are some safe (or rather boring) daily activities where we can anchor the mind on realities such washing dishes, washing car, bathing, mopping, sweeping, cleaning, etc. The material-form elements in these activities are prominent. We could anchor our mind on it, body.