

- (1) impermanent, suffering, not-self (anicca, dukkha, anatta, 無常, 苦, 無我/非我)
- (2) impermanent, suffering, empty (suñña, 空), not-self

The more common of the two is formulation (1): one sees the five aggregates as *impermanent*, *suffering*, and *not-self*. The two versions contain frequent references to the attainment of liberation through this insight.⁷¹ Commonly the progression from seeing impermanence etc. to attaining liberation is described in terms of the following series of five stages:⁷²

1. seeing (the five aggregates as impermanent etc.) – passati, sammāpassaṃ, sammādiṭṭhi, 觀, 正見⁷³
2. disgust (with the five aggregates) – nibbidā, 厭
3. destruction of delight and desire, fading away or absence of desire – nandirāgakkhaya, virāga, 喜貪盡, 離欲
4. liberation, cessation – vimutti (vimuccati, suvimutta), nirodha, ceto-vimutti, paññā-vimutti, 解脫, 滅盡, 心解脫, 慧解脫
5. knowledge of liberation – vimutti-ñāṇa, 解脫知見

The practising monk sees the five aggregates as **impermanent**; seeing them as impermanent, he sees them as **suffering**; seeing them as suffering, he sees them as **not-self**; seeing them as not-self, he attains, in the words of one discourse, “the calming of all activities, renunciation of all attachment, the destruction of craving, the fading away of desire, cessation, **nirvana** (sabbasaṅkhārasamathe, sabbūpadhipaṭinissagge, taṇhakkhaye, virāge, nirodhe, nibbāne)”.⁷⁴ Other discourses in SN and SA, while using different wording, describe essentially the same series. This teaching on *seeing* the five aggregates as *impermanent*, *suffering*, and *not-self*, thus leading to nirvana, is therefore common to the two versions.

71 E.g. SN 22. 15, 45-46, 49, 59, 76-77, 79-80, 158; SN iii, pp. 22, 44-46, 48-50, 67-68, 82-84, 88-89, 94, 187, etc. SA 9-12, 33-34, 82-87, 104, 110, 264, 269; T 2, pp. 2a-2b, 7b-8a, 21b-22b, 31a, 36a, 68b, 70b, etc. CSA i, pp. 13-15, 63-64, 75, 133-139, 184, 206.

72 E.g. SN 22. 51-52, 12; SN iii, pp. 51-52, 21 = SA 1-2: T 2, p. 1a (CSA i, pp. 2-3); SN 22. 9; SN iii, p. 19 = SA 8: T 2, p. 1c (CSA i, pp. 10-11); SN 22. 49; SN iii, p. 50 = SA 30: T 2, p. 6b (CSA i, p. 39); cf. SN 22. 58; SN iii, p. 65 = SA 75: T 2, p. 19b (CSA i, p. 123), etc.

73 According to CSA: i, pp. 2, 6, the word 正觀 (rightly seeing or right insight) in SA 1: T 2, p. 1a (counterpart of SN 22. 12, 51; SN iii, pp. 21, 51) should read 正見 (right view). See also SA 58: T 2, p. 15a (CSA i, p. 177).

74 SN 22. 90 = SA 262: SN iii, pp. 132-135; T 2, pp. 66b-67a (CSA, pp. 54-56).