

further becoming,⁶⁹ which is slightly different from the Pāli. The two versions share the following:

1. The *four abodes of consciousness* are:

- (1) material form with attachment
- (2) feeling with attachment
- (3) perception with attachment
- (4) activities with attachment

2. The *four abodes, objects, or platforms of consciousness* (which are associated with attachment or approach, upāya), together with that consciousness itself, constitute the *five aggregates with attachment*.

3. *Growth, increase, and abundance of consciousness* is caused by seeking delight (nandi-upasevanā 愛樂), or desire (rāga 貪) for material form, feeling, perception, and activities. If desire for those four is abandoned, then consciousness is deprived of its *object or platform*. Without that *platform*, consciousness will not grow and generate activity, and thus is liberated. Here, consciousness is portrayed as having a leading function (generating activity or not) in regard to liberation from suffering; it is treated as being in a different category from the other four aggregates.

5. Seeing things as they really are

In section 3, above, note was taken of the notion of knowing (seeing) things *as they really are* (yathābhūtam) with regard to the five aggregates. Seeing or observing things as they really are leads to liberation from “this whole mass of suffering”. This section will investigate further occurrences of this teaching.

The *five aggregates, seen as they really are*, are sometimes stated to be conditioned or compounded (saṅkhata).⁷⁰ However, when both versions of the samyukta are examined, it is found that the essential characteristics of the five aggregates are most often presented in either of the following formulations:

69 T 2, p. 17a (CSA i, p. 103).

70 SN 22. 21 and its counterpart SA 260: SN iii, pp. 24-25; T 2, pp. 65c-66a (CSA i, p. 51); SN 22. 81: iii, pp. 96-99, and its counterpart SA 57: T 2, p. 14a-b (CSA i, p. 172); SA 80: T 2, p. 20b (no SN counterpart; CSA i, p. 128); SN 22. 55 and its corresponding SA 64: SN iii, pp. 56-57; T 2, p. 16c (CSA i, p. 102).

- (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, sammā-passam, 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 – nandirāgakkhana, 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-ñāna, 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** (sabbasaikhārasamathe, sabbūpadhipatiṇissagge, 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).