

TABLE 17.1
Forty Ways of Viewing Phenomena With the Three Characteristics

I As Impermanent—(<i>anicca</i>)	
1. Impermanent— <i>aniccato</i>	They did not exist before they arose; they do not wait to appear. They do not exist after perishing; there is no storehouse, pile, or eternal resting place of material and mental properties.
2. Disintegrating— <i>palokato</i>	Their nature is perishing; they crumble with sickness, age, death.
3. Fickle— <i>calato</i>	They are unstable; quiver due to sickness, aging, and death; are agitated by gain and loss, love and hate; fluctuating worldly states.
4. Perishable— <i>paghaṅguto</i>	They are affected by effort, and they will perish or disperse in disarray.
5. Unenduring— <i>addhuvato</i>	They have no firmness or stability; like fruit that may drop from the tree at any time, material and mental phenomena do not endure.
6. Of changing nature— <i>viparināma dhammato</i>	They are subject to change; their arising has an inherent inclination toward perishing; birth leads to death.
7. Coreless— <i>asārakato</i>	They are without a stable core; feeble; they will easily perish like sapwood; they have no firm essence.
8. Extinguishable— <i>vibhavato</i>	They are subject to annihilation; they perish immediately, without expansion, growth, or increment.
9. Of a mortal nature— <i>maraṇadhammato</i>	They are subject to death.
10. Formed— <i>saṅkhatato</i>	They are produced by causes, formed and restored by repeated supporting conditions.
II As Suffering, unsatisfactory (<i>dukkha</i>)	
1. Suffering— <i>dukkhato</i>	They are of an unsatisfactory nature.
2. A disease— <i>rogato</i>	They are the base for all bodily and mental diseases.
3. A misery— <i>aghatato</i>	They are the base for loss to occur.

4. A tumor— <i>gaṇḍato</i>	It oozes with defilement; they are swollen in the arising phase and erupt in the perishing phase; therefore, they are likened to a boil or tumor.
5. A dart— <i>sallato</i>	The ceaseless arising and perishing is oppressive; they are difficult to extract like a piercing spike, thorn, or dart.
6. Affliction— <i>ābādhato</i>	They are likened to a severely sick person who is dependent upon the help of a nurse and cannot move without assistance from others, so, material and mental phenomena depend upon causes.
7. Disaster— <i>upaddavato</i>	They are the basis for all kinds of adversities such as old age, sickness, punishment and, death.
8. A fearsome thing— <i>bhayato</i>	They are seen as a frightful danger here and now, and lead to dangers in future existence.
9. A plague— <i>itito</i>	They are seen as a terrifying danger that brings ruin.
10. A menace— <i>upasaggato</i>	They always result in loss, such as loss of relatives, friends, health; they are bound up with faults.
11. No protection— <i>atanato</i>	They have no protection from inevitable perishing after arising.
12. No shelter— <i>aleṇato</i>	They are not a worthy shelter from suffering; they are not a place one can hide from suffering.
13. No refuge— <i>asaranato</i>	They are not a refuge from suffering, birth, old age, sickness, and death; they fail to disperse fear.
14. Murderous— <i>vadhakato</i>	They are likened to the enemy that poses as a friend and then kills the one whom he has become intimate with; deceived by not seeing clearly, attachment and suffering follow.
15. Root of calamity— <i>aghamūlato</i>	They are the cause of unwholesome states, rooted in loss and suffering,
16. A danger— <i>ādīnavato</i>	They are a dangerous condition, subject to change, with nothing to rely upon that could avoid perishing.
17. Tainted— <i>sāsavato</i>	They are the basis for the arising of the taints of sensual desire, becoming, wrong view, and ignorance.
18. Mara's bait— <i>mārāmisato</i>	They are the fuel that sustains Mara (defilement and death).
19. Of a born nature— <i>jātidhammato</i>	They are subject to the suffering of birth (arising phase), which is the cause for the inevitable suffering of aging (standing phase) and death (perishing phase).
20. Of an aging nature— <i>jarādhammato</i>	They are subject to the suffering of aging and causally related to birth and death.

21. Of an ailing nature— <i>byādhidhammato</i>	They are subject to the suffering of sickness and causally related to birth and death.
22. Of a sorrowful nature— <i>sokadhammato</i>	They are the basis for sorrow.
23. Of a lamentable nature— <i>paridevadhammato</i>	They are the basis for lamentation.
24. Of a despairing nature— <i>upāyāsadhammato</i>	They are the basis for despair.
25. Of a defiled nature— <i>saṅkilesikadhammato</i>	They are the basis for the defilements, craving, wrong views, and all unwholesome states.

III As Not-self—(anatta)

1. Not-self— <i>anattato</i>	There is no self to be found; only the functioning of five impermanent aggregates. They are not (1) a self that could own mental and material experience; (2) a self that exists intact throughout successive lifetimes; (3) a self that performs actions; (4) a self that feels objects; (5) a self that decides.
2. Void— <i>suññato</i>	They are void of a self that could own mental and material experience; void of a self that exists intact throughout successive lifetimes; void of a self that performs actions; void of a self that feels objects; and void of a self that decides.
3. Alien— <i>parato</i>	The five aggregates do not abide by our wishes; they are not under our control; we cannot demand that they not age, sicken, or perish.
4. Empty— <i>riṭtato</i>	They are empty of permanence, happiness, self-existence, and beauty.
5. In vain, worthless— <i>tucchato</i>	They exist for only a brief time in the transition from arising to perishing states. They are a worthless support that provides nothing to take a stand upon; trivial.